

THE DOCTRINE OF THE PERSONALITY OF THE HOLY SPIRIT  
AS TAUGHT BY THE SEVENTH-DAY ADVENTIST CHURCH UP TO 1900

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by  
Christy Mathewson Taylor

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## CHAPTER I

### INTRODUCTION

The doctrine of the personality of the Holy Spirit has been given various interpretation by the Seventh-day Adventist Church and its early pioneers. In considering the views of the leaders of this denomination, and the passing of time, a development of thought and understanding is observed. As far as this study has revealed, the development of this doctrine through its formative period has never been unified or analyzed.

Purpose and Scope of the Study. It was the purpose of this study to discover the progression of the attitude of the Seventh-day Adventist Church toward the doctrine of the personality of the Holy Spirit. The scope of the study has included the origination of the ideas of the early Adventist pioneers which formed the foundation for this denomination. Consideration is given to the influence of these ideas as it affected the development of the doctrine under study. The doctrine is further traced through the time of the organization of the Seventh-day Adventist Church to the end of the year 1900,

Importance of the Study. It would seem that the success of any movement is dependent upon the unity of its members, yet the Seventh-day Adventist Church was active and successful for fifty years without unity on this doctrine. Then such a disunity of thought has existed in

a Christian organization regarding the Godhead, and the personality of its Members, a definite understanding is required. The securing of this understanding and the unity which now exists on the subject make the analysis of its development important.

Definition of terms used.

The Trinity. The term Trinity, as used in this study, is defined as the union of three divine persons: the Father, the Son, and the Holy Spirit in one Godhead, so that all three are one God in nature and essence, but three persons as to individuality.

Personality. The term personality refers to an individual or being. However, on a divine level it is recognized in this thesis that the term personality does not necessarily include form or body.

Trinitarian. A Trinitarian is defined for this study as one who believes the doctrine of the Trinity as stated above.

Arian. As used in this paper the term Arian refers to one who does not accept Christ as the eternal Son of God, nor believe Him to be of the same substance as the Father.

Unitarian. This study defines the term Unitarian as one who denies the doctrine of the Trinity, believing that God exists only in one Person.

Tri-theism, Tri-theism as used in this study is defined as the

opinion or doctrine that the Father, Son, and Holy Spirit are three distinct Gods without oneness of personality or substance.

Sources Investigated. To trace the development of this doctrine in the Seventh-day Adventist Church, it was necessary to go to the sources of the denominations's history. The published and manuscript writings of the early pioneers of the movement, such as William Miller, Joshua V. Himes, Joseph Bates, James White, Uriah Smith, and others were studied. Ellen G. White's manuscript writings as well as her published works were also investigated to determine what influence, if any, her writings had on denominational development of this subject.

Other principal sources were the early periodicals and tracts published by the Seventh-day Adventist denomination, such as the Advent Review and Sabbath Herald, and The Signs of the Times, The official General Conference Bulletin, and other relevant official records were studied.

The Ellen G. White Publication office provided access to letters and publications and Elder D. E. Robinson, of that office, who was associated with many of the early workers of the denomination, gave helpful information from his own experiences.

## CHAPTER II

### BACKGROUND OF THE EARLY ADVENTIST PIONEERS

The fathers of the Seventh-day Adventist Church were a composite group of Bible students with at first seemingly little in common.

William Miller, considered the father of the denomination, was reared in a religious atmosphere. His mother was the daughter of a minister who wove into William's life the religious instruction received in her early years. For three years he served as an officer in the United States Army. Later he became an ardent Bible student. Regarding his study Francis D. Nichol writes:

He evidently studied the scriptures with a view to formulating for himself a clear-cut belief on every Bible doctrine that affected his salvation. In a small notebook, still preserved, is found a statement of belief in his own handwriting. It is dated "Hampton, September 5th, 1842."<sup>1</sup>

He was a Calvinistic Baptist, and with the exception of one article concerning his belief in the second coming of Christ, any Calvinistic Baptist would freely affirm his personally established creed,

William Miller's background and study led him to accept the doctrine of the Trinity, and reject the Unitarian theory regarding the Godhead. He states in article two of his beliefs:

I believe in one living and true God, and that there are three persons in the Godhead—as there is in man, the body, soul, and spirit. And if anyone will tell me how these exist, I will tell him how the three persons of the Triune God are connected.<sup>2</sup>

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<sup>1</sup> Francis D. Nichol. The Midnight Cry, p. 36.

<sup>2</sup> James White. Life of William Miller, p. 59.

In article three of his statement of beliefs he continues with this idea:

I believe that God, by his Son, created man in the image of the Triune God with a body, soul, and spirit; and that he was created a moral agent, capable of living, of obeying, or transgressing the laws of his maker.<sup>3</sup>

He goes on to show that he realized that the Holy Spirit had an active part in the salvation of fallen man.

I believe that through the agency of the Holy Spirit, sinners are made the recipients of mercy in conformity to the divine plan, founded on the wisdom and knowledge of God; the fruits of which are manifest in the recipient by works of repentance and faith; and without which no man, coming to years of discretion, and able to choose between good and evil, can have an interest in the blood and righteousness of Christ.<sup>4</sup>

Joshua V. Himes, a Christian minister, was greatly influenced by the lectures and views of William Miller concerning the second advent of Christ. He invited William Miller to hold a convention for those of like belief in his church in Boston. Himes' denomination was called the "Christian Connexion." In an article concerning the Trinity and the Holy Spirit he stated his anti-Trinitarianism.

. . . they have, almost unanimously, rejected the Trinitarian doctrine as unscriptural. We believe that there is one living and true God, the Father almighty, who is unoriginated, independent and eternal, the Creator and Supporter of all worlds: and that this God is one spiritual intelligence, one infinite mind, ever the same, never varying.

That the Holy Spirit is the power and energy of God, that holy influence of God.<sup>5</sup>

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<sup>3</sup> Ibid., p. 60.

<sup>4</sup> Loc. cit.

<sup>5</sup> Joshua V. Himes. "Christian Connexion." Encyclopedia of Religious Knowledge, p. 362.

Nothing was found to indicate that he abandoned this belief after uniting with the early Adventists.

Joseph Bates had gone through an adventuresome life at sea. The rough lives of his associates with their profanity and drunkenness became repulsive to him. By his own strong-mindedness he determined not to become as they were. This was accomplished without religious inducement of any kind before he became a Christian. He was earnestly desirous of becoming a Christian, but he had erroneous ideas concerning the process of conversion. In March of 1826, in a revival service by a Congregational minister, he gave himself to God and joined the Christian Church. The name "Christian" has been used by so many groups that identification is very confusing. The Christian Church which Joseph Bates joined was not the "Christian Connexion" of which Joshua V. Himes was a pastor. In reference to the church which Joseph Bates joined A. W. Spalding states:

The "Christian" church of New England at this period arose out of the secession of some Baptists under Abner Jones, about 1815, who later joined similar seceding bodies from the Methodist and Presbyterian churches in the South and West. <sup>6</sup>

Joseph Bates' father was a Congregational deacon, and he sought earnestly to convince Joseph that he belonged with them. Captain Bates writes concerning this:

My parents were members of long standing in the Congregational church, with all of their converted children thus far and anxiously hoped that we would also unite with them. But they embraced some points in their faith which I could not understand. I will name

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<sup>6</sup>Arthur W. Spalding, Captains of the Host, p. 668.

two only: Their mode of baptism, and doctrine of the trinity. . . . Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity."<sup>7</sup>

Joseph Bates took a prominent part in the movement begun by William Miller. He attended the Conference called by William Miller in Boston in 1840. He was active in the counsels of the leaders of the movement throughout his entire life.

James White, like Joshua Homes, was a member of the "Christian Connexion." He was baptized at the age of fifteen. He was just on the threshold of young manhood when he first heard of the teachings of William Miller. After listening to one or two Millerite speakers he accepted the views of William Miller and began to preach them, and with success. He grew in power and in repute among Baptists, Methodists, Congregationalists, and Christians, among whom he labored. In the summer of 1843 he was ordained to the ministry 321 the Christian denomination.<sup>8</sup>

As was presented earlier in this paper, the "Christian Connexion" which James White belonged to, rejected the doctrine of the Trinity.

Elder D. E. Robinson, who was closely associated with the White family, stated in an interview that James White never accepted the

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<sup>7</sup> Joseph Bates, Autobiography of Joseph Bates, p. 204, 205.

<sup>8</sup> Spalding, op. cit., p. 53.

doctrine of the Trinity.<sup>9</sup> James White died in the year 1881,

Uriah Smith was only twelve years old during the tense days of 181+U, but the Millerite movement with its messages of Christ's second coming made a sobering impression upon him. In 1853 he writes:

In regard to the past I would say, that though quite young, I was in the messages of 1843-44, and have believed that they meant something. In all the scattering and dividing which followed the passing of that time, I gave but little attention til [sic] after the Washington, New Hampshire conference last fall.<sup>10</sup>

Uriah Smith's religious antecedents represent a wide variety of thought and belief. "Some of his immediate ancestors were Baptists, who had developed a leaning toward the more liberal views of the Unitarians, Universalists, and friends. He retained the Unitarian opposition to the doctrine of the Trinity. Later chapters of this thesis will present quotations from Uriah Smith's writings which show the tenacity with which he clung to this view.

The background of the early Adventist pioneers presents an explanation for the rejection of the doctrine of the Trinity, and subsequently the doctrine of the personality of the Holy Spirit, in the early Adventist Church.

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<sup>9</sup> James White, "Mutual Obligations," The Advent Review and Sabbath Herald, 37:25, June 6, 1871, p. 196. Hereafter designated a Review. This reference presents an exhibit of James White's views, but nothing is stated regarding the Trinity.

<sup>10</sup> Uriah Smith, "A Letter to the Review and Herald," Review, 4:2, June 9, 1853, p. 16.

<sup>11</sup> Richard Julian Hammond, The Life and Work of Uriah Smith, p. 7.

## CHAPTER III

### ADVENTIST ATTITUDE TOWARD THE DOCTRINE OF THE TRINITY

At the time of the Advent Movement of the early 1840's there was in the Christian world a great lack of agreement concerning the Trinity. Adventists generally denied the doctrine of the Trinity. There was a broad historical background for their doing so.

At that time Protestant leaders in general were in the midst of a heated discussion concerning the Trinity, some of them affirming and some of them denying the doctrine. Many Congregational churches in New England became Unitarian, or Unitarian congregations split from them.

The resulting debates during the period influenced greatly the early Adventist writers to deny the Trinity either before or after they became Adventists. This tendency to reject the doctrine of the Trinity is justified by one of the Adventist writers when he says: "The Scriptures abundantly teach the pre-existence of Christ and His divinity; but they are entirely silent in regard to a Trinity."<sup>1</sup> This statement reveals the belief of the author that since no direct Biblical reference is made to the Trinity, it is an error to believe this doctrine.

The literature produced by the early Adventists contains very little directly concerning the doctrine of the Trinity, or the personality of the Holy Spirit. Interest and enthusiasm over the newly found doctrine of the Advent, the Sabbath, the Atonement and the prophecies

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<sup>1</sup>J. H. Waggoner, The Atonement, p. 173.

so absorbed the attention of the group that other doctrines were temporarily neglected. A close Christian fellowship in the Advent message united the group. The absence of a creed no doubt relieved the group of having to fix their position on some points. There are, however, in articles on other topics, references made to the doctrine of the Trinity which indicate the prevailing thought of the time concerning it. The fact that little emphasis was given to this subject indicates that there was no question in their minds regarding the correctness of their position in disbelieving the Trinitarian creed.

An article by J. B. Frisbie, published in an early issue of The Advent Review and Sabbath Herald, discussed the Trinity and Trinitarians and showed Frisbie's belief that the doctrine was a product of heathen philosophy. He wrote:

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 Right Reverend John Dubois, Bishop of New York, p. 5. Question: Where is God? Answer: God is everywhere. Question: Does God see and know all things? Answer: Yes, he does see and know all things. Question: Has God any body? Answer: No, God has no body, he is a pure Spirit. Question: Are there more Gods than one? Answer: No, there is but one God. Questions Are there more persons than one in God? Answer: Yes; in God there are three persons. Question: Which are they? Answer: God, the Father, God, the Son, and God, the Holy Spirit. Question: Are there not three Gods? Answer: No, the Father, the Son, and the Holy Ghost, are all but one and the same God.”

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 the unity of the Godhead, 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 "is everywhere" or nowhere. . . .These ideas well accord with those heathen philosophies.<sup>2</sup>

A few months later the same paper published an article which discussed the nature of Christ, and criticized a certain Mr. Fuller on his Trinitarian views:

Mr. Fuller, although a Trinitarian, had the honesty to acknowledge, in the conclusion of his work on the Sonship of Christ, that, "in the order of nature, the Father must have existed before the Son."<sup>3</sup>

Further criticism of the doctrine of the Trinity was expressed by J. M. Loughborough in 1861 when he answered the question, "What serious objection is there to the doctrine of the Trinity?" He named three objections. First, he says that it is contrary to common sense. Second, he states that it is contrary to scripture. And finally, he declares that the origin of the doctrine of the Trinity was pagan.<sup>4</sup>

The following year S. B. Whitley received a letter from the Congregational church of Malone, New York. This letter stated that since Adventists rejected the Trinity, they placed themselves with Unitarians and Socinians. In reply Mr. Whitley said that the letter he received contained no proof in support of Trinitarianism. It was

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<sup>2</sup>J. B. Frisbie, "The Seventh-day Sabbath not Abolished," Review," 5:7, February 28, 1854, p. 50.

<sup>3</sup>J. M. Stephenson, "The Atonement," Review, 6: 14, November 14, 1854, p. 105.

<sup>4</sup>J. N. Loughborough, "Questions answered," Review, 18:23, November 5, 1861, p. 184.

evident in his reply that he gave no recognition to this doctrine.<sup>5</sup>

Seventeen years later in an article entitled "One God," A. J. Dennis says that the language of Trinitarian creeds contains a contradiction of terms when they speak of three persons of one substance, power, and eternity. He speaks of this doctrine as an impossibility, and says that although there are many mysterious things written in the Bible, "we may safely presume the Lord never calls upon us to believe impossibilities. But creeds often do."<sup>6</sup>

D.M. Canright was for many years an Adventist minister and writer. He was one of the most emphatic opposers of the doctrine of the Trinity and the doctrine of the personality of the Holy Spirit. In 1878 he wrote a series of articles entitled "The Personality of God" which were published in the Review and Herald. His statements against the Trinitarian belief were based upon a group of texts which he presented in repudiation of this doctrine. He could not understand how the doctrine of the Trinity could be reconciled with the texts quoted. These ideas are emphasized by Canright as he says:

Every argument of the Trinitarian to prove three Gods as one person, God the Father, God the Son, and God the Holy Ghost, all of them one substance, and every way equal to each other, and all three forming but one, contradicts itself, contradicts reason, and contradicts the Bible.<sup>7</sup>

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<sup>5</sup> S . B. Whitney, "Both Sides," Review, 19:14, March 4, 1862, p.110-111.

<sup>6</sup> A. J. Dennis, "One God," The Signs of the Times, 5:21, May 22, 1879, p. 162.

<sup>7</sup> D. M. Canright, "The Personality of God," Review, 52:10, August 29, 1878, p.73. This article is reproduced complete in Appendix A.

Uriah Smith was another leader of the Seventh-day Adventist group who staunchly supported the Arian theory and discredited Trinitarianism. His Arianism is expressed in his book Looking Unto Jesus.

God alone is without beginning. At the earliest epoch when a beginning could be,— a period so remote that to finite minds it is essentially eternity,— appeared the Word. "In the beginning was the Word,' and the Word was with God, and the Word was God. John 1:1 .This uncreated Word was the Being, who, in the fulness [sic] of time was made flesh, and dwelt among us. His beginning was not like that of any other being in the universe. It is set forth in the mysterious expressions, "his [God's] only begotten Son" (John 3:16; 1 John 4:9), "the only begotten of the Father" (John 1:14), and "I proceeded forth and came from God," (John 8:42).<sup>8</sup>

To all available knowledge Smith never accepted the doctrine of the Trinity. He died in 1903. He did, however, recognize a relationship between the three Beings. In one of his sermons he referred to the three as "three great agencies" who are concerned with the work of salvation.<sup>9</sup>

He held these three Beings in high esteem, but hesitated to accept them as being equal in divinity. This is shown in his answer in 1896 to a query from a Review and Herald reader. The question was, "Do the Scriptures warrant the praise or worship of the Holy Spirit? If not, does the last line of the doxology contain an unscriptural sentiment?"<sup>10</sup> Smith answered:

We know of no place in the Bible where we are commanded to wor

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<sup>8</sup> Uriah Smith, Looking Unto Jesus, p. 10.

<sup>9</sup> Uriah Smith, "The Spirit of Prophecy," General Conference Bulletin, 4:9, March 14, 1891, p. 147.

<sup>10</sup> Uriah Smith, "In the Question Chair," Review, 73:43, October 27, 1896, p. 685.

ship the Holy Spirit, as was commanded in the case of Christ, or where we find an example of the worship of the Holy Spirit, as in the case of Christ. Yet in the formula for baptism, the name "Holy Ghost," or "Holy Spirit," is associated with that of the Father and Son. And if the name can thus be used, why could it not properly stand as part of the same Trinity in the hymn of praise, "Praise Father, Son, and Holy Ghost?"<sup>11</sup>

The following statement in an article published in 1897 concerning the origin of Christ and the Holy Spirit makes it clear that Uriah Smith did not consider them to be equivalent with the Father. He explains his theory:

Thus it appears that by some divine impulse, or process, not creation, known only to Omniscience, and possibly only to Omnipotence, the Son of God appeared. And then the Holy Spirit (by an infirmity of translation called, "the Holy Ghost"), the Spirit of God, the Spirit of Christ, the divine afflatus and medium of their power, representative of them both, was in existence also.<sup>12</sup>

M. C. Wilcox also rejected Trinitarianism. Even after many of his associates accepted this doctrine he remained definitely anti-Trinitarian. In 1898 the Signs of the Times, of which Wilcox was editor, published an editorial entitled "The Divine Unity." It stated his belief in "one God, the Father." He accepted Christ as "under God, our Creator and Redeemer," but his comparison of the Spirit to the light of the sun reveals that he did not combine these three in a divine Trinity. He also said of the Spirit, "It is in the Father, it is in Christ; it is in every member of the church of Christ."

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<sup>11</sup>Tbid.

<sup>12</sup> Uriah Smith, "The Kind of Christ," Review, 7U:11, March 16, 1897, p. 168, Looking unto Jesus, p. 10.

<sup>13</sup>M. V. Wilcox, "The Divine Unity," Signs of the Times, 24:51, December 22, 1898, p. 816.

The relationship of the three Beings of the Trinity was discussed in an editorial in the *Signs of the Times*. It explains this relationship thus:

The Holy Ghost brings with it to every soul and in every soul the presence of God the Father, and Jesus Christ our Lord. . . . The Spirit is a comforter in that it brings to every child of God the presence of Father and Son, bringing them as near to living faith as tho (sic) they were bodily, personally present.<sup>14</sup>

On the basis of these statements, it is indicated that the majority of the nineteenth century Adventist leaders and writers did not believe the doctrine of the Trinity, but rather accepted the Unitarian belief of "One God."

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<sup>14</sup>Editorial (M. C. Wilcox was the editor), "The Spirit and Body of Christ," *Signs of the Times*, 24:39, September 29, 1898, p. 614

## CHAPTER IV

### THE HOLY SPIRIT RECOGNIZED AS A DIVINE INFLUENCE

There was a variety of understanding among Adventists, both first-day and Seventh-day, concerning the nature and function of the Holy Spirit. The Spirit was believed to work by indwelling in the human heart, causing prayer and spiritual inclination; and was believed to have the ability to influence people in many places simultaneously. This ability, as well as the power of indwelling, was believed to have come from God the Father, through the divinity of God, and not from any personal divinity of the Spirit. These ideas concerning the Holy Spirit were expressed by various men, in various ways in the last half of the nineteenth century. This chapter will present in chronological order the statements of these men themselves conveying their understanding of the Holy Spirit. Their recognition of the Holy Spirit as a divine influence here indicated constitutes a significant step which later opened the way for an understanding of the personality of the Holy Spirit.

At an early date Uriah Smith expressed his belief in the existence of the Holy Spirit as the "life principle of the church of God"<sup>1</sup>

The indwelling of the Holy Spirit in man, and the intercession of the Holy Spirit for man was the subject of a reprint from a non-Adventist source which was used by the Review and Herald in 1859.

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<sup>1</sup> Uriah Smith, "The Spirit of God," Review, 13:13, February 17, 1859, p. 100.

This article explained that when the Spirit makes intercession for men, it is not by any direct supplication from himself to God the Father, or on behalf of any one individual-- but it is by pouring on that individual the spirit of prayer and supplication. Thus it was expressed that the man the Spirit prays for is in fact the organ of his prayer.

The prayer passes, as it were, from the Spirit through him who is the object of it. . . . These are called the groanings of the Spirit of God, because it is in fact he who awakened them in the spirit of man.<sup>2</sup>

A few years later another writer expressed his faith in the Spirit's existence by his reaction to the thought in the title of his article "No Spirit." He says that words cannot express the shivering horror he feels at such a thought. This error, he claims, strikes at the very root of religion and crushes before it everything of importance, leaving man utterly destitute of all goodness. "When we take the Spirit of God from the religion of the Bible, the rest that remains is not worth speaking about.

In 1862 D. Hildereth spoke of the intercession of the Spirit in the same way that Uriah Smith had a few years previously. He said, "But the Spirit maketh intercession for us: that is, the Spirit prays through us."<sup>4</sup>

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<sup>2</sup>Reprint, "Intercession of the Spirit," Review, 14:8, July 14, 1859, p. 63.

<sup>3</sup>E, Goodrich, "No Spirit," 19:9, Review, January 28, 1862, p. 68.

<sup>4</sup>D. Hildereth, "A Comforting Promise," Review, 19:18, April 1, 1862, p. 141.

The omnipresence of the Holy Spirit was understood and accepted. This was indicated by R. F. Cottrell when he wrote: "Where true worshipers are, his Spirit is, and a pentecostal season may be enjoyed."<sup>5</sup>

The reality of the Holy Spirit was again emphasized by Joseph Clarke in 1874 when he said, "The Spirit of God is a reality. It is as really a living reality as God himself, and is the great moving agent of God in the establishment and continuation of Christianity in the world."<sup>6</sup>

It seems that the divine nature of the Holy Spirit was never questioned by Adventists. The early Adventists did not consider this divine nature a personal attribute of the Spirit but rather a reflection of the divinity of God, and received only by the will and power of God.<sup>7</sup> Thus the Holy Spirit was considered divine in nature because the Spirit proceeded from divinity.

For many years the conception of the believers in the Seventh-day Adventist church concerning the nature of the Holy Spirit was that one might not hope to know just what the Spirit is, but one might learn something of "its" nature, and the role which the Spirit plays in human salvation. The Spirit is called "Christ's divine representative" and

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<sup>5</sup>R. F. Cottrell, "The Beginning of the End," Review, 43:1, December 16, 1873, p.5.

<sup>6</sup>Joseph Clarke, "Be filled with the Spirit," Review, 43:13, March 10, 1874, p.103.

<sup>7</sup>J. E. Waggoner, Gifts of the Spirit, p. 23.

“God’s prime minister in this world.” One writer spoke of the Spirit as "eternal in its existence, in its nature terrible as the thunders of Sinai, yet mild as the dove that symbolized it at Jesus’ baptism.” He also says, "Coming from the Father and the Son, it must partake of their attributes.”<sup>8</sup> These statements almost approach acknowledgement of personality

At various times throughout the years speculation as to the nature of the Holy Spirit led to discussion of the possibility that the Holy Spirit might be an angel or the angels as a class. Milton C. Wilcox published a refutation of that idea by writing that since the Holy Spirit is the power in "creation, revelation, and inspiration," he could not be a creature or created being, as the angels are.<sup>9</sup>

The same opinion was expressed more completely a few months later by another writer who was answering a question from a reader of the Signs of the Times. He spoke of the subject of the nature of the Holy Spirit as a most solemn one, which one must approach with diffidence. He also expressed his belief that all revealed truth is important, and he presented this reply.—

It seems clear to us that the Scriptures fully warrant the belief that the Spirit of God is essentially divine, that it was the efficient actor in the work of creation, that by that power, directed by the Son of God, all things, including the angels were created, and that consequently the Spirit of God existed prior to, and is superior to, those holy beings.<sup>10</sup>

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<sup>8</sup>J. E. Swift, "Our Companion," Review, 60:28, July 3, 1883, p. 421.

<sup>9</sup>Milton C. Wilcox, "Manifestations of the Holy Spirit," Signs of the Times, 15:27 July 15, 1889, p. 422.

<sup>10</sup>C. P. Bollman, "The Spirit of God" Signs of the Times, 15:42, November 4, 1889, p. 663.

In 1891 the Signs of the Times published an article about the Holy Spirit which shows the thought of that time regarding the divinity of the Spirit. The writer said:

The Holy Spirit is divine because it proceeds from divinity. You can no more separate divinity from the Spirit of God and Christ than you can separate divinity from God and Christ. It is, therefore, the presence of the Spirit in the words of God's promises which enable us to receive the divine nature from those promises,<sup>11</sup>

The omnipresence of the Holy Spirit was again presented in 1898, this time by Milton C. Wilcox. This discussion reveals more than the opinion of the writer concerning the omnipresence of the Spirit. It mentions that God is a person but it intimates that the Spirit is not. He said, "But God is a person: how can his life be everywhere present? God is everywhere present by his Spirit."<sup>12</sup>

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<sup>11</sup>A. J. Morton, "The Spirit of Christ, How Received," Signs of the Times, 17:42, October 26, 1891, p. 342.

<sup>12</sup>M. C. Wilcox, "The Spirit of Life," The Signs' of the Times, 24:22, June 2, 1898, p. 342.

## CHAPTER V

### THE HOLY SPIRIT WITHOUT PERSONALITY

There arose during the first half of the nineteenth century a great difference in religious thinking on regard to the personality of the Holy Spirit. The problem was discussed openly in Protestant pulpits, and a spirit of controversy prevailed which in fact extended throughout the nineteenth century. Seventh-day Adventist writers at first took no part in this controversy.

About 1870 J. H. Waggoner was writing articles for the Review and Herald which later became a book entitled. The Spirit of God, Its Offices and Manifestations. It could be ejected that in dealing so directly with the Holy Spirit some opinion regarding the personality of the Spirit would be expressed. Waggoner, however, side-stepped the issue in the early pages of his book, saying that while this question is much controverted in the theological world, it was one which the Seventh-day Adventist Church had never presumed to enter upon. He also said that discussion of the subject of the personality of the Holy Spirit will never be profitable until all ideas of the meaning of the word "personality" can be unified and agreed upon. He also explained that this was not a subject of direct revelation of the Seventh-day Adventist belief and conception of the Holy Spirit Waggoner says:

We are not only willing, but anxious to leave it just where the word of God leaves it. From it we learn that the Spirit of God is that awful and mysterious power which proceeds from the throne

of the universe, and which is the efficient actor in the work of creation and redemption.<sup>1</sup>

It would seem that his views on this point were shared by his fellow Seventh-day Adventist ministers. Although other Adventist writers might have been expected to make direct statements of belief, they did not commit to paper their views on the subject of the personality of the Holy Spirit. There are found, however, in some of these writings, suggestions which indicate a general trend of thought on the subject. Such expressions as "holy influence"<sup>2</sup> and "emanating from God"<sup>3</sup> show that the authors did not consider the Spirit to be a personal being. Most Seventh-day Adventist writers used the impersonal pronoun "it" when reference was made to the Holy Spirit.

The Review and Herald in 1881<sup>4</sup> published an article by Helen L. Morse in which the Spirit was referred to simply as the "Spirit of Christ." This quotation is especially significant because of its use of the pronoun "it."

This dear, blessed Spirit! It is our privilege to be led by it, to have it actuate all we do, and to constantly feel its influence. . . . Those who have felt it cannot be more satisfied without it; and all who have it to any extent, long for more.<sup>4</sup>

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<sup>1</sup>J. H. Waggoner, The Spirit of God, Its Offices and Manifestations, p.2.

<sup>2</sup>Helen L. Morse, "The Spirit of Christ," Review, 61:12, March 18, 1884, p.180.

<sup>3</sup>Asa Smith, "Discerning the Spirit," Review, 68:37, September 22, 1891, p. 590.

<sup>4</sup>Morse, loc. cit.

In an address given at the General Conference session of 1891 W. W. Prescott said that the giving of the Holy Spirit is the giving of Christ, and the presence of the Holy Spirit is the presence of Christ, and the power of the Holy Spirit is the power of Christ in us, and the indwelling of the Holy Spirit is the indwelling of Christ in us. All this, he states is so because the Holy Spirit is Christ's actual representative which dwells in us, and is the "power of God through Christ to work out God's plan concerning us."<sup>5</sup>

He refers to the Scripture which says :

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.<sup>6</sup>

He then analyzes it by saying that careful consideration of this verse makes it evident that the Spirit of God, the Spirit of Christ, and Christ are identical.

A few years later, in a Review and Herald article, the same author said, "The Holy Ghost, the Holy Spirit, is God's Spirit, the Spirit of his life. How the outpouring of the Spirit is the outpouring of his life It is simply more life."<sup>7</sup>

Several of the Seventh-day Adventist writers referred to the

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<sup>5</sup>W .W. Prescott, "Christ and the Holy Spirit, " The General Conference Bulletin, 1:21, December 27, 1895, p. 632.

<sup>6</sup>Romans 8: 9,10, King James Version.

<sup>7</sup>W. W . Prescott, "To Him that Overcometh," Review, 76:16, April 11, 1899, p. 244.

Holy Spirit as the life of God Milton C. Wilcox called Him the "life of God"<sup>8</sup>, and in another place the "mighty beneficent energy, or life of God"<sup>9</sup> He emphasized this belief in another article entitled "The Spirit of life" by explaining that as finite man is surrounded by an "aura" or sphere of influence, reaching far out beyond himself, capable at times of controlling many, and as this sphere is filled with his own personality, so the infinite God is surrounded by a "limitless sphere, to every part of which flows from the great central fountain, the life-force of God, carrying with it the power and personality of God"<sup>10</sup>

Uriah Smith, in 1895, while still serving as editor of the Review and Herald, received a question from a reader concerning the impartation of God's love to us, and the divine agency involved. His answer combines the views expressed by the previous quotations in this chapter. He says that God, and Christ and the Holy Spirit, can hardly be separated in this work. God convicts of sin through His law; the sinner yields; Christ presents himself as the one great sacrifice through which forgiveness is obtained; and the Holy Spirit is the sanctifier of the soul. "The Holy Spirit is the representative of God and Christ, sent forth into all the earth. The Holy Spirit works; but it is God and Christ working through it."<sup>11</sup>

<sup>10</sup>Milton. C. Wilcox, "Spirit of Life," Signs of the Times, 23:22, June 2, 1898, p. 342.

<sup>11</sup>Uriah Smith, "In the question chair," Review, 72:47, November 19, 1895, p. 745.

Another prominent writer, J. H. Loughborough, explains the Spirit of God as the Lord's presence. He says:

The Spirit of God is spoken of in the Scriptures as God's representative—the power by which he works, the agency by which all things are upheld. This is clearly expressed by the Psalmist . . . Ps. 139:7-10. We learn from this language that when we speak of the Spirit of God we are really speaking of his presence and power.<sup>12</sup>

The Bible text, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" was used by Trinitarians in support of their doctrine, and was therefore the subject of many questions asked of anti-Trinitarians. Uriah Smith was called upon to answer in the *Review and Herald*, a question concerning this text. A reader asked, "If the Holy Spirit is not a person, what is meant in 1 John 5:7?" His answer was brief. He said, "1 John 5:7 is an interpolation."<sup>13</sup> Smith was quite willing to point out the unusableness of the text.

The editor of the *Signs of the Times*, M. C. Wilcox, also received this question. He agreed with Smith concerning the origin of the text, but gave a more complete explanation:

The text quoted above is spurious, and is so considered, we believe, by all scholars, Alford says: "The words—The Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth—are omitted by all Greek MSS til [sic] the sixteenth century, all the Greek fathers, all the ancient versions, and most of the Latin fathers." And "There is

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<sup>12</sup>J. I. Loughborough, "The Spirit of God," *Review*, 75:38, September 13, 1898, p. 600.

<sup>13</sup>Uriah Smith, "In the Question Chair," *Review*, 68:43, May 10, 1891, p. 697.

not the shadow of a reason for supposing them genuine. Even the supposed citation in early Latin fathers have now, on closer examination disappeared.”<sup>14</sup>

The explanation concerning the origin of the text is historically correct. These men had studied thoroughly any text which might uphold the Trinity or the personality of the Holy Spirit. The interpolation of this text in the sixteenth century served to justify in their own minds their position that the Holy Spirit had no personality.

This chapter reveals the various ideas which were held by men of this denomination concerning the actual personality of the Holy Spirit. While the Holy Spirit was regarded as divine in nature and as the active agent in salvation, the anti-Trinitarianism of the early Adventists prohibited recognition of the Holy Spirit as anything but the holy influence of the Father.

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<sup>15</sup>Milton C Wilcox, "The Question Corner," Signs of the Times, 23.19, May 13, 1897, p. 296.

## CHAPTER VI

### EMPHATIC DENIALS OF THE PERSONALITY OF THE HOLY SPIRIT

There were ministers of the Seventh-day Adventist Church who gave special study to the doctrine of the Holy Spirit, This is indicated by the presence of articles concerning the Holy Spirit appearing in the denomination's periodicals. Some of these men believed that the Holy Spirit was a divine person in the Godhead, but these were very few until late in the nineteenth century. The majority at this time believed only that the Spirit was a divine influence proceeding from God, with no individual personality.

From the years 1878 to 1891 there were five outstanding articles published in denominational periodicals which emphatically denied the personality of the Holy Spirit. This chapter will present these articles and a few others which carry the same opinion.

D. M. Canright, who was for many years a prominent writer and minister of the Seventh-day Adventist Church, wrote a series of articles published in the Signs of the Times.<sup>1</sup> The title The Holy Spirit not a Person, but an influence Proceeding from God," gives a concise summary of the position upheld in the article.

He introduces the subject by referring to the position of equality with God which Trinitarians give to the Holy Spirit. The idea that the

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<sup>1</sup>D .M. Canright, "The Holy Spirit not a Person, but an Influence Proceeding from God," Signs of the Times, 4:28, July 25, 1878, pp. 218 and 236. This article is completely reproduced in Appendix A.

Holy Spirit is an individual, intelligent person like the Father and the Son, was especially absurd to Mr. Canright.<sup>2</sup>

To prove his view he enters into a lengthy discussion of the Spirits of God the Father, of Christ the Son, and of the Holy Spirit. Considering the three members of the Godhead as Spirits he concludes that Trinitarians actually worship six Spirits, or persons.

Another fact which he records as important to the question is that the Holy Spirit is never spoken of in the Bible as a person, or as having a throne, as the Father and Son have.<sup>3</sup>

He says that worship or love of the Holy Spirit has never been required or referred to as it has of the Father and the Son.

There is, he points out, no indication that love or devotion exists between the Holy Spirit and the other members of the Godhead as is attributed to the Father and Son.<sup>4</sup> Neither is there anything in the Bible to indicate that the Holy Spirit loves man.

Canright further declares that "Every illustration that is given of the Holy Spirit is inconsistent with the idea of its being a person."<sup>5</sup>

To substantiate this statement he discusses the "pouring out," "shedding forth," being "baptised with," and "drinking" of the Holy Spirit.

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<sup>2</sup> Ibid., p. 218.

<sup>3</sup> Loc. cit.

<sup>4</sup> Ibid., p. 219.

<sup>5</sup> Loc. cit.

He then enters into a discussion of the "seven lamps of fire" spoken of in Revelation with a question as to how such an illustration can be applied to a person. The following statement, which reveals unfamiliarity with Greek syntax, gives another of his arguments:

Another fact which has a strong bearing upon this question is that the word spirit, Greek Pneuma, is always neuter, that is, neither masculine nor feminine. All the pronouns referring to the Holy Ghost are neuter, except when the Holy Ghost is personified, as the Comforter, Greek, Farakletos. Here of course it would have to be masculine. If the Holy Spirit is a person, the pronouns referring to it should be in the masculine, which they never are.<sup>6</sup>

After a thorough presentation of a number of evidences in support of his views Canright cites an illustration which pictures his conception of the Holy Spirit. He says that the Spirit of God can properly be illustrated by the rays of the sun. We see this great orb of light up in the heavens. We know that it is a material globe. There are constantly being shed forth innumerable rays of light, lighting and warming the entire earth. We see it and we feel its warmth: we cannot live without it; yet no one can explain the rays from the sun. But we know that they are not a person. The best explanation that we can give is that light is a powerful influence, proceeding from the sun. Canright says, "Just so is the Holy Spirit,. It is an influence which proceeds from the Father."<sup>7</sup>

Uriah Smith, who never accepted the doctrine of the personality of the Holy Spirit, received from a Review and Herald reader a question

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<sup>6</sup>Ibid., p. 236,

<sup>7</sup>Loc. cit.

regarding the nature of the Holy Spirit. Smith answered that this Spirit is the Spirit of God, and the Spirit of Christ. He says that "The Bible uses expressions which cannot be harmonized with the idea that it is a person like the Father and the Son. Rather it is shown to be a divine influence from them both."<sup>8</sup> It is the medium by which the Father and Son have knowledge and power through all the universe when not personally present, according to Smith.

In addition to the ideas Canright presented, Uriah Smith noted that if the Holy Spirit were a person it would not be unusual for "it" to appear in bodily shape; and yet when "it" has so appeared the Bible has noted it as peculiar.<sup>9</sup>

An article published in the Review and Herald in 1891, entitled "The Holy Spirit, Is It a Person?" took a different approach to the subject but arrived at the same conclusion. T. R. Williamson wrote that only by examining every passage in the Scripture which refers to a subject, can one depend upon it as a true Christian teaching. He says:

In doing this with reference to the term, "Holy Ghost" or, "Holy Spirit, " it would seem to be impossible to conclude that a person is meant or that any other idea is intended by these terms than that of an influence.

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<sup>8</sup>Uriah Smith, "Nature of the Holy Spirit," Review, 67:42, October 28, 1890, p. 664.

<sup>9</sup>Loc. cit.

<sup>10</sup>T. R. Williamson, "The Holy Spirit, Is It a Person?" Review, 68:40, October 13, 1891, P. 627. This article is found complete in Appendix B.

In support of this conclusion the writer points out that the Bible never calls the Holy Spirit a person; therefore, if the Holy Spirit is a person, the idea can only be inferred. It becomes the only instance in the Bible where an understanding of personality is dependent upon only an inference, rather than specific revelation of personality. He illustrates his point by calling attention to Satan, who is referred to in the Bible as a serpent and a dragon, but his personality is clearly portrayed.<sup>11</sup>

The pentecostal experience of the one hundred twenty disciples is used to support Williamson's view. He says that "If the Holy Ghost is a person then there must have been one hundred twenty Holy Ghosts, else how could so many be filled with one person?"<sup>12</sup>

Williamson refers to Christ's statement, "I and my Father are one," and asks why the Holy Spirit was not mentioned in this text if He is an equal member of the Godhead. He asks "Why this ignoring of the third person of the Trinity?" He says there can be but one answer:

The Holy Ghost, or Spirit is simply an influence from God, a manifestation of his power, that prevades the whole universe, even as the air covers the earth and makes every atom of matter in every world rife with the presence of Jehovah, the Father, and the Lord Jesus, the Father's glorious Son.<sup>13</sup>

In 1897 Uriah Smith was again called upon to answer a question involving this subject. The question was, "Could the angel spoken of

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<sup>11</sup>Williamson, Loc.cit.

<sup>12</sup>Loc. cit.

<sup>13</sup>Loc. cit.

in Revelation 18:1 be the Holy Spirit appearing personally among men?" Smith's answer was emphatically negative, but the explanation he gave in refutation of this idea included a denial of the personality of the Holy Spirit. He said that the fact that whenever the Spirit has appeared in bodily form, it has been under different symbols, as tongues of fire, a dove, and lamps of fire, shows that the Spirit has no uniform personality or the form would always be the same. He also says:

There are various expressions concerning the Holy Spirit which would indicate that it could not be properly considered as a person, such as its being "shed abroad" in the heart, and "poured out" upon all flesh.<sup>15</sup>

In an article in the Signs of the Times in 1898 the importance of the work of the Spirit is emphasized by Milton C. Wilcox. He says, "Without the Spirit, the life and light of Christ would avail us nothing."<sup>16</sup>

He speaks of the Spirit as carrying the power of God to every soul who will receive it. He says that the Spirit is impersonal because "it" is spoken of as being poured out upon all flesh, and as being everywhere present in the universe of God, and yet personal also because "it" bears the life and power of God in all "its" operations, and the presence of God to the child of faith.

It comes to the believer as a person, the person of Christ Jesus, speaking of and for Him, witnessing of and for Him. It is the life force of the Deity, by which all His works are wrought, but coming into the heart and life of the believer not only as an

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<sup>15</sup>Uriah Smith, "In the Question Chair," Review, 74:12, March 23, 1897, p. 188.

<sup>16</sup>Walton C. Wilcox, "The Spirit, Personal and Impersonal," The Signs of the Times, 24:33, August 18, 1898, p. 518.

agency of power, but as a divine presence of love and knowledge and companionship.<sup>17</sup>

In another article the same writer presents again the Holy Spirit as the outflowing life of God, comparable to the blood which the heartbeat sends to all parts of the physical frame of man. He also illustrates the Spirit as a divine telegraph by which the ruler of the universe is in sympathetic communication with all His children. He also calls Him the divine X-ray by which He sees not merely through iron walls but into the very motives of man.<sup>18</sup>

Thus these men have explained their position in regard to this doctrine, and given reasons for their conclusion that the Holy Spirit has no individual personality, but is a divine influence emanating from God.

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<sup>17</sup> Loc. cit.

<sup>18</sup> Milton C. Wilcox, "The Spirit of Life," The Signs of the Times, 23:37, September 23, 1897, p. 577

## CHAPTER VII

### THE DOCTRINE OF THE TRINITY UPHELD

There were some Seventh-day Adventists studying the doctrine of the Trinity who, in spite of the fact that the majority of their colleagues had been and still were anti-Trinitarians, indicated their belief in it.

As early as 1876 one writer referred to the three persons of the Godhead as having a part in the resurrection of Christ. He explained that the power of the Spirit has never been dormant, but has exerted itself not only when it moved upon the face of the waters, but also in the resurrection of Christ. In his own words:

Some may be surprised to find that in some instances the resurrection is ascribed to Christ himself, as though he had raised himself by his own power. In other places, the power is ascribed to God the Father. But again we read that Christ was raised by the Holy Spirit. Now all these are true.<sup>1</sup>

For the next fifteen years there was nothing of a definite nature written regarding the Trinity, and nothing was expressed which reveals the thoughts of that time regarding it.

In the year 1888 a General Conference session was held in Minneapolis, Minnesota, which proved in some respects to be a turning point in denominational thinking. Points of emphasis reached maturity at this time. This maturity seemed to open the way for further study

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<sup>1</sup>N. Downer, "The Power of the Holy Ghost," Review, 47:14, April 6, 1876, p. 11.

of the doctrine of the Trinity, for after 1888 the doctrine was increasingly discussed. The tendency toward Trinitarianism was beginning, as is observed by the articles of this time. Although the first statements were not a definite acceptance of the doctrine of the Trinity in its full meaning, there was nevertheless a transition of ideas seen after

this conference. One writer in the Review and Herald dealt with the statement in Ephesians 4:4-6 which says:

There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all.<sup>2</sup>

He then observes, "It is noticeable that in this as in many other Scriptures, the Spirit as one, is referred to as distinct from the Father and the Son."<sup>3</sup> Later in the article he calls attention to a relationship of the members of the Trinity to one another by saying, "Here inspiration would direct our attention to this mysterious agency [the Holy Spirit] as the medium of communion with God and Christ."<sup>4</sup>

The most striking acknowledgement of Trinitarianism was made when the denomination published a fourteen page pamphlet entitled "The Bible Doctrine of the Trinity" as one of the numbers in the Bible Student's Library. The Bible Student's Library was a monthly publication devoted to the investigation and exposition of Bible doctrine.

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<sup>2</sup> Ephesians 4:4-6, King James Version.

<sup>3</sup> Lee S. Wheeler, "The Communion of the Holy Spirit," Review, 68:16, April 21, 1891, p. 244

<sup>4</sup> Loc. cit.

This tract, issued in 1892, was a reprint of an article written in 1889 by Samuel T. Spear, D.D., a Baptist and a Trinitarian. Spear took a very forthright position concerning the Trinity. He says:

God, in this plan, is brought before our thoughts under the personal titles of Father, Son, and Holy Ghost, with diversity in offices, relations, and actions toward men. These titles and their special significance, as used in the Bible, are not interchangeable, The term "Father" is never applied to the Son, and the term "Son" is never applied to the Father. Each has its own permanent application and its own use and sense.

The distinction thus revealed in the Bible is the basis of the doctrine of the Tri-personal God. . . . This doctrine, as held and stated by those who adopt it, is not a system of tri-theism, or the doctrine of three Gods, but is the doctrine of One God subsisting and acting in three persons, with the qualification that the term "person" though perhaps the best that can be used, is not, when used in this relation, to be understood in any sense that would make it inconsistent with the unity of the Godhead, and hence not to be understood in the ordinary sense when applied to men.<sup>5</sup>

He explains the difference between Trinitarians and Tri-theists further, and speaks of the use of the Trinity in the baptismal formula. He says that there is a distinct element of threeness in the three personal titles of the Godhead, and that while this implies some kind of distinction between the persons thus designated, "the language places them all on the same level of divinity."<sup>6</sup>

Spear says that Paul believed in the Trinity, and he uses Ephesians 2:18 as substantiation for this statement.

Access to the personalities of the Trinity is explained by the

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<sup>5</sup> Samuel T, Spear, "The Bible Doctrine of the Trinity," Bible Student's Library, pamphlet number 90, p. 14

<sup>6</sup>Loc. cit.

writer as he refers again to Ephesians:

The access is through the one first named, [Holy Ghost] by the second, [Christ] and into the third [Father]. The doctrine of the Trinity, as elsewhere derivable from the Bible is here incidentally implied as existing in the apostle's mind, Indeed the element of threeness, in some sense not contradictory of essential unity, is clearly taught in the Scriptures with reference to God. <sup>7</sup>

No Adventist writer had, up to this time, declared himself freely upon the doctrine, but the Pacific Press Publishing Association, a denominational publishing house, reached out in 1892 beyond previous denominational doctrinal expressions, and made use of a thoroughly Trinitarian paper in its leading series of pamphlets. One must conclude from these circumstances that Trinitarian thinking had come to predominate in the staff of the Pacific Press Publishing Association by this time. It is not known what personalities were concerned in approving the publication of the Spear's document. Wilcox was still editor of the Signs of the Times, which was also published at the Pacific Press. Statements from his writings quoted in a previous chapter show that he had not accepted Trinitarianism at this time.

Another indication of a growing belief in the personal relationship of the Father and the Son and the Holy Spirit was given in a sermon by Alonzo T. Jones at the General Conference session of 1895. Jones served as co-editor of the Review and Herald for many years. He set forth the Holy Spirit as God's personal representative, and said that even as Christ tells what He hears from the Father, so the Holy Spirit

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<sup>7</sup> Loc. cit.

speaks not from Himself; but what the Spirit of God hears, that He speaks. Concerning the heavenly family he says:

Jesus is the one who has been in the family from the beginning, and to him is given charge of us, and he is the one who is to tell us all these things. . . . He has something to tell us, he has something to show us; and he gives the Holy Spirit as his personal representative, bringing his personal presence to us, that by this means he can reveal these things to us; that by him he can speak to us what he has to tell.<sup>3</sup>

S. N. Haskell, an influential Seventh-day Adventist minister and writer, felt that the relationship among the Trinity was a subject so far beyond the comprehension of man that to discuss it was useless and wrong. Even this shows that he believed there was some form of a relationship among the three, which is much more than earlier Adventist writers would indicate. He says :

To undertake to explain this divine relationship of God and Christ and the Holy Spirit is wrong; for they are mysteries which overpower the mind in its research, and land us into the great unknown. We are obliged to acknowledge that we cannot explain the operation of divine power, or manifestation of divine wisdom.<sup>9</sup>

Alonzo T. Jones felt that this unity was not a mystery to those who have received the Holy Spirit. He expressed this in an editorial in the Review and Herald:

He who is the partaker of the Holy Ghost, he who is baptised with the Holy Spirit, by that very fact is made acquainted with the divine unity of the Father and the Son; and is himself bound into that divine unity. And this unity of the Spirit with the Father and the Son is so precious he would rather die than be separated from it. And all who

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<sup>8</sup> Alonzo T. Jones, "The Third Angel's Message," General Conference Bulletin, 1:15, February 27, 1895.

<sup>9</sup> Stephen N. Haskell, "The Holy Spirit," Review, 76:1.8, November 28, 1899, p. 774

know this unity of the Spirit are one, wherever and whoever they may be: they are one as the Father and the Son are one; because their fellowship of the Spirit is the fellowship of the Father and the Son are one; because their fellowship of the Spirit is the fellowship of the Father and the Son, Bjr one Spirit are they all baptized into one body; and that body is the body of Christ, in whom God—yea, all the fullness of the Godhead bodily—dwells.<sup>10</sup>

In another editorial Alonzo T. Jones says, “God is one, Jesus Christ is one, the Holy Spirit is one, and these three are one: there is no dissent nor division among them.”<sup>11</sup>

From this one can say that Jones is standing little short of full Trinitarianism.

The ten years from 1889 to 1899 show a specific trend towards Trinitarianism. There were, however, still some anti-Trinitarians in positions of influence on the denomination.

The use of the Spear article was very significant. It indicates a changing view on the doctrine of the Trinity.

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<sup>10</sup> Alonzo T. Jones, "Editorial," *Review*, 76:3, January 17, 1899, p. 40.

<sup>11</sup> *Ibid.*, 76:2, January 10, 1899.

## CHAPTER VIII

### THE DOCTRINE OF THE PERSONALITY OF THE HOLY SPIRIT UPHELD

At the time Dr. Spear's presentation of the doctrine of the Trinity was published by the Pacific Press Publishing Association, the doctrine of the personality of the Holy Spirit was still in its infancy as far as Seventh-day Adventists were concerned.

Those opposing the doctrine believed the Holy Spirit to be only an influence emanating from God. As was presented in chapter six of this thesis, some were emphatic in denying the Spirit's personality.

It would be logical to expect that the acceptance of the doctrine of the Trinity would precede and prepare the way for a more favorable attitude toward the doctrine of the personality of the Holy Spirit. It happened so among Adventists. But the few who clung tenaciously to anti-Trinitarian views could not accept the doctrine of the personality of the Holy Spirit.

The acceptance of the Trinity and the personality of the Holy Spirit by Seventh-day Adventists did not come together. The attitude toward the Holy Spirit at the time of the tread toward Trinitarianism is best shown by the closing words of the pamphlet entitled "The Bible Doctrine of the Trinity" which says:

So also the threefold consciousness of the triune God—one consciousness for God the Father, another and a different consciousness for God the Son, and a third and different consciousness for God the Holy Ghost—is another speculation in respect to which we do not, and in this world, at least, never can know enough either to affirm or deny. The exact mode in which the

revealed Trinity is a fact is and must be to us, a perfect mystery, in the sense of our total ignorance on the point. We do not, in order to believe the revealed fact, need to understand this mode.<sup>1</sup>

G. G. Tenny was a Seventh-day Adventist minister who wrote many articles which appeared in the *Review and Herald*. He had been very indefinite about the personality of the Holy Spirit.<sup>2</sup> In 1883 he had used the impersonal pronoun "it" when referring to the Holy Spirit. In 1896 he speaks of the Holy Spirit as an intelligent, independent existence, which he refers to by the personal pronoun "he."<sup>3</sup>

This later article shows that he had come to a definite understanding that the Holy Spirit is a personality, although he could not describe the form of the Spirit's personality. He said that the figures brought out in Revelation, Ezekiel, and other Scriptures, and the language which is used in reference to the Holy Spirit, leads to the belief that He is something more than an emanation from the mind of God. He also says of the Spirit :

He is spoken of as a personality, and treated as such. He is included in the apostolic benedictions, and is spoken of by our Lord as acting in an independent and personal capacity, as teacher, guide, and comforter. He is an object of veneration, and is a heavenly intelligence, everywhere present, and always present.<sup>4</sup>

The change in use from the impersonal pronoun "it" to the personal

<sup>1</sup>Samuel T. Spear, "The Bible Doctrine of the Trinity," Bible Student's Library, pamphlet number 90, p. 14.

<sup>2</sup>G. C. Tenny, "The Comforter," Review, 60:1.3, October 30, 1883, p. 673.

<sup>3</sup>G. C. Tenny, "To Correspondents," Review, 73:23, June 9, 1896, p. 362.

<sup>4</sup>loc. cit.

pronoun "he" in speaking of the Holy Spirit is another significant point in considering this subject. In nearly all of the early quotations the impersonal pronoun is used. Later quotations use the personal pronoun.

In answer to the question, "Do you think the Spirit of God is a person, or is it simply the power by which God works, and which He has given to man for his use?" Mrs. S. M. I. Henry, an outstanding denominational writer who was formerly a Methodist, wrote in 1898, "The pronouns used in connection with the Spirit must lead us to conclude that he is a person,—the personality of God which is the source of all power and life."<sup>5</sup>

This same author also says that there is only one Spirit in the universe and that the Spirit which was an active force in creation was the same Spirit as was poured out on the day of Pentecost.<sup>6</sup>

R. A. Underwood, another writer for the Review and Herald, came by 1898 to the realization that a fuller understanding of the Spirit must be reached. He spoke of the importance of this:

We cannot receive him for what he is, unless we know something about who he is, and what he is. We must also feel the need of him, and make the necessary preparation on our part in order to receive him.<sup>7</sup>

In the following issue of the Review and Herald Underwood declares

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<sup>5</sup>Mrs. S. M. I. Henry, The Abiding Spirit, p. 271.

<sup>6</sup> *Ibid.*, p. 31.

<sup>7</sup> R. A. Underwood, "The Baptism of the Holy Spirit," Review, 75:18, May 3, 1898, p. 278.

his belief on the personality of the Holy Spirit. He cautions against believing in "an influence simply, when we so much need the One who carries the influence and power. The Holy Spirit is "Christ's personal representative"11 who is charged with the work of

meeting and defeating Satan. He explains the mistaken opinion as to the personality of the Holy Spirit as a scheme of Satan. He says, "Let us beware lest Satan lead us to take the first step in destroying our faith in the personality of this person of the Godhead,—the Holy Spirit." Underwood is an example of one who changed his mind regarding the personality of the Holy Spirit. Regarding his own past views he says:

It seems strange to me now that I ever believed that the Holy Spirit was only an influence, in view of the work he does. But we want the truth because it is truth, and we reject error because it is error, regardless of any views we may formerly have held, or any difficulty we may have had, or may now have, when we view the Holy Spirit as a person.<sup>9</sup>

He explains his change of view by referring to the study he made, and the conclusions he reached. He could not understand how a Spirit could be a person until he read that "God is a Spirit" (John 4:24) and that Christ "was made a quickening spirit" (1 Cor. 15:45), and angels are called "spirits" (Heb. 1:7, 14). He said that "knowing that all these are persons, I could understand better how the Holy Spirit can be a person."<sup>10</sup>

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<sup>8</sup> Loc. cit.

<sup>9</sup> Loc. cit.

<sup>10</sup> Loc. Cit.

The tendency toward belief in the personality of the Holy Spirit shown in the Tenny, Henry, and Underwood articles is further illustrated by the use in the Review and Herald, the Adventist Church paper, of articles from non-Adventist sources. One article published in 1899, held that the Holy Spirit is a person, while He is at the same time an all pervading presence:

Walking in the Spirit must ever be walking with the Spirit, for while he is atmospheric in his all-pervading presence, we must recognize his personality, and honor him by obedience to his commands. In other words, if we live in the Spirit, let us also walk in the Spirit.<sup>11</sup>

The importance of the doctrine of the personality of the Holy Spirit was emphasized in 1900 in another non-Adventist article, reprinted in the Review and Herald. It compared the rejection of Jesus by the Jews of old to the rejection of the Holy Spirit. "We worship the Father and the Son, but we will not give the place of power and authority to their representative, the blessed Holy Ghost."<sup>12</sup>

The Holy Ghost was by 1900 given a place of honor and personality was attributed to Him by leading writers among Seventh-day Adventists.

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<sup>11</sup>Reprint, "Walking in the Spirit," Review, 76:6, January 24, 1899, p. 82. No author was named with this reprint.

<sup>12</sup> Reprint, "The third Person," Review, 77:3, January 9, 1900, p. 34

## THE PERSONALITY OF THE HOLY SPIRIT IS THE WRITINGS OF ELLEN G. WHITE

The consideration of any doctrine of the Seventh-day Adventists would not be complete without presenting the teachings of Ellen G. White concerning it. Her word has greater weight than any of the leaders of the denomination. There is no record of her having held an official position in the denomination, but her instructions were of greater import than those of General Conference presidents. The confidence which the leaders placed in her was due to their belief that God was speaking to them through her by a unique inspiration parallel to the inspiration of the writers of the Bible.

Mrs. White wrote continually of the important position and work of the Holy Spirit, but she was not led to give information from God on the Holy Spirit as a distinct personality before the 1890's.

As was noted in the previous chapter of this paper, the doctrine of the personality of the Holy Spirit was given more consideration after the 1888 General Conference session. Mrs. White's first statement which made any direct reference to the nature of the Holy Spirit was written in 1892. She wrote:

The work of the Holy Spirit is immeasurably great. It is from this source that power and efficiency come to the worker for God: and the Holy Spirit is the comforter, as the personal presence of Christ to the soul. He who looks to Christ in simple, childlike faith, is made a partaker of the divine nature through the agency of the Holy Spirit.<sup>1</sup>

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<sup>1</sup> Ellen G. White, "The Perils of the Last Days," Review, 69:47, November 22, 1892, p. 738.

Here she recognises the Holy Spirit as a divine agency, the personal presence of God.

Her writings concerning the Holy Ghost never deal directly with the personality of the Holy Spirit. Any reference made to personality is secondary to some other point of importance that she is emphasising. She never emphasized the personality of the Spirit, or encouraged speculation concerning it, "but rather urged that attention be given to receiving the power of God, which is essential to salvation.

In 1892 Mrs. White wrote:

No human reasoning of the most learned men can define the operations of the Holy Spirit upon human minds and characters, yet they can see the effect upon the life and actions.

The Holy Spirit is a free, working, independent agency.<sup>2</sup>

These two sentences highlight two important facts about the Holy Spirit: first, He works upon the mind and character of men; and second the Holy Spirit must be a personality to be a "free, working, independent agency.

It was not until 1897 that for the first time Mrs. White called the Holy Spirit "the third person of the Godhead." She said, "The prince of the power of evil can only be held in check by the power of God in the third person of the Godhead, the Holy Spirit."<sup>3</sup>

In the book The Desire of Ages, published in 1898, Mrs. White

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<sup>2</sup> Ellen G. White, "Operation of the Holy Spirit Made manifest in the human life," Review, 73:17, April 28, 1896, p. 272.

<sup>3</sup>Ellen G. White, Special Testimonies for Ministers and Workers, Series A, number 10, p. 37.

explains more fully her understanding of the nature and work of the Holy Spirit. When Christ was on this earth He was fitted for the conflict with Satan by the indwelling of the Holy Spirit.<sup>5</sup> Christians must receive this same divine power in order to serve God aright.<sup>6</sup> By the Holy Spirit the Christian enlists the power of Omnipotence.<sup>7</sup>

Sin could be resisted and overcome only through the mighty agency or the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the World's Redeemer, It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature.<sup>8</sup>

In the same book, Mrs. White is explicit conceding the personality of the Holy Spirit:

The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with \ humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth.<sup>9</sup>

There is no evidence that Ellen G. White had a clear conception of the personality of the Spirit and withheld comment. The Lord did not give her clear light in this matter until the point was taking on some prominence, and then her clear statements, quite apart from any agitation, quietly settled the matter in favor of the concept of three personalities.

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<sup>5</sup> Ellen G. White, *The Desire of Ages*, p. 123.

<sup>6</sup> *Ibid.* p. 189.

<sup>7</sup> *Ibid.* p, 352.

<sup>8</sup> *Ibid.*, p. 671.

<sup>9</sup> *Ibid.*, p. 669.

## CHAPTER X

### SUMMARY AND CONCLUSION

The doctrine of the personality of the Holy Spirit is one which arises inevitably from the doctrine of the Trinity. The pioneers of the Seventh-day Adventist Church did not study it as an individual doctrine, but rather as a part of the doctrine of the Trinity. Those, and they were very few, who believed in a Triune God readily believed the Holy Ghost to be a personal being, the third person of the Trinity. On the other hand, those who tended toward Arianism or Unitaxlanism gave the Spirit the position of an influence, of divine nature because it proceeded from God, omnipresent because God willed it so, but impersonal because it was simply God's "aura" or sphere of influence.

The majority of the early pioneers of the Seventh-day Adventist denomination tended toward Unitarianism, as is shown by their background and by some of their references to those of Trinitarian belief. There were, however, some who were Trinitarians, but difference of belief in this point was not a source of antagonism to the early believers.

There were two reasons for this. First, there existed great freedom of thought between the early Adventists on most subjects. The two trends of thought concerning the Trinity were found existing simultaneously. Second, the small group of Adventist believers were full of interest and enthusiasm over the doctrines of the Second Advent, the Sabbath, the Atonement, and the prophecies. Therefore for many years there was no

attempt to unify the difference of opinion regarding the Trinity into a denominational principle.

When the subject was discussed the views were found to be predominantly Arian. One of the earliest statements of belief published by Seventh-day Adventists read:

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 everywhere present by his representative, the Holy Spirit. Ps. 130:7.<sup>1</sup>

With this view as a denominational statement of belief the Holy Spirit was of course considered, as stated, only a representative of God. At this time, and in the next few years, quite a few of the Seventh-day Adventist leaders came out emphatically against the doctrine of the personality of the Holy Spirit.

Many of the teachings of the denomination were discussed by the General Conference session of 1888. While neither the doctrine of the Trinity nor the personality of the Holy Spirit were considered at this conference, the maturity of ideas reached on other subjects opened the way for further study of these doctrines.

This study gradually led to a change of attitude and belief, for in the years immediately after this conference the articles written concerning the Trinity are predominantly favorable to the doctrine. Only four years after the conference of 1888 a pamphlet entitled "The Bible Doctrine of the Trinity," written by a non-Adventist Trinitarian, was

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<sup>1</sup>Two cent tract, Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, 1874.

published by a leading denominational publishing house. This pamphlet was specifically Trinitarian. The position was solidified by Ellen G. White's clear statement in The Desire of Ages, in 1898, calling the Spirit the "third person of the Trinity." From this time on the doctrine of the Trinity was accepted with very little, if any, Arian influences prevailing.

This acceptance of the Triune God established belief in the Holy Spirit as the third person of the Trinity, but the individual nature and personality of the Spirit were still left undecided. Some had the opinion that this was a question beyond human understanding, an eternal mystery of God, which man should not be concerned about or speculate upon. In a little while this way of viewing the problem was satisfactory, but soon the question returned. Then some writers of the Seventh-day Adventist Church came to the realization that a better and fuller understanding of the Spirit was important. After more study and discussion an article was published fully accepting the personality of the Holy Spirit. Some writers who formerly opposed the doctrine now supported it, and stated that they did not see how they had formerly believed the Holy Spirit to be only an influence.

Ellen G. White, an inspired writer of the denomination, had not taken a stand on either side of the question until her fellow believers had reached a correct position through study of the Bible. Then she endorsed the doctrine of the personality of the Holy Spirit and her clear utterances on this point clarified denominational thinking. This was

similar to the way in which the Spirit of Prophecy confirmed the other doctrines of the denomination.

The Seventh-day Adventist Church stands today comitted [sic] to the doctrine of the Trinity and of the personality of the Holy Spirit. The present statement of their fundamental beliefs declares:

That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption.<sup>2</sup>

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## APPENDIX

## APPENDIX A

### ARTICLES OF D. M. CANRIGHT TS 1878

#### THE HOLY SPIRIT NOT A PERSON, BUT AN INFLUENCE PROCEEDING FROM GOD

D. H. CANRIGHT

All trinitarian creeds make the Holy Ghost a person, equal in substance, power, eternity, and glory with the Father and Son. Thus they claim three persons in the trinity, each one equal with both the others. If this be so, then the Holy Spirit is just as truly an individual intelligent person as is the Father or the Son. But this we cannot believe. The Holy Spirit is not a person. In all our prayers we naturally conceive of God as a person, and of the Son as a person, but who ever conceived of the Holy Ghost as being a person, standing there beside the Father and equal with him? Such a conception never enters anyone's mind. If you say that it does, we ask of what form is the Holy Ghost? Is it like the Father and Son, in the form of a man? Who can tell? Again, the Father himself is said to be a spirit. Are there, then, two spirits, both divine, both God, both equal to each other, both alike? Then how is one different from the other? God is said to be a spirit: and it is everywhere declared that the Holy Ghost is the Spirit of God. Is it then the spirit of a spirit? What kind of a spirit would that be? Again, "God is a spirit." John 4:24. Now if the Holy Ghost is a distinct person from the Father, here are two spirits.

That the pre-existent Word, the Son, is another person, our opponents contend? and that he has a spirit they will not deny. Here, then, are three spirits—the Son is a spirit, and the Holy Ghost is a spirit, and both equal in substance and power. Well, now the Son has a spirit, for "God hath sent forth the spirit of his Son into our hearts crying, Abba, Father" Gal. 4:6. Again, "If any man have not the Spirit of Christ he is none of his." Rom. 8:9. This makes four spirits. God also has a spirit. "The Spirit of God." Gen. 1:2. And if the Holy Ghost be equal to the other two persons, then it must have a spirit to. Here are six spirits, and according to our trinitarian brethren, six persons.

How absurd! The simple truth is that God is a real person, in bodily form and the Holy Spirit is truly the Spirit of God, a divine influence proceeding from the Father and also from the Son, as their

power, energy etc. The Bible never in any case calls the Holy Spirit a person, though it frequently does both the Father and Son. Another fact having an important bearing upon this question, one which shows the utter falsity of the trinitarian creed that makes the Holy Ghost equal with the Father and Son is that the Holy Spirit has no throne, and is never worshiped. Many times it is explicitly declared that both the Father and the Son have a throne and are seated upon that throne. Rev. 3:21, "But the throne of God and the lamb shall be in it." Rev. 22:3. But where is the throne of the Holy Spirit? Who ever heard of that? How astonishing, if the Holy Spirit is the same as the Father and the Son, and is one of the trinity, equal with them in power, substance and glory! How is it, we ask, that it has no throne while the others have?

Then again, as before stated, while worship is offered both to the Father and the Son (see Ps. 5) in no single case is worship ever offered to the Holy Spirit. How can this be harmonized with the sup position that the Holy Ghost is equal with both the Father and the Son! Also, we are required to love God the Father and his Son Jesus Christ; but no one is ever required to love the Holy Ghost. No such precept is given, nor is there any reference to it.

Another important fact is that while very much is said about the great love that exists between the Father and the Son, how tenderly the Father loves the Son, and how devotedly the Son loves the Father, yet not one word is said about the Father's loving the Holy Ghost, nor that the Son loves the Holy Ghost, nor that the Holy Ghost loves either the Father or the Son, No such thought is ever expressed. How shall we account for this fact if the Father, Son, and Holy Ghost are three persons alike and equal? How astonishing, we say, that so much is said about the mutual love between the Father and the Son, and yet, not one word is said about the mutual love between the Holy Ghost and the other two persons! Why is it left out in this manner? The truth is evident, the Holy Spirit is not a person, not an individual, but is an influence or power proceeding from the Godhead,

Furthermore, it is never said that the Holy Spirit ever loves man; yet it is frequently declared how greatly both the Father and the Son do love man. But no such thing is ever said of the Holy Ghost. How shall we account for this? Then, almost every illustration that is given of the Holy Spirit is inconsistent with the idea of its being a person. Let us notice a few. It is compared to water being poured out, "I will pour out my Spirit upon all flesh," Acts 2:17. It is compared to water shed forth, "Having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear," Acts 2:33, How could a person be shed forth? Believers are to be baptized with the Holy Spirit, "He shall baptize you with the Holy Ghost, " Matt. 3:11. How could you baptize one person with another person?

We are to drink of the Holy Spirit. "Have been all made to drink into one spirit." 1 Cor. 12:13. How could you drink into a person? It is compared to lamps of fire. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God. Rev. 4:5. Has God seven personal spirits then instead of one? Is each one distinct from the other? Has each one a person? Or is it this one person divided into seven parts? What does this mean? All these illustration plainly show that the Spirit of God is not an individual.

Another fact which has a strong bearing upon this question is that the word spirit, Greek, pneuma, is always neuter, that is neither masculine nor feminine. All the pronouns referring to the Holy Ghost are neuter, except when the Holy Ghost is personified, as the Comforter, Greek, Parakletos. John 14: 16, 26. Here of course, it would have to be masculine. If the Holy Spirit is a person, the pronouns referring to it should be in the masculine, which they never are. It is said that Christ was anointed with the Holy Ghost. (Acts 10:38). Was one person of the trinity anointed with another person of the trinity? How could you anoint one person with another? But we can readily conceive how God put his Spirit, and power upon Jesus.

Again, of Jesus it is said, "God giveth not the Spirit by measure unto him." John 4:24. What sense would there be in talking of measuring out a person, giving a person by measure? Furthermore the Spirit of God is said to be everywhere, omnipresent, all pervading. Ps. 139:7. If the Spirit of God were a person, it certainly could not be everywhere personally present, without absolutely filling the universe to the exclusion of everything else.

Again it is said that the Holy Spirit fell upon the Gentiles at the home of Cornelius, Acts 10:42. How could this be true if the Holy Spirit were a person? How would it sound to talk of the Father's falling upon them, or of the Son's doing the same? The very idea is absurd. But if the Holy Ghost is a person like the other two, then it would be just as absurd to say that the Holy Ghost fell upon them. Moreover it is said that the Father "hath given us of his Spirit. (1 John 4:13), and that he will send the Holy Spirit. This is frequently said in the Bible. Every such declaration shows that the Holy Spirit is not equal with the Father. If the Holy Spirit is equal with the Father why don't we read somewhere of the Holy Spirit sending the Father, giving the Father, or something like that. We are to ask the Father for the Holy Spirit and he will send it. Luke 11:13. If the Spirit of God is a person, equal with the Father, why not pray directly to the Holy Spirit? Why not ask it to come, instead of asking the Father to send it.

Jesus breathed the Holy Ghost upon his apostles. John 20:22.

Paul admonishes us not to quench the Spirit. 1 Thess. 5:19. How could you quench a person? The Spirit of God can also be divided. To Moses the Lord said, "I will take of the Spirit which is upon thee, and I will put it upon them." Num. 11:17. And the Lord did so. Did the Lord take his Spirit away from Moses, and give it to them? No, but a part of the same influence that rested upon Moses he put upon the other men.

I think we could properly illustrate the Spirit of God by the rays of the sun. Up there in the heavens hangs this great orb of light. We know that it is a material globe. From this are constantly being shed forth innumerable rays of light, lighting and warming all parts of the earth. We see this light every day, and we feel its warmth. Without it we could not live. The earth could not exist, yet no one can explain what those rays of light are, or how they come. But we know that they are not a person, neither are they the sun itself, nor yet a body like the sun. Just so with the Holy Spirit. It is an influence which proceeds from the Father. For thus Jesus says, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeded from the Father, he shall testify of me." John 15:26. It is mighty and powerful. It is shed forth everywhere throughout the entire universe. As the sun lights and warms the whole solar system by its rays, just so God controls and influences the whole universe by his Holy Spirit. God is a person, in a local habitation, the same as the sun is a body occupying a definite position. But the Spirit of God, like the rays of the sun, is ever<sup>^</sup>mere diffusive, but is not a person, has no shape or body any more than has the light of the sun.

We might illustrate it again by the rays of heat from a fire. Here is a very hot fire. The rays of the heat are felt for rods around. The fire is a local body. We can see it, can handle it, can measure it; but who can see or handle, or weigh the rays of heat that proceed from it? So of the Spirit of God. Its influence is felt, but it has no body, it is not a person.

We might further illustrate the Spirit of God by the influence which one man has over another. It is a familiar and undeniable fact, that one person with strong nerves and will power can often mesmerize another person with weaker nerves. He can do this without touching him at all. We see it done; we know the effect; we see the result. The two men stand twenty feet apart; and yet there is an influence extending from the one and reaching to the other, which controls him. We call it mesmerism, but we know nothing about it. We cannot tell how it is, nor why it is; but there is an influence, a spirit in man, which reaches out far beyond his actual bodily presence, his physical touch, and exercises a mighty influence over others. Just so the Spirit of

God is an almighty, potent influence flowing forth from God, which effects everything where it goes.

In another but more limited sense, the Spirit of God sometimes means something as we mean when we say, "The spirit of Washington," "The spirit of Elijah," "The spirit of the Age," "The spirit of the party," etc. In the Bible we read of the "Spirit of Egypt" (Isa. 19:3) of the "spirit of sleep" (Isa. 29:10), of the "spirit of heaviness" (Isa. 61:3), and many like expressions; yet no one supposes that Egypt, or sleep, or heaviness, actually have a living intelligent personal spirit. In speaking this way we simply mean the influence of Egypt, of sleep, which is personified as an intelligent being. And this is frequently meant by the Spirit of God, though of course in a stronger sense.

It is personified, and thus spoken of in a manner that might convey the impression that it was a real person. And it is observable that the spirit of man is also personified in the Bible, and spoken of as though it were distinct from the man, or as though man and his spirit were two persons. Instances of this are perhaps nearly as numerous as the instances in which the Spirit of God is personified. But it ought to be distinctly noted, that when we have become habituated to the idea that by the Holy Spirit is intended a person, the idea of a person will immediately arise in our minds upon seeing or hearing the words Holy Spirit or Holy Ghost, So if we have been taught from our infancy that the natural sun is a person, then we should think of it as such when ever it should come into view. This may account for its having been supposed that there is much in the Scriptures in favor of a distinct personality of the Holy Spirit In general throughout the Bible, the Holy Spirit is spoken of as the Spirit of a person, just as we speak of the spirit of man as the spirit of a person, and in the same manner have the sacred writings spoken of the attributes of God, not as distinct persons, but as something of the person, in a person, or belonging to a person. The inspired writers speak of the spirit of man, the Spirit of God, the spirit of the world, the wisdom of God, the power of God, the goodness of God, and the will of God. We may also observe that when God speaks of the Spirit he says, "Spirit," just as he says, "my power," "my goodness," etc. These, and similar forms of speech respecting the Holy Spirit are very numerous in the Bible. They naturally convey the idea that the Spirit of God is not a distinct person, but the spirit of a person, as naturally as the forms of speech respecting wisdom, power, and goodness convey the idea that they are attributes of a person, and not so many distinct persons.

It may also be observed in the Bible that the term, Spirit of God, is often used as synonymous with the breath of God, the hand of God, the finger of God, etc. The wicked are represented as consumed

by the breath of the Lord, and also by the Spirit of the Lord, both meaning the same. Again, speaking of the creation of the heavens, it says, "By his Spirit, he garnished the heavens;" also, "The heavens are the work of thy hands. " Here hand and Spirit evidently mean the same. So Jesus says, "If I cast out devils by the Spirit of God," and again, "If I with the finger of God cast out devils," etc. The Spirit of God, then, we understand to represent the power of God.

(The Signs of the Times, Vol 4, Number 28, July 25, 1878, pp. 218, 236. )

## THE PERSONALITY OF GOD

D. M. CANRIGHT

Text: "But to us there is but one God, the Father, of whom are all things." 1 Cor. 8:6.

There is but one true and living God. He is the eternal, omnipotent, omniscient, [sic] omnipresent, just, holy, and worthy of all praise and worship. He is the creator of all things, visible and invisible, of heaven and of the earth. No one who reads the Old Testament can fail to notice that this is the great burden of those writings; viz., to set forth and enforce in every possible manner, and on every occasion, the great fact that there is but one true God, and that he is a living, conscious, intelligent Being, possessed of feeling, affection, and sympathy.

At the time when the Bible was written, nearly the whole world had adopted either Polytheism or Pantheism. Polytheism taught that there were many gods, even thousands of them. Athens is said to have had thirty thousand gods. Borne had its gods. Greece had its gods, Egypt had its gods., Each was willing to allow that the others gods were just as good as its own. Every nation, every city, and even every household, had its peculiar god. In opposition to that, Moses and the prophets set forth the grand fact that this doctrine of many gods was a lie, and that there was but one God, Jehovah the living God.

The doctrine of Pantheism at that time also largely prevailed. It teaches that everything is God,—the sun, the stars, the earth, water, fire,—everything. Put them all together and you have God. But this monstrous error the Bible denounces, and sets forth in its stead the truth,—that all these material things were created by a living, intelligent Being, who is infinitely above them all. This doctrine is so plainly taught in the Bible that it is scarcely necessary to argue it at length. We will quote a few of the plainest scriptures upon this point, asking the reader to notice them particularly.

"Thou shalt have no other gods before me." Ex. 20:3. All others are false.

"Unto thee it was showed, that thou mightest know that the Lord he is God; there is none else beside him." Deut. 4:35. This declaration is emphatic. There is no God beside the Lord.

"Hear, O Israel: The Lord our God is one God." Deut. 6:4 Here

we strike the key-note of the doctrine of the Deity. "The Lord our God is one Lord." Not many, not a thousand, not a hundred, not ten, not three, but only ONE,— one God.

"See now that I, even I, am he, and there is no god with me." Deut. 32:39.

"Thou art great, O Lord God; for there is none like thee, neither is there any God beside thee." 2 Sam. 7:22.

"Thou art the God, even thou alone, of all the kingdoms of the earth j thou hast made heaven and earth." 2 Kings 19:15.

This one God is the creator of the heavens and the earth.

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Neh. 9:6.

"For thou art great, and doest wonrous [sic] things; for thou art God alone." Ps. 86:10.

"Before me was no God formed, neither shall there be after me." Isa. 43:10. This is very strong language. "Before me there was no God formed, neither shall there be after me."

"I am the first, and I am the last; and beside me there is no God. . . Is there a God beside me? yea there is no God; I know not any." Isa. 44:6,8.

"I am the Lord, and there is none else, there is no God beside me." Isa 45:5. "I am God and there is none else." Verse 22. No comments of ours can make these declarations plainer. There is just one God and no more,— one who is the Author and Father of all things.

Turning to the New Testament, we find the same doctrine taught just as plainly as in the Old. Neither Moses nor the prophets ever set forth the unity of God more strongly than Jesus himself. He taught it and reiterated it many times. Thus he says: "The first of all the commandments is, ear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul. . . . And the scribe said unto him, Well, Master, thou hast said the truth; for there is one God; and there is none other but he." Mark 12:29-32.

The scribe said, "There is one God, and there is none other but

he.” To this declaration Jesus assented. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. Jesus says that his Father is the only true God. But Trinitarians contradict this by saying that the Son and Holy Ghost are just as much the true God as the Father is. How were I, on going into a place, to inquire for a minister of the gospel, and one were to inform me that Roger Roe was the only minister of the gospel in that place, and another were to tell me that two other persons were just as truly ministers of the gospel as Elder Roe, surely the latter would contradict the former. And precisely so do Trinitarians contradict the Saviour in this text.

"There is none other God but one. For though there be that are called gods, whether in heaven or in earth as there be gods, many, and lords many ; but of us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:4-6.

Says the great apostle, "There is none other God but one," and "there is but one God, the Father, of whom are all things," He tells us who this one God is. It is not the Holy Ghost; it is not Jesus Christ, but it is the Father. Gal. 3:20; 1 Tim. 1:17. There is, then, only one wise God. 1 Tim. 2:5; Deut. 6:4. Those who are familiar with the Bible will see that I have selected only a few of the plainest texts upon this doctrine. How the doctrine of the trinity, of three Gods, can be reconciled with these positive statements I do not know. It seems to me that nothing can be framed which more clearly denies the doctrine of the trinity, than do the scriptures above quoted.

And then the Bible never uses the phrases, "trinity," "triune God?" "three in one," "the holy three," "God the Holy Ghost," etc. But it does emphatically say there is only one God, the Father. And every argument to prove three Gods in one person, God the Father, God the Son, and God the Holy Ghost, all of them of one substance, and every way equal to each other, and all three forming but one [sic], contradicts itself, contradicts [sic] reason, and contradicts the Bible. Anyone who is familiar with the teachings of Trinitarians will readily see that we do not at all misrepresent them in the following statements:—

1. They place the Father first in the trinity, and the Son second, and the Holy Spirit third. If they are equal, why do this?
2. They have a mediator between men and the Father, but not between men and the Son or the Holy Spirit. Then they do not themselves regard them as equals.
3. The Son prays, but the Father does not.

4. The Son has a body, but neither the Father nor the Spirit has, according to them,

5. The Son died, but neither the Father nor the Spirit have seen death,

6. They do not pray to the Son in the name of the Father, as they do to the Father in the name of the Son,

7. The Father does not plead with the Son, as the Son does with the Father,

8. They do not offer any sacrifice to the Holy Ghost, as they do to the Father,

9. Their continual effort to prove the Son equal with the Father is virtually proof that he is not. They never try to prove the Father equal with the Son,

According to Trinitarians,—

10. Greater and less imply perfect equality, “my Father is greater than I,” John 14:28.

11. The sender and the sent are both one, “Thou didst send me,” John 17:8.

12. The self-existent God has a Father, John 20:17.

13. The expressions one and three mean the same, Eph, 4:6.

14. The Father and Son are the same. Matt. 3:17.

15. Christ prayed to himself.

16. Jesus was that Father who sent him.

17. He was that God who gave him,

18. They teach that God sent himself, came out from himself, prayed to himself, thanked himself, bore witness of himself, went back to himself, sits on the right hand of himself, is his own Father and his own Son, pleads with himself, left heaven, and was there all the time,

19. Jesus is very God and very man.

20. He is the invisible God, but was often seen.
21. He is the immortal God, but he died.
22. He is the omnipotent God, but an angel strengthened him.
23. He is the omniscient God, but did not know the day and hour of his appearing.
24. He is equal with the Father, and yet is the Father.
25. He is the Son, but is as old as the Father.
26. He is as great as his Father, though his Father is greater than he. John 14:28
27. He is the begotten Son, and the unbegotten God.
28. He has a Father, and is the God who has no Father.
29. Divinity and humanity were united, never to be divided (So say the creeds), yet the divinity forsook the humanity on the cross.
30. They are never to be divided; yet one was dead, the other living.
31. God has no body, yet "he took again his body."—Creeds.
32. God is eternal, but was ^begotten before all worlds."
33. The Son has a Father, but the Father has no Father.
34. The Father has a Son, but the Son has no Son.
35. God never gives thanks, but the Son does
36. The Father is never second, but the Son always is.
37. God does not receive his power from another, but the Son does.
38. The Father was never crucified, never forsaken by his God, and did not receive his life from another, but all this is true of the Son.

Trinitarian creeds contradict the word of God thus: —

## GREEDS SAY:

1. Trinity.
2. Triune.
3. God is three.
- 4 God is three Lords.
5. His name is three.
6. Holy three.
7. God the Spirit.
8. God died for us.
9. Worship the Trinity
10. When ye pray say, "Holy Trinity."—Ep. Pr. Book
11. The Son and Holy Ghost are as much the true God as the Father.
12. Christ is equal with God

## BIBLE SAYS:

God. Gen. 1:1.  
 One.  
 God is one. Gal. 3:20.  
 God is one Lord. Deut. 6:4  
 His name is one. Zech. 14:9.  
 Holy one. Isa. 12:6.  
 The Spirit of God. Gen. 1:2.  
 The Son of God died. Matt. 27:54  
 Worship God. Rev. 22:9.  
 When ye pray say, "Our Father." Luke 11:2.  
 Father, "that they might know thee, the only true God." John 17:3.  
 My Father is greater than I." John 11:28.

. The Bible says nothing about the trinity. God never mentions it. Jesus never named it, the apostles never did. Now men dare to call God, Trinity, Triune, etc. It is a great thing to name our God. We may name our horse, our child; but who presumes to name God? The child should not name its father. We should not name God.

God is self-existent, and the source and author of all things,—of angels, of men, of all the worlds,—of everything. Thus Paul says, "For of him, and through him, and to him, are all things; to whom be glory forever. Amen. " Rom. 11:36.

He is the source of all life and immortality. Thus, speaking of the Father, Paul says, "Who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:16. Notice that this glorious God is the only one who, in himself possesses immortality. That is, he is the fountain-head, the source of all life and immortality. Even Jesus Christ, the Son of God, derives his existence and his life from the Father, for so he himself says, "As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me." John 6:57. "for as the Father hath life in himself; so hath he given to the Son to have life in himself." John 5:36. This statement is unequivocal. The Father has life in himself, and in his great love for his Son he bestows the same gift upon him; but it will be noticed that the Father is the one from whom the gift came.

In harmony with this, the apostle says, "But to us there is but one God, the Father, of whom are all things, and we in him; and one God Jesus Christ, by whom are all things, and we by him." 1 Cor. 8:6.

How carefully Paul distinguishes between the Father and the Son. He says, "The Father, of whom are all things," and "Jesus Christ, by whom are all things." The Father is the source of everything, Jesus is the one through whom all things are done. All the authority, the glory, and the power of Christ he received from his Father. It was given to him, he had it not in himself. "And Jesus came and spake unto them, saying, "ill power is given to me in heaven and in earth." Matt. 28:18. A belief of this doctrine is very important. Indeed, it cannot be too strongly insisted upon. Jesus even declares that the knowledge of this truth is necessary to eternal life. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3.

We must know the Father as the only true God. Then there is no true God besides the Father. But we must also know his Son Jesus Christ, whom he has sent. How simple and plain is this doctrine, and how abundantly sustained by the holy Bible,

To be continued.

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## THE PERSONALITY OF GOD

(continued)

D. M. CANRIGHT

### GOD IS A REAL PERSON

God is a real person, having a body, form, and local habitation. Man is made in his image. The God of the Bible is not a mere principle, an essence or soul of the universe, but he is a real, personal being, having a body, form, shape, and local habitation, a throne, etc. But let us listen first to what the creeds say of him. The Methodist Discipline, in its articles of religion, Art. 1, says:—

"There is but one living and true God, everlasting, without body or parts."

The articles of faith of the Episcopal church are even worse. Art. 1 says:—

"There is but one living and true God, everlasting, without body, parts, or passions," Other creeds go still further, and say that he is without center or circumference. In all candor, I submit that such a description of God annihilates him entirely. He has no body, no parts, no passions, dwells nowhere in particular, has no center, no circumference, If a man were called upon to describe a nonentity, he could not do it more perfectly than it is done in the above language.

But notice further, these same creeds teach that Jesus Christ is the very and eternal God, Thus Art. 2 of the Episcopal creed says:—

"The Son, which is the Word of the Father, begotten from ever lasting of the Father, the very and eternal God, of one substance with the Father," etc. low notice that this Son of God is the very and eternal God himself. And then it continues: "took man's nature in the womb of the blessed virgin, of her substance, so that two whole and perfect natures, that is to say the Godhead and manhood, were joined together in one person, never to be divided, whereof is one Christ, very God and very man. "

Art. 4 says:—

"Christ did truly rise again from the dead, and took again his body, with flesh, bones, and all things pertaining to the perfection

of man's nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all man at the last day.”

Several queries present themselves here: is Christ the very and eternal God? So they say. Did Christ have a body? This they positively affirm. Is he inseparably connected with that body? and [sic.] has he not that body in Heaven? This they plainly declare. Is he not the true God? So they say. Then has not the true God a body? This the creed directly says. Then certainly God has a body— occupies a body. Why then do the creeds say that he has no body?

Again we are told by these creeds that God is everywhere, as much in one place as another, and no more in one place than another. But the Bible says that Jesus ascended up on high, and is at the right hand of the Father. Did he ascend everywhere? Was his body divided into innumerable particles, and scattered throughout the universe? If the Father is everywhere and nowhere in particular, where did Jesus go? Again it is claimed that saints at death go to Heaven, where God is.. Do they go everywhere, and nowhere in particular? All this seems to me to be the sheerest nonsense. It is opposed to common sense and to the Bible. No; God is a person, a real being.

I do not believe that any person, whatever his creed may be, ever prays to God without conceiving of him as having a body, form, and shape, and being located upon a throne in Heaven. "When he closes his eyes upon the world and begins to pray to God, he immediately looks up to Heaven by faith, and beholds God upon his throne in the form of a man, and prays to him as such. Nor is this merely imaginary. The Bible has everywhere so described him; and it is from those oft-repeated descriptions that these ideas are formed. Then either the whole tenor of the Bible misleads us, or else our position is true.

Furthermore, how could a person pray with any intelligence to a mere essence, a mere principle, and an immaterial spirit, that had no body parts, or shape, that was just as much in one place as in another? The idea is absurd. Then, again, what the Bible says of going to God and coming from God takes for granted that he is a personal being, located in a definite place. Let us read a few scriptures.

"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father? but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." John 20:17. Jesus said that he was about to ascend to God.

"Then Jesus said unto them, let a little while am I with you, and then I go unto Him that sent me." John 7:33- "-And her child was caught up unto God, and to his throne." Rev. 12:5. To Cornelius the

angel said, "Thy prayers and thine alms are come tip for a memorial before God," Acts 10:4

Hundreds' of texts like these occur throughout the Bible; but they would neither be true nor sensible if God is a mere essence, an immaterial spirit, as much in one place as another. How many times we read in the Bible of angels coming from God. Jesus says of himself, "I proceeded forth and came from God; neither came I of myself, but he sent me." John 8:42. "Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God." John 13:3. "I came forth from the Father, and am come into the world again, I leave the world, and go to the Father." John 16:28.

This last text is very expressive. "I came forth from the Father," says Jesus, "and am come into the world; again, I leave the world, and go to the Father." Is the Father, then, just as much in the world as anywhere? If so, how could Christ come forth from the Father by coming into the world, and again go to the Father by leaving the world? No; the Father is just as much a personal being as a man is. He has a personal presence. Thus Gabriel says, "I am Gabriel, that stand in the presence of God." Luke 1:19. Then God has an immediate presence which is not everywhere. Where did Gabriel come from? He came directly from Heaven. Is the presence of God everywhere? How, then, could Gabriel say that he stood in the presence of God more than anyone else? True, there is one sense in which God is everywhere. We will notice this by and by. Again: "I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven." Matt. 18:10. Here, again it is said that the angels in Heaven behold the face of the Father. Then how many scores and hundreds of times it is declared in the most emphatic and unmistakable language that God is in Heaven, and not upon earth. Says the wise man, "God is in heaven, and thou upon earth." Eccl. 5:2. Our Saviour taught his disciples to pray. "Our Father which art in Heaven." Matt. 6:9. Why say, "Which art in Heaven," if he is as much in the earth, and in the sea, and everywhere, as he is in Heaven?

Furthermore, it is many times positively declared that he sits upon a throne in Heaven. We will read a few passages. "The Lord hath prepared his throne in the Heavens." Ps. 103:19. "The lord is in his holy temple, the Lord's throne is in Heaven." Ps. 11:4

"In the year that King Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Isa. 6:1-3. How explicit is this text. The prophet saw the Lord sitting

upon a throne. He describes that throne, and the angels standing by it, and tells what the angels said.

So Jesus says, "And he that shall swear by Heaven, swe&reth by the throne of God, and by him that sitteth thereon." Matt. 23:22. Then the throne of God is in Heaven, and God sits upon that throne. Is the throne of God everywhere? Is it on this earth? Is it in America? Is it in the State of New York? Is it in the city of Rochester? No; but it is in Heaven, and God sits upon it.

In Rev. 4:2-5 we read:—

"And immediately I was in the Spirit; and, behold, a throne was set in Heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices; and there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Indeed, we might read on through the whole chapter. It is a minute description of the throne of God, of God's person, of angels, and of the living creatures around that throne. If all this is denied, one might as well deny the whole Bible.

Once more: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongia.es, stood before the throne,' and before the Lamb, clothed with white robes, and pains in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshiped God. "Therefore are they before the throne of God, and serve him day and night in his temple, and he sitteth in the throne shall dwell among them. " Rev. 7:9-11, 15.

This is in strict harmony with all the Scriptures, and it is also in harmony with common sense.

It is declared that God sits between the cherubim. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved. " Ps. 99:1. "Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:14

The Scriptures describe God as a person, having a form, the shape of a man. Daniel, in his vision of God, describes him thus:

I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment [sic] was white as snow, and the hair of his head like the pure wool." Dan. 7:9. God is here described as having a head and hair.

Ezekiel, in his vision of the throne of God, says:—

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it; and I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. This was the appearance of the likeness of the glory of the Lord," Eze. 1: 26-28. "This is the living creature that I saw under the God of Israel by the river of Ghebar." Eze. 10:20.

To Moses the Lord said:—

"Thou canst not see my face; for there shall no man see me, and live, to-day 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. 33:20-23. No man can see the Lord's face. Then he has a face. But he said, I will put thee in a cleft of the rock, and I will pass by, and thou shalt see my back parts, and he did so. Now was this all a farce, a deception.' Did the Lord deceive Moses, and make him think he had a face, and hands, and parts, when he had none? No, indeed. Then God has parts, notwithstanding the creeds say he is without body or parts.

Again we read: "Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and they saw the God of Israel; and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." Ex. 24:9-11. Here it is positively declared that they saw the God of Israel, it tells what was under his feet, and how he looked. They saw his shape and form, but did not see his face, for God has said that no man should see his face and live.

All through the Scriptures God is described as a being in the form of man. Thus he is said to have a head, and hairs of his head, Dan. 7:9; and hands, Ex. 33:22; feet, loins; Eze. 1:27; face, Matt. 18:10; heart, Gen. 6:6; parts, Ex. 33:23; a form, Phil. 2:6; shape, John 5:37; person, Heb. 1:3; soul, Jer. 5:9; and spirit, Matt. 12:28 Thus it is declared that God has all the members and parts of a

perfect man. This is not said one, not twice, but many times, not in parables and symbols, and figures, but directly and plainly.

(to be continued)

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## THE PERSONALITY OF GOD

(continued)

D. M. CANRIGHT

### GOD IS A REAL PERSON—CONCLUDED

Another convincing proof that God is a real person, having a form and parts, is the fact that man is said to have been made in the image of God.

"And God said, Let us make man in our image, after our likeness; so God created man in his image, in the image of God created he him; male and female created he them." Gen. 1:26, 27. If man was made in the image and likeness of God, then we know how God looks, what shape he has; he is in the shape of man. A poor evasion is attempted here, by asserting that it is the spirit of man that is in the image of God. But the text says no such thing. It says, "Let us make man in our image." Then we are told how this was done: "And the Lord God formed man of the dust of the ground." Gen. 2:7. Of what did God form man? It is directly said that he was formed of the dust of the ground. Very well; then that which was formed of the dust of the ground is in the image of God. Gen. 9:6 confirms this fact: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man."

If a man killed a beast, was he to die for that? No; but if he shed the blood of a man he must die. The reason is stated: "For in the image of God made he man," i.e., he has killed and destroyed that which is made in the image of God. Now the question is, what has he killed? Not an immortal spirit or soul, but the body, that which had blood, that which was in the image of God. Hence it is the body which is in the image of God.

The words image and likeness are thus defined by Webster:-

"Image, n. 1. A representation or similitude of any person or thing formed of a material substance: as, an image wrought out of stone, wood or wax. 2. A statue." Its meaning is plain. It is a representation of something else in the same form. "Likeness, n. Resemblance in form; similitude. The picture is a good likeness of the original. 2. Resemblance; form; external appearance. 3. One that resembles another; a copy; a counterpart." Plainly, then, an image or likeness is that which is in the form of, and looks like, that which it is to re-

present. Man is in the image and likeness of God; hence God has a body in form like that of a man.

Let us now turn to the Bible, and find the meaning of the word image as it is there used, It will be found that every time it refers to something that has a form, a real substance, a shape.

“Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any mage of stone in your bow down unto it; for I am the Lord your God." Lev. 26:1. And Michal took an image, and laid it in the bed." 1 Sam. 19:13. “And he set a carved image, the idol which he had made, in the house of God." 2 Chron. 33:7. "Thou, O king, sawest, and beheld a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible." Dan. 2:31. "Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits." Dan. 3:1. "And he saith unto them, Whose is this image and superscription?" Matt. 22:20. "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter?" Acts 19:35. "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Rom. 11:4. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live." Rev. 13:11\*. "Wherefore ye shall make images of your emerods, and images of your mice that mar the land." 1 Sam. 6:5. "For when she saw men portrayed upon the wall, the images of the Chaldeans portrayed with vermillion." Eze. 23:11\*. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." Ex. 20:4.

All these texts abundantly show that in Bible language an image is something that has a real form and shape. Man is made in the image of God—the man that was made of the dust, too. Gen. 2:7.

"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3.

Here it is definitely stated what part of man constitutes the likeness. "Sending his own Son in the likeness of sinful flesh." It is his flesh, then, in which the likeness consists. Phil. 2:5-8 is absolutely decisive upon this point. "Let this mind be in you which was also in Christ Jesus, who being in the form of God." Here we stop to ask how Christ could be in the form of God, if God had no form. But Jesus was in the form of God; hence the argument is conclusive that God has a form. "Who being in the form of God, thought it not robbery

To be equal with God; but made himself of no reputation, and took upon him the form of a servant (man), and was made in the likeness of men; and being found in fashion as a man, he humbled himself, etc. Here it is declared that Christ was in the form of God, on the form of a servant, in the likeness of man, in the fashion of man. We know that this his body; for Christ was both in the form of God, and in the form of man. Then God and man both have the same form.

Of Jesus Paul says, "Who being the brightness of his glory, and the express image of his person." Heb. 1:3 . It is the person of God then, of which Jesus was the image. Then God has a person. Now what is the meaning of the word person? It seems that on so simple a word as this there could be no mistake. It does not and cannot mean an im material, intangible, shapeless, formless essence. It always means an intelligent being, having a body, shape and form.

Again we appeal to the word of God. Let us carefully read a few plain scriptures where the word person is used; and it will be seen that it always means an individual with an organized shape and form.

"Give me the persons, and take the goods to thyself." Gen. 14: 21. "And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there. " Num. 19:18. And he slew his brethern [sic] the sons of Jerrubbaal, being threescore and ten persons." Judges 9:5.

"I have seen a son of Jesse, . . . a comely person." 1 Sam. 16: 18. "And Dorg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod." 1 Sam. 22:18. "Wicked men have slain a righteous person in his own house upon his bed." 2 Sam. 4:11. That thou go to battle in thine own person." 2 Sam. 17:11. "Likewise the fool and the brutish person perish." Ps. 49:10. "There was not one feeble person among their tribes, " Ps. 105:37. "A man that doeth violence to the blood of any person shall flee to the pit." Prov. 28:17. "And every person that Nebuzar-adan the captain of the guard had left." Jer, 43:6, "He carried away captive from Jerusalem eight hundred thirty and two persons." Jer. 52:29. "Thou wast cast out in the open field, to the loathing of thy person, in the day that thou wast born," Eze. 16:5. "And they shall come at no dead person." Eze, 44:25. "For thou regardest not the person of men." Matt. 22:16. "I am innivent of the blood of this just person." Matt. 27:24. "Therefore put away from among yourselves that wicked person." 1 Cor. 5:13. "But Noah saved the eighth person" 2 Peter 2:5.

By these passages we find what the Bible means by the word person . It never means a being without body, parts, or passions. Now

the Bible, after using the word person hundreds of times in the sense indicated above, says that God is a person. We believe it, and are willing to leave it there.

### OBJECTIONS CONSIDERED

However plain any doctrine may be, some will raise objections to it. So objections are urged against the doctrine of the real person ality of God; but they are very few and readily answered.

1. God fills Heaven and earth. "Am I a God at hand, saith the Lord, and not a God afar off? Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill Heaven and earth? saith the Lord." Jer. 23:23, 24.

"Now," says one, "if God fills Heaven and earth, he must be everywhere, in one place as much as in another. And beside that, he cannot be a material being, having a body and form; for if he were, his body, filling Heaven and earth, would exclude all other bodies," It is strange that sensible men will raise so foolish an objection as this. Let us try their view of it. They say that God is an immaterial spirit and fills Heaven and earth. Very well; then this must exclude all other spirits; for just as truly as no two material bodies can oc cupy the same place at once, no two spirits can occupy the same place at the same time.

They reason that if God were a material being and filled Heaven and earth, then he would exclude all other material beings from the universe. And their conclusion is right. So we reason just as legitimately that if God, as a spirit, absolutely and in the full sense of the word filled Heaven and earth, then he would exclude all other spirits, and there would be neither angels nor wicked spirits anywhere in the universe! But both of these conclusions we know to be untrue. What, then, is the truth? Simply this: That when the Lord says, I fill Heaven and earth, it is to be understood in a certain qualified sense, as explained by other scriptures. We must not make a single strong metaphor like this contradict the many declarations that God has a form, shape, body, and local habitation: that he sits upon a throne, and is in Heaven and not upon earth. When God says he fills heaven and earth, other scriptures explain this to mean that Heaven and earth, and all parts of the universe, are open and naked before the eyes of God, and that no thing is hid from his sight; that he sees everything just as clearly and distinctly as though it were in his immediate presence. The very text itself indicates this. Read it again carefully. "Can any hide himself in secret places that I shall not see him? saith the Lord." There is the point. No man can hide himself anywhere so that God cannot

see him. With this thought the Lord adds, "Do not I fill heaven and earth? But how? absolutely, personally? No, for this is not true either in fact or in the teachings of the Bible. Read a few other scriptures. "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of Him with whom we have to do. Heb. 4:13. Here we have an explanation of what this means. All things are open and naked before the eyes of God. "Great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings." Jer. 32:19. This states the same fact again: The eyes of the Lord "are open upon all the ways of the sons of men."

Ps. 139:1-12 is a beautiful expression of this whole subject: "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. 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, If I say, Surely the darkness shall cover me; even the night shall be bright about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee."

How beautifully the psalmist expresses the thought that God sees and knows all his ways, understands every word he speaks, knows his thoughts afar off; that neither in Heaven, in earth, nor in hell can he hide himself from God. The deepest darkness is as light as the day to God. God sees him everywhere and all the time. In this sense, and this only, is God everywhere present. Reader, is God personally present in the room where you are now? You know that he is not. If he were you would not live a moment. Read what the Bible says of the wonderful majesty, the burning glory, the devouring fire which surround the immediate presence of the Almighty. Could you stand in such a presence? Whatever the creeds may say, in our very souls we know better.

2. God is a spirit. "God is a spirit; and they that worship him in spirit and in truth." John 4:25.

There, says the objector, if God is a spirit he cannot be a material person, having a form and body. Who says that a spirit is not a person, and has no form, no body, no substance? That is all assumption. It assumes the very thing to be proved. We maintain that a living spirit

is just as much a person as a man is, and has shape, body, and form. This we can readily prove, Angels are called spirits. "Are they not all ministering spirits?" Heb. 1:11. Yet these angels are real persons as you know by the whole tenor of the Bible. Angels came to Abraham, sat in his tent, and ate of his bread. Gen. 18. Angels went to Lot, took hold of his hand, ate at his table. Gen. 19. Angels have bodies, wings, faces, hands, and feet. Isa. 6:1-4. They have frequently been seen, and conversations have been held with them. An angel came to Peter in prison. John fell at the feet of an angel to worship him. Are they not persons? Do they not have form and shape? or are they simply an essence, filling the universe, being in no place in particular? Every Bible student knows better.

To be continued

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## THE PERSONALITY OF GOD

(continued)

D. M. CANRIGHT

### OBJECTIONS CONSIDERED—CONCLUDED

When Jesus Christ the Son of God came into this world, he was a real being, a person, having a body and form. Was he not a material being? We all know that he was. He ate, drank, and walked; he died upon the cross and was buried. Yet the Bible says he was a spirit, and that too while upon the earth.

"And so it is written, The first Adam was made a living soul; the last Adam (Christ) was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord of Heaven," I Cor. 15: 45-47. Here it is declared that Christ, the second Adam, was made a quickening spirit. It will be noticed that this was said of Him who took man's nature. Paul says, "The first man Adam was made a living soul, the last Adam was made a quickening spirit," The second man is the Lord from Heaven." Then the man Christ Jesus was a spirit, for so the apostle says, This passage explains what is meant when a person is called a spirit. It means that he is a spiritual being, for thus it says, "Howbeit that was not first which is spiritual, but that which is natural (Adam), and afterward that which is spiritual." (Christ). Paul says that Christ is a spirit, and explains a spirit to be a spiritual being. The apostle again says, "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body." Verse 44.

This verse settles the question that there is a spiritual body, and that it is a person, and not an immaterial, intangible essence. A being can be spiritual and have a body. Likewise God is a spirit and has a body. He is a spiritual being, and yet of bodily form and shape.

Christ is again called a spirit in 2 Cor. 3:17. Paul says, "Now the Lord is that spirit." If Christ was a spirit, and yet had a body and form, his Father can be a spirit and have a body and form.

But does not Jesus say that a spirit hath not flesh and bones? Luke 24:39. In this case the reference is to an apparition, or ghost. The disciples were terrified, and at first thought that they had seen a ghost, a mere specter. They themselves did not believe such an

apparition to be real; hence Christ appeals to them that he is not such a spirit, for he has flesh and bones.

3. God cannot be a material being. It is urged that matter cannot think, move, and act of itself; that it must first be organized and animated. Hence our opponents ask, If God is a material being, who organizes him, who made him? But we hand this question back to them. If God is a spirit, who made him? Are not angels spirits? Are not devils spirits? Were not angels and devils created? Spirits were created as well as material beings. Even if we grant the distinction between matter and spirit that our spiritualizing friends claim, where is the proof that spirit is eternal any more than matter? Angels and devils themselves are spiritual beings, but are just as distinct one from another as men are from one another. Neither are they eternal any more than men are. They were created, formed, organized.

Granting that their ideas of God as a pure immaterial spirit are correct, we ask them, who created this spirit? And our question is just as fair as theirs, when they ask us, Who organized God if he is a material being? Neither party can answer these questions, simply because we know nothing about the matter. The atheist triumphantly asks the Christian, who made God? but no one can ever answer, from the simple fact that such questions are too high for mortal men, Job truly says: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? The measure there of is longer than the earth, and broader than the sea." Job 11:7-9.

We utterly deny the distinction between matter and spirit which is claimed. We believe that all things are material, although matter may manifest itself in a great diversity of forms. The wisest and most scientific men freely admit that they know but little about matter. The more they study, and the deeper they search into it, the stronger are their convictions that its different attributes and capabilities have been but partially understood. Because a certain fact is true of matter in one condition, it is argued that it must always be true of matter everywhere. This is illogical and false, for matter is capable of the greatest diversity. Matter in one form may even seem to be the direct opposite of the same matter in another form. For instance: I have before me a piece of ice. I put my hand upon it; it is exceedingly cold. I can cut it with a knife or saw it with a saw. It is solid. But I put this ice in a vessel and warm it, and it soon becomes water. Now it does not look at all like that piece of ice which was before me a few minutes before. I confine this water in a vessel and heat it very hot. It now becomes steam, a vapor, and is invisible. It is so hot it would scald your hand. It can neither be cut, nor poured from vessel to vessel. It now seems to be precisely opposite from that block

of ice, and yet everybody knows that it is the very same matter, only in another condition. If we had not seen ice thus converted into steam, We would all pronounce such a change impossible; yet we all know by actual observation that ice, and water, and steam are only different conditions of the same material.

There is as great a difference between steam and ice as our opponents claim there is between spirit and matter. We claim, therefore, that they cannot show that a spirit is not one form of matter. The Bible nowhere says it is not. On the other hand, we have plainly shown that it is. Consider further the wonderful diversity of matter, Before me lies a piece of very white paper; by its side lies a book which is black. These are opposite in color, but both material. Here is a cake of ice, there is a coal of fire; one is cold, the other hot, but both are material. Here is a ball of lead, there a feather of down; one is very heavy, the other flits in the air, but bothe [sic] are material. Here is a plank of wood, there is a pane of glass; one is entirely opaque, the other transparent, but both are material. Here is a piece of pure gold a foot square, and worth many thousands of dollars, there is a bushel of mud worth nothing; both are material.

It is our opinion, founded both in revelation and science, that celestial beings are as material as men, only that they are more highly organized, more refined,—matter on a higher plane. Who that has care fully observed the wonderful and infinite diversity of matter, even as seen in this earth, will deny the reasonableness of this position. When we have found out God to perfection, when we have explored earth, heaven, and hell, and have fathomed all the infinite diversities and capabilities of matter, then, and not till then will it so for us to say what God must be and what matter cannot be. Therefore this objection against the materiality of God is not a valid one.

God made this solid earth, this material planet, with all the material things upon it. He made a material man, a material atmosphere, material food for man, a material sun to light and warm this earth. He made all the millions of stars on high, every one of them as material as our own earth. If matter is so repulsive, so opposed to the nature of God, why has he made so vast a creation out of it?

Consider the further fact that the Saviour of men is a material being. He was born of a material woman, walked upon this material earth, breathed its air, ate of its food, died upon a material cross, spilled his material blood, and was buried in the earth. His material body was resurrected, and is exalted at the right hand of God, and now sits upon the throne of the universe. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. 3:21. These facts are

directly asserted by the most orthodox creeds. The fourth article in the creed of the Episcopalian church says, "Christ did truly rise again from death and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature, wherewith he ascended into Heaven and there sitteth. So also says the Methodist Discipline, Then we have indeed a material Saviour, sitting upon the throne of the Father. Why, then, should those who adopt these creeds be horrified at the idea of a material God? We advise them to examine this point again.

(The Advent Review and Sabbath Herald, Vol. 52, Number 3, Sept. 19, 1878, p. 97.)

## APPENDIX B

### THE HOLY SPIRIT IS IT A PERSON?

T. R. WILLIAMSON

The only way in which any doctrine of human belief can be established upon scripture so as to be depended upon as true Christian teaching, is to examine every passage in Scripture which refers to that doctrine,

In doing this with reference to the term "Holy Ghost" or "Holy Spirit," it would seem to be impossible to conclude that a person is meant, or that any other idea is intended by these terms, than that of an influence. I do not propose in this short article to go into a long examination of all Bible testimony upon this subject; that would be impossible; but I wish merely to give texts and deductions from them which point to the scriptural idea, at least as I see it.

In the first place, I know of no passage in all the Bible where any undoubted individual personality is spoken of in any other way than as a person. Search, and when you find a person mentioned, it is always as a person, and never in such doubtful terms as to allow of an influence being mistaken for a person. God, the Father, and the Son, are very frequently spoken of, or alluded to, but as to make their personality depend upon an inference. I recall a passage in Genesis, where Satan is called a serpent, and in Revelation he is called a dragon and a serpent, but he is spoken of as Satan in connection with these terms, and his personality is apparent. The text reads, "That old serpent called the Devil, and Satan." Rev. 12:9. We may be baptized in the name of a person, but not with a person. In Matt. 3:11 and Acts 11:16 the saints are spoken of as being baptized with the Holy Ghost, as if that were the material used in place of water. We never read of people being baptized with the Father, or with the Son, but we do read of their being baptized with water, with fire, and with the Holy Ghost.

No one is ever filled with a person. If the one hundred twenty disciples in the upper room, on the day of Pentecost were all filled with the Holy Ghost, and the Holy Ghost is a person, then there must have been one hundred twenty Holy Ghosts, else how could so many be filled with one person? The same is true of persons all over the world; there are said to be millions who believe. Does one person, at the same moment, fill all these over the whole earth's surface? To ask such a question is to compel an answer in the negative. Every person mentioned in the Scriptures nearly as often as the Holy Spirit, has a name of his own, as Jehovah, Micheal, Gabriel, Moses, Joshua; but here is something mentioned from the creation till the consummation

and always mentioned just as other impersonal objects are mentioned, as the Holy Spirit, the Holy Ghost, the Comforter, etc.

While Jesus is often called the Son, the Spirit is always the Spirit, with never a personal name.

Again: the Father has been seen; for the Scripture says. "They saw the God of Israel;" the Son has been seen, but where is the record on all the Bible that any eye, even that of God, ever saw the Holy Ghost? Any person can and must be seen, sometime, somewhere, but here is something for which personality is claimed, that, so far as we can discover, no eye, human or divine, ever looked upon. A very doubtful personality truly. It will not do to cite as an objection to this; the dove at Jesus' baptism or the tongues of fire at Pentecost; for the dove was only the appearance of a dove, only one in form, "like a dove," Cloven tongues like as of fire," are the words used, not the Holy Spirit was visible, but just the tokens of its presence. Again: no person in scripture ever takes a shape lower than that which belongs to that person, except Satan; for even in those cases where angels took the form of men, and in the incarnation of Christ, there was a change only in degree, and not in shape, as man is in the image or form of God. The glory of the personage was veiled, but the form remained the same, as John says in Rev. 21:17; "The measure of a man, that it, of the angel." But the Holy Spirit which is said to be a person, has taken the shape of a dove, and of tongues of fire.

It is said that the Holy Spirit is in a few instances designated by the pronoun "he," which denotes a person; but we have this form of speech in Ps. 19, where the sun is the object spoken of. His going forth is from the end of the heaven, and his circuit unto the ends of it," and yet no Christian claims personality for the sun. It is said that the Holy Spirit speaks, and that nothing but a person can speak, but Habakkuk says: "for the stone shall cry out of the wall, and the beam out of the timber shall answer it," Are these persons? The voice of thy brother's blood crieth unto me from the ground." Is the blood therefore a person? "If these should hold their peace, the stones would immediatly cry out. Would that make the stones persons?"

It may be said that the Spirit could be in many people over the earth at one time, as easily as Jesus could be in many assemblies of the righteous; for he says, "Where two or three are gathered together in my name, there am I in the midst of them," but it must be remembered that it is by the very Holy Spirit, his representative, that he is present. His own bodily, personal presence is not in every place at once. He said to his disciples, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." Jesus is a person, with a material body, and the only way in which he could manifest him-

self in all places at once was going away.

He was confined, as to his presence, to whatever locality he happened to be in, and that is true of him still, and he must send the Holy Spirit as his representative to make known his presence. It is claimed that Gen. 1:2 must be speaking of a person, as it is said that the Spirit moving upon the waters is indicative of personal action as if someone would speak of a hen brooding over her chickens or her eggs.

Josephus says, in speaking of this passage, that "a wind moved upon the surface of the great deep." Genesis says God "breathed into his nostrils the breath (or spirit) of life," "The Spirit of God is in my nostrils," Job 27:3. "He breathed on them, and saith unto them, Receive ye the Holy Ghost." John 20:22. "There came a sound from heaven as of a rushing wind." Acts 2:2.

Certainly, it would seem clear from these passages that no personality is ascribed to the Holy Ghost. When was the presence of a person ever suddenly introduced where it had not been before, by someone else breathing upon those assembled there? Rev. 4:5 tells us of seven lamps of fire which are the seven spirits of God. Are there then seven persons known as the Holy Spirit? And is the nearest representation of the Holy Spirit, which it is claimed is a living being, to be found in a lamp which has no life whatever? In conclusion, let me quote the second commandment: "Thou shalt not make unto me any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them."

Nothing is to be made to represent God. People say the Holy Spirit is God, and yet the only visible similitude of it ever seen was a form like a dove," "cloven tongues like as of fire," and "seven lamps of fire." We find God himself, then, if this be true, setting aside his own commandment, and giving a likeness or representation of God.

It was said by the Lord Jesus, "I and my Father are one." If there are three persons in the Godhead, why did he not include all three in one? Why did he only say, "I and my Father are one, " if the Holy Spirit is a member of the Godhead, one with the Father and Son? Why this ignoring of the third person of the trinity?

There can be but one answer. The Holy Spirit, or Ghost (for the words are the same) is simply an influence from God, a manifestation of his power, that pervades this whole universe, even as the air covers the earth, and makes every atom of matter in every world, and all the

limitless depths of space between the worlds, rife with the presence of Jehovah, the Father, and the Lord Jesus Christ, the Father's glorious Son.

(The Review and Herald, Volume 68, Number 40, October 13, 1891, p. 627.)

## APPENDIX C

### THE HOLY SPIRIT A PERSON

R. A. UNDERWOOD

(Mesopotamia, Ohio)

Is the work that has been noticed in these articles done by an influence:— There is an influence and a power, it is true, but we should not make the mistake of believing in an influence simply, when we so much need the one who carries the influence and power. The Holy Spirit is Christ's personal representative in the field; and he is charged with the work of meeting Satan, and defeating this personal enemy of God and his government.

It seems strange to me, now, that I ever believed that the Holy Spirit was only an influence, in view of the work he does. But we want the truth because it is truth, and we reject error because it is error, regardless of any views we may formerly have held, or any difficulty we may have had, or may now have, when we view the Holy Spirit as a person. Light is sown for the righteous.

Satan's scheme is to destroy all faith in the personality of the Godhead,—the Father, Son, and Holy Ghost,—also in his own personality; and when this is done, he would have men deify the state, and set that up as a personal god, to be worshiped and obeyed.

Dr. Adler, as quoted in Harper's Weekly of Nov, 27, 1897, voiced a growing sentiment when he said that "men are gradually passing from the belief in a personal God," and that "religion based on that belief is losing its vitality. He further said: "In the state let us find the personal deity which is passing out of men's lives. Let the state be the object of our worship. Let us make it sacred; and when we have done so, the state will have taken the place of the personification." Satan knows that he can control the state, and use it to oppress the servants of God, as he always has done. Let us beware lest Satan shall lead us to take the first step in destroying our faith in the personality of this person of the Godhead,—the Holy Ghost,

### FORMER DIFFICULTIES

It was once hard for me to see how a spirit could be a person; but when I saw that God is a spirit" (John 4:24), and that he is no less a person; when I saw that the last Adam (Christ) "was made a quickening spirit" (1 Cor. 15:45), and that he is a person; when I saw that

the angels are spirits (Heb. 1:7,14), and even that the fallen angels, called "devils," are said to be "unclean spirits" (Luke 8:26,29; Acts 19:15,16); and knowing that all these are persons, I could understand better how the Holy Spirit can be a person,

Another question perplexed me; namely, If the Holy Spirit is a person, how can he be omnipresent? While we see through a glass, darkly," and should always bear in mind that "if any man think that he knoweth anything, he knoweth nothing yet as he ought to know," and that we know nothing at all only as God has revealed it to us by his Spirit, yet let us look at the other spirit for a moment, and we may see something that will help us to understand this question. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2 Here the prince of the power of the air, in other places called the #prince of this world," or Satan, is called the spirit (singular number) that now worketh in the child ren of disobedience."

That Satan is the spirit referred to in this scripture, and that he is omnipresent, working for the destruction of the human family, is plain from this and many other scriptures. See Zech. 3:1, 2; 1 Peter 5:8. If, then, Satan, who was Lucifer, a shining seraph, "who next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven" (Great Controversy," page 493), is a person, and yet omnipresent, I can see that Christ would clothe his personal representative, the Holy Ghost, who now stands next to Christ, with at least no less power than Satan has.

But how is Satan omnipresent? Can he be personally everywhere?— No and yes. He can be, and is, everywhere present in this world by his representatives,—the fallen angels, who "kept not their first estate," and who have given themselves up to carry out Satan's plans, and execute his work against Christ and his loyal subjects. "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not. ... and the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:7-9.

That this warfare is still going on, and will continue to the end of this world, is clear from verse 17 of this same chapter. Christ has put into the field, as his personal representative, the Holy Ghost, who is in charge of all the forces of God's kingdom to overthrow Satan and his angels; and the Holy Ghost is the only one to whom is delegated this authority from God. "The prince of the power of evil can be held in check only by the power of God in the third person of the Godhead,

the Holy Spirit."—"Special Testimony," No. 10, page 37. God and Christ have placed all the angels and the power of the throne of omnipotence under him, to overthrow the rebellion against God's government.

The prophet had a wonderful view of the workings of God's throne. "The wheel-like complications that appeared to the prophet to be involved in such confusion, were under the guidance of an infinite hand. The Spirit of God, revealed to him as moving and directing these wheels, brought harmony out of confusion; so the whole world was under his control. Myriads of glorified beings were ready at his word to overrule the power and policy of evil men, and bring good to his faithful ones."-- "Testimony" No. 33, page 280. Hence we see that the Holy Spirit, the third person of the Godhead, has at his disposal "myriads," or "an innumerable company," of holy angels, who go, at his command, to the rescue and to the aid of every child of God. "Whithersoever the Spirit was to go, they went." Eze. 1:20.

In my former difficulties there was one more point to be settled; and when that was made clear, I saw, as I had never seen before, the wonderful workings of God's kingdom. It was this: is it a settled principle, laid down in the Bible, that when one in authority and power delegates to another a work, with power to execute the same, and the work is accomplished by the one entrusted with it, the work is accredited to the one directing and delegating such power?—Yes; this is a principle recognized by God, and accepted by all civilized nations,

Let us look at this principle. Christ was delegated with authority by the Father to represent the Father. Hence Christ says: "He that hath seen me hath seen the Father, Why?—Because he was the authorized representative of the Father on creating and redeeming the world, Christ acted under the authority received from the Father; and the work committed to the Son, and accomplished by the Son, is accredited to the Father. See John 1:10; Heb. 1:1-3; John 5:26,30; 6:57. The Holy Ghost being Christ's representative, and Christ being the Father's representative, the Holy Ghost represents both the Son and the Father; and the work done by the Holy Ghost is accredited to those whom he represents, for he is their agent.

Again: the Holy Spirit being in charge of all the holy angels, whatever is done by them under the authority of the Holy Spirit, is accredited to the work of the Holy Spirit. And this should be so; for the authority comes from the one directing the work: therefore whatever the angels of God do by the command of the Holy Spirit, and acting as his representative, the Spirit is the one that does the work. It is through these angels that the Holy Spirit does his work and manifests the power of God. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with the angels of his power." 2 Thess. 1:7, margin.

The following extracts from the pen of Mrs. E. G. White are comprehensive, covering the whole field: "By the holy beings surrounding his throne, the Lord keeps up a constant communication with the inhabitants of the earth."-- Review and Herald, July 20, 1897. "All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministration of angels." "All the blessings from God to man are through the ministration of holy angels." -- "Spirit of Prophecy," Vol. II, pages 67, 68. "Are they not all min-istering spirits?"

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