

The Holy Flesh Movement

1. THE BEGINNING

The 19th Century was drawing to a close. An air of expectancy and concern pervaded the Seventh-day Adventist Church. Elder A. F. Ballenger was proclaiming at worker's meetings, and at camp meetings, that the time had come to receive the Holy Spirit. In writing of these meetings, and relating what he had said, Ballenger stated:

„You and I can afford to resist unto blood, striving against sin; but we cannot afford to sin. It is too late to sin in thought, word or action; for it is time to receive the Holy Ghost in all of His fulness - time to receive the seal of God." (1)

In another report of his camp meeting experiences, Ballenger wrote:

„The loudest cry of the loud cry is due today. To the careful observer, there are signs that show its presence near... At the Indiana meeting, between thirty and forty people from the city arose for prayer. As I stood there that Sunday afternoon, and called the people of the world and the other churches to repentance, and saw them forced to their feet by the power of God, I thought, what power will be manifested when God's people are clean! When I am conscious that I am not clean, I cannot preach with power, neither can I preach with "unwonted power" when I know that my people are not clean. Cleanse the Seventh-day Adventist Church of all uncleanness, and I will promise the loudest cry of the loud cry the same day." (2)

Attending these worker's meetings and camp meetings in the Indiana Conference was a forty-three year old man by the name of S. S. Davis. He had been licensed to preach by the conference in 1893, (3) and was ordained two years later in 1895 (4). Following his ordination, Elder Davis was asked to go to Evansville, Indiana, to establish the work there. In 1898, an unsigned item appeared in the "Indiana News Notes" of the *Review*, noting that a Mission had been established in Evansville. It was in need of help and that such items as clothing and provisions of food would be appreciated. It had been named the Helping Hand Mission and was located at 914 Main St. Bible studies were being conducted in addition to the regular services at the Mission. (5)

Under the dateline of August 15, 1898, a report was given by S. S. Davis of the work in Evansville. It read:

„Sabbath and Sunday, August 13, 14, were eventful days in the history of the work in this place. In the Sabbath meeting the Spirit was present to impress hearts, and nine persons requested baptism. Among them was a Baptist minister of considerable prominence, who himself baptized twenty-eight converts to the Baptist faith at one time not long ago. We secured the use of the baptistery in the First Baptist church, and at three o'clock Sunday we administered baptism. Sunday night our meeting was well attended. The subject was "The Baptism of the Holy Ghost;" and the Spirit was poured out in a large measure. It seemed that we were filled to the utmost of our capacity to receive. We have reached the time of the message, "Receive ye the Holy Ghost;" and we are actually having pentecostal times and apostolic experiences. The message is rising, and grand and awful times are upon us. This message will close with power and great glory; and if it is the will of the Lord, I want to live to see it triumph. (6)

The relationship between the doctrinal emphasis of Davis and the messages of Ballenger is attested in a biographical sketch written by Davis' daughter. She recalled:

„He [Davis] attended a conference worker's meeting in '97 or '98 where a special inspirational message was given by Elder Ballenger... The Laodicean message and a song written by Elder Ballenger and his sister, entitled, "Receive Ye the Holy Ghost," were stressed. I never heard of Elder Ballenger again, but his messages had inspired all the Indiana Conference workers. (7)

It is interesting to observe that while Davis was sent to Evansville in 1895, it was not until 1898 - after listening to Ballenger at a worker's meeting - that he began to tell of the "power" connected with his ministry.

Jesse E. Dunn relates an experience he had with Elder Davis, when Davis was serving as head of the Helping Hand Mission in Evansville, Indiana. A co-ordinated program for evangelism involving welfare ministry through the Mission and interest created by colporteur work was begun by Davis. Since Dunn was the State Agent, he was asked to go to Evansville to assist in the initiation of the plan. The idea was to secure as many three-months club subscriptions to the *Signs of the Times* as possible. Then Davis in the public meetings would refer to the *Signs* in his sermons, and this way it was hoped to encourage home study of the truth along with the public presentation. (8)

After accomplishing the initial objective, Dunn left to care for the Book work in other parts of the State, but returned as soon as possible to appraise this approach to evangelism. In the meantime, Elder S. S. Davis had come in contact with a group of Pentecostal people. He said to Dunn, upon the latter's return to Evansville:

"Brother Dunn, they have the spirit; and we have the truth; and if we had the spirit as they have, with the truth we could do things." (9)

The interest of S. S. Davis in the outpouring of the Holy Spirit is understandable in the light of what had and what was taking place in the Church during the last decade of the 19th Century. At the 1888 General Conference Session, the message of righteousness by faith had been presented by Elders Waggoner and Jones (10). In 1892, the servant of the Lord had written:

„The time of test is just before us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." (11)

It was understood by the Church that the expressions, "loud cry", and the "light of the angel whose glory shall fill the whole earth", were synonymous with the concept of the outpouring of the Holy Spirit in the Latter Rain.

Five years latter came the memorable 1893 General Conference Session. (This was the year that Davis was granted a license to preach.) Of the 1893 Session, L. H. Christian has written:

„It was really at the General Conference Session in 1893 that light on justification by faith seemed to gain its greatest victory, and it was the thought that it is the righteous life of Christ here on earth that is imputed to us by faith which brought great blessing. " (12)

But still the fulness of the Holy Spirit was not realized. Then in 1898, Professor E. A. Sutherland commented on what he had seen of the manifestations of the power of the Holy Spirit at the Illinois and Indiana camp meetings noting that the church was on the verge of the reception of the Latter Rain. He then alluded to the 1893 Session of the General Conference in these words:

„The latter rain would have come in 1893 if our people had moved out in all the truth. In the year 1898 there is no line of truth, so far as I know, that has not been accepted. We shall see the manifestations that the Lord has spoken of, that will take place just before the latter rain." (13)

The year 1898 also marked a change in the administration of the Indiana Conference. Due to the failing health of his wife, it was necessary for Elder W. B. White to resign and move to Arizona. (14) Until another conference president could enter upon his duties, Elder I. D. Van Horn assumed oversight of the work in Indiana. At the Spring Council in Battle Creek, March 10 to April 3, it was voted to ask Elder R. S. Donnell, of the Upper Columbia Conference, to "take the presidency of the Indiana Conference." (15) This he accepted, arriving in Indiana about the middle of the year.

In 1899, a camp meeting and conference session was held at Alexandria, Indiana. Elder Donnell was confirmed in the presidency by election. In a report of this meeting, Elder A. J. Breed, Superintendent of District #3 (Prior to 1901, several conferences were grouped together as a District with a Superintendent appointed by the General Conference. Indiana was in District #3.) commented that „there were some features of the meeting that I was sorry to see; but before it closed, a victory was gained, and these were overcome." (16) What these features were is not defined in the report.

In December of 1899, Elder S. S. Davis began his work as Conference Revivalist. This appointment and date could be considered the beginning of what came to be called the Holy Flesh Movement. A report of the results of this work appeared in the *Review* several months later. It read:

„EVANSVILLE, ELNORA, SALEM, LINTON, FARMERSBURG, TERRE HAUTE, BOGGSTOWN - The first of December, in company with Brother Joseph Crary, and his wife, and Brother John Hickey, and his wife, I started on my work among the churches. As a rule, we found the churches in a cold, backslidden condition, and in many places much divided and torn and scattered by the enemy; but generally they were dissatisfied with their condition, and desired a better experience. The Lord laid it on my heart to preach the Laodicean message. He gave power to the word, and I never before saw such manifestations of the power of God in repentance as I have been permitted to witness in the places mentioned above. In all these places shouts of victory made the churches ring. Perfect union and love prevail. Sixty-seven persons were added to the believers. Praise the Lord for His goodness to the children of men." (17)

During this time a worker's meeting was held in the church at Indianapolis. The Revival Team proclaimed "vigorously" their message of holiness to the assembled workers. Elder Donnell opposed the presentation in a public service, outlining what he considered to be the truth on holiness and sanctification. The doctrinal division, and the emotional extravaganza accompanying the presentations by the Revival Team caused a division among the workers, and perplexity among the laity of the local church who attended and took part in the meetings. As a result, Donnell is quoted as saying:

"I am not going to have any such gang as Davis's, Hickeys and Crarys going over this conference preaching any such doctrine." (18) Commenting further on this experience the same source has written:

„R. S. Donnell at first was bitterly opposed to the Holy Flesh Movement, which originated with three laymen - Davis, Hickey, Crary. However, he called them to his office to straighten them out. At the conclusion of their conference, he made a complete about face and became practically the leader of the movement." (19)

With this turn of events, the Holy Flesh Movement moved toward its zenith. The camp meetings of 1900 would be a revelation of the workings and the teachings of the men who were weaving "the fabric" of the doctrine of holy flesh.

At the 1899 Session of the Conference, it was voted to hold several camp meetings in the State during 1900, making them evangelistic in nature. A conference session was to be held the following winter in Indianapolis. (20) However, in counsel with the General Conference President and the District Superintendent, it was thought best to alter this arrangement, and have the conference session in connection with the last camp meeting during 1900. Three meetings were scheduled - Sullivan, from July 19 - 29; La Fayette, from

August 16 - 26; and Muncie, from September 13 -23. (21) Another four day meeting on the fairgrounds at Kendallville, made four in all for the year, 1900.

In sending out a notice of these camp meetings, Elder Donnell wrote an article stressing the purpose and need for these meetings. He stated:

„These meetings are all announced as local meetings, and it is the desire of the committee to conduct them in harmony with the instruction given in a Special Testimony dated Feb. 26, 1900; that is, to present our faith and its reasons to the people, and to carry on revival work from the beginning to the end of the meeting. This will make these camp-meetings of special interest to our own people, and also to those not of our faith; for while doctrinal subjects will be presented with earnestness, the real object to be attained is the conversion of every soul.”

In the first-page article of the *Review* of February 27, 1900, we read this pointed statement:

„The Lord calls upon His people in 1900 to be converted. The Lord can not purify the soul until the entire being is surrendered to the working of the Holy Spirit.” (21)

In a summary of the camp meetings held during 1900, Elder R. S. Donnell wrote about the meetings in Sullivan, Muncie, and Kendallville, but omitted any direct reference to the meeting in La Fayette. Of these meetings, he stated:

„The manifestation of the Spirit of God was marked at all these meetings, but not so fully at Muncie as at the others.”

Follow-up work was being continued at both Sullivan and Muncie. Donnell concluded his report by declaring:

„The Laodicean message, which is the message for the church to-day... is being preached in the Conference, in connection with other points of the faith.” (20)

The influence of S. S. Davis was strong in the conference. Not only was he made a member of the conference committee at the Session in 1900, but one of his associates, J. A. Crary, became a trustee of the legal Association. J. H. Hickey, the other associate was licensed to preach, and Hickey's wife, Julia received a missionary license. (22)

These last two members of Davis' revival team remained in Muncie after the camp meeting, along with U. S. Anderson, another licentiate, to care for the interest created. The follow-up work was under the direction of Elder P. G. Stanley, who himself was a member of the conference committee. Of this work, he had written to Donnell "that the power of God is wonderously manifest in the presentation of truth, and in the acceptance of it by the people." A Sabbath school of fifty members had been organized, and several had accepted the faith. (20)

Certain key expressions were used by the leadership in Indiana: „The Laodicean message,” „The reception of the Holy Spirit.” They also referred to the message they were preaching as the „cleansing message” (23) borrowed from the emphasis that Ballenger placed on the necessity of a cleansed church before the Holy Spirit could be received. (2) These concepts in themselves were based in the Bible, and the Inspired Testimonies. In fact, Donnell refers to one specific reference (20) from the very year - 1900 - where the servant of the Lord stated: „The Laodicean message must be proclaimed with power; for now it is especially applicable.” (24) The error resulted from men taking truth, perverting it, and mingling with it their own theories and interpretations, thus weaving a „fabric” to borrow Sister White's figure of speech - in which there was „not a thread of truth.” (18)

- 1 A. F. Ballenger, "Camp Meeting Notes," Review and Herald, October 18, 1898, p. 671. Emphasis his.
- 2 Ibid., November 8, 1898, p. 720
- 3 Review and Herald, September 3, 1893, p. 573
- 4 Ibid., August 20, 1895, p. 53600
- 5 Ibid., April 26, 1898, p. 272
- 6 Ibid., August 23, 1898, p. 543
- 7 Viola Davis Hopper, An undated statement recalling events in the life of her father, S. S. Davis. Emphasis hers.
- 8 Jesse E. Dunn, Signed statement recalling events that took place in connection with the "Holy Flesh" Movement. The statement is in the files of the writer.
- 9 Ibid.
- 10 Davis accepted the Advent message in 1886. He colporteurd in Western Nebraska from 1887 to 1892. Davis' daughter, Mrs Viola Hopper, states that her father attended the 1888 General Conference Session. See Footnote #7
- 11 Ellen G. White, Review and Herald, November 22, 1892
- 12 L. H. Christian, The Fruitage of Spiritual Gifts, p. 241
- 13 E. A. Sutherland, "Illinois and Indiana Camp Meetings," Review and Herald, September 27, 1898, p. 622
- 14 Review and Herald, April 19, 1898, p. 255
- 15 Ibid., April 26, 1898, p. 274
- 16 A. J. Breed, "The Indiana Camp-Meeting", Review and Herald, August 29, 1899, p. 561
- 17 Review and Herald, April 10, 1900, p. 237
- 18 G. A. Roberts, Statement dated, June 11, 1923, White Estate D. F. #190
- 19 G. A. Roberts, Letter to Wm. H. Grotheer dated at Covina, Calif., January 23, 1973.
- 20 R. S. Donnell, "Indiana", Review and Herald, October 23, 1900, p. 686-687.
- 21 Ibid., July 10, 1900, p. 446
- 22 General Conference Bulletin, 4th Quarter, 1900, p. 207
- 23 S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900
- 24 Ellen G. White, Review and Herald, September 25, 1900

2. EMOTIONAL EXTRAVAGANZA

From the very first report signed by S. S. Davis, telling of his work in Evansville, there was the overtone of religious excitement. He wrote that in presenting the subject, that „The Baptism of the Holy Spirit - The Spirit was poured out in a large measure" and that they were "actually having pentecostal times and apostolic experiences." (1) In telling of the work of the Revival team which he led, Davis stated that in all the places where they had been, "shouts of victory made the churches ring." (2)

How these meetings were conducted is given in an eyewitness account to be found in the document file of the Ellen G. White Estate. It reads:

„The followers of this doctrine would gather in the cleared basement of the church, and a large number of them would dance in a large circle, shouting and lifting up their hands. The children would be placed upon boxes or barrels, and they too would shout and lift up their hands. In their church services, they would preach and shout and pray until someone in the congregation would fall unconscious from his seat. One or two men would be walking up and down the aisles watching for just this demonstration, and would lay hold of the person who had fallen, literally dragging him up the aisle and placing him on the rostrum. Then a number, perhaps a dozen, would gather about the prostrate form, some shouting, some singing, and some praying, all at the same time. Finally the individual would revive, and he was then counted among the faithful who had passed through the Garden." (3)

After the conference president, R. S. Donnell, embraced the teachings of S. S. Davis, he called the workers together in Indianapolis and announced that they would remain in study

and prayer until the Holy Spirit came upon them as it did on the disciples at Pentecost. How long they remained together could not be recalled, but it must have been for a period of time, for Jesse E. Dunn tells how relieved and delighted he was, when a day was finally set for the meeting to be concluded. (4)

The camp meetings during the year 1900 were marked in a decided manner with the emotional extravaganza that gripped the movement. At the Sullivan meeting (July 19 - 29), Donnell's step-daughter, Nellie, who was married to a Salvation Army Captain, named Fuller, was present. She was accomplished in the use of the tambourine. During this meeting she was asked by her father to lead the music by the use of her tambourine. In commenting on the musical instruments and type of music used at the camp meetings, Haskell wrote:

„They are as much trained in their musical line as any Salvation Army Choir that you ever heard. In fact, their revival effort is simply a complete copy of the Salvation Army method." (5)

Dunn has testified to the advertising techniques connected with the second camping held near La Fayette (August 16 - 26). To advertise these meetings, trams of the city's Electric Lines were chartered. The musicians filled the cars and played their instruments loudly while they traversed the entire trolley system. A lad, only eleven years of age, attended this camp meeting with his parents. Years later he recalled some things about this camp meeting that remained as vivid memories of the experience. He wrote:

„The first thing I noticed that seemed strange to me was a lady leading the music playing a tambourine. They also had a band helping with the music. Then the altar calls, people would get so enthused over these calls that some would collapse at the altar. These affairs just about took all the ideas I ever had of becoming an Adventist out of me. In fact, I did not become an Adventist until about ten years later. One thing that was done for advertising was to load several street cars with the band, choir, and workers, and tour the city. The cars [were] all decorated with banners and emblems. (6)

The Muncie camp meeting (September 13 - 23) was attended by Elder A. J. Breed and Elder and Sister S. N. Haskell. During the meeting, Sister Haskell wrote two letters describing what was taking place. One was sent to Miss Sara McInterfer, and the other was addressed to Sister White. In the first letter, Hetty Haskell stated:

„They have a big drum, two tambourines, a big bass fiddle, two small fiddles, a flute and two cornets, and an organ and a few voices. They have "Garden of Spices" as a song book and play dance tunes to sacred words. They have never used our own hymn books except when Elders Breed, or Haskell speak, then they open and close with a hymn from our book, but all the other songs are from the other book. They shout "Amen" and "Praise the Lord," "Glory to God", just like a Salvation Army service. It is distressing to one's soul. The doctrines preached correspond to the rest. The poor sheep are truly confused." (7)

In the second letter, Sister Haskell described the Sabbath service. Of this she wrote:

„Last Sabbath they (Indiana ministers) took the early meeting also the 11:00 o'clock hour, and called them front to the altar as they call the little fence they have around the pulpit. The poor sheep came flocking up until they were on the ground three rows deep. The ministers kept up their shouting and, shall I call it yelling. They invited Elder H. and Elder Breed to come down to the altar and help. They went down, and Elder Breed got down and tried to talk to some, but he felt so out of place he got up on his feet and stood and looked on. Elder H. left the tent and went to our own tent. Finally they had a season of prayer, then they got up and began shouting, "Praise the Lord," "Glory" etc., falling on one another's neck and kissing and shaking hands, keeping their music going with the noise, until many of them looked almost crazy." (8)

Burton Wade, a laymember from Denver, Indiana, was present at this camp meeting. He has also recalled the nature of the services conducted. In a letter, he wrote:

„They worked themselves up to a high pitch of excitement by the use of musical instruments, such as: trumpets, flutes, stringed instruments, tambourines, and organ, and a big bass drum. They shouted and sang their lively songs with the aid of musical instruments until they became really hysterical. many times I saw them, after these morning meetings, as they came to the dining tent fairly shaking as though they had the palsy.” (9)

The conference president testified to an unwonted power which accompanied his preaching during these various meetings. G. A. Roberts told of an occasion when R. S. Donnell, while preaching, held out his hands over the congregation and his arms became fixed and rigid. After the meeting, Donnell told Roberts that "he could feel great power course down his arms passing through his fingers to the congregation." (3)

During the development of the Holy Flesh Movement, Ellen G. White was in Australia. She did not return to America until the month that the climatic camp meeting was held in Muncie. Upon her return, she received three letters telling of this camp meeting. Hetty Haskell wrote one from the camp grounds, as noted above, and Elder Haskell wrote two after returning to Battle Creek.

At the end of one of his letters, Haskell expressed his faith by stating:

„I have no doubt, however, that the Lord will open up the whole scene before you; and for the sake of the poor sheep in Indiana, I pray God that you may have a Testimony to send to them.” (5)

To these letters, Sister White replied on October 10, 1900 from St. Helena, California, and stated that in January of that year she had received a revelation from the Lord that "erroneous theories and methods would be brought into our campmeetings, and that the history of the past would be repeated." (10)

In this letter a clear line of demarcation is drawn between the evidences of the work of the Holy Spirit and the Satanic delusion which "works amid the din and confusion" of music which is perverted into a "carnival." Its effect is "like the poison sting of the serpent." 10 She charged that the motivation of this emotional extravaganza was "the itching desire to originate something new" which results in "strange doctrines and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them." (11)

In fact, those who became involved in this movement "were carried away by a spiritualistic delusion." (12)

1 See page 6, Footnote #6

2 See page 9, Footnote #17

3 G. A. Roberts, Statement dated, June 11, 1923, White Estate D. F. #190

4 Jesse E. Dunn, Signed statement recalling events that took place in connection with the "Holy Flesh" Movement. The statement is in the files of the writer.

5 S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900 (1)

6 Irvin Metzger, Signed statement dated August 4, 1965 in regard to events he recalled from the La Fayette, Indiana Campmeeting. The statement is in the files of the writer.

7 Hetty H. Haskell, Letter to Miss Sara McInterfer dated at Muncie, Indiana, September 17, 1900

8 Hetty H. Haskell, Letter to Ellen G. White dated At Muncie, Indiana, September 22, 1900

9 Burton Wade, Letter to Arthur White dated at Berrien Springs, Michigan, Januar 12, 1962

10 Ellen G. White, Selected Messages, bk. ii, p. 37

11 Ibid., p. 38

12 Ellen G. White, Evangelism, p. 595

2. THE CONFRONTATION

Six months following the exchange of correspondence between the Haskells and Sister White, the epochal 1901 General Conference convened in Battle Creek, Michigan, from April 2nd to the 23rd. Ellen G. White crossed the continent to bear her testimony to the assembled brethren urging them to do what the Lord had indicated should have been done ten years earlier. (1) She called for "a reorganization," declaring, "We want to begin at the foundation, and to build upon a different principle." (2) The business resulting from this call for reorganization became the dominant issue before the delegates.

Other issues - doctrinal issues - were being discussed among the workers. What had happened and what was happening in Indiana could not be contained among just the workers in that conference. Indiana was too close to Battle Creek. Elder A. J. Breed had given a full report to Elder G. A. Irwin, the president of the General Conference. (3) The leadership in Indiana had become defensive in their attitude at the Muncie camp meeting. They indicated that Elders Breed and Haskell had come to stir up controversy, and this Muncie camp meeting had become „the Minneapolis Conference over again, and it would have to be discussed." (4) This discussion reached into the 1901 General Conference Session.

The evening of April 16, Dr. E. J. Waggoner was scheduled to preach at 7 p. m. He chose as his text - a key text of the advocates of the Holy Flesh doctrine, - Hebrews 10:4-10 - "A body hast thou prepared me." (5) After reading the Scripture, Waggoner indicated that a question had been given him to answer. It read:

„Was that holy thing which was born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does?" (6)

Dr. Waggoner told the delegates that in the very question itself was the idea of the Catholic dogma of the Immaculate Conception. Then he stated:

„We need to settle, every one of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet... Do you not see that the idea that the flesh of Jesus was not like ours (because we know ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary? Mind you, in Him was no sin, but the mystery of God manifest in the flesh,... is the perfect manifestation of the life of God in its spotless purity in the midst of sinful flesh." (7)

That there would be no question as to what he was talking about, and speaking concerning, he plainly stated: „The idea of sinless flesh [in] mankind is the deification of the devil." (8) Then he commented:

„The flesh will be opposed to the Spirit of God so long as we have it, but when the time comes that mortality is swallowed up of life, then the conflict will cease. Then we shall no longer have to fight against the flesh, but that sinless life which we laid hold of by faith and which was manifest in our sinful bodies, will then by simple faith be continued throughout all eternity in a sinless body. That is to say, when God has given this witness to the world of His power to save to the uttermost, to save sinful beings, and to live a perfect life in sinful flesh, then He will remove the disabilities and give us better circumstances in which to live." (9)

Dr. Waggoner concluded his sermon by warning:

„We must not be presumptuous. We can never get so much of the life of God that we can dispense with it, and live by ourselves alone. Now and in all eternity we do live only by the faith of the Son of God." (10)

The next day - Wednesday, April 17 - at the early morning meeting, Dr. J. Harvey Kellogg took considerable time explaining the health reform message and the medical missionary work. Criticisms about the sanitarium and its work were answered. This matter was discussed "among fully three hundred of the brethren" who were present. (11)

At the close of this service, Ellen G. White arose and presented her testimony concerning the Movement in Indiana. She said:

„Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray.

„The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, "I know that in me [that is, in my flesh] dwelleth no good thing." Rom. 7:17. To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility....

„The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we can not claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be moulded and fashioned after His own likeness...

„When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is perfectly forgiven in this life, its results are not wholly removed. It is at His coming that Christ is to "change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:21. When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh...

„Those who meet Christ in peace at His coming must in this life walk before Him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths He has given to the world. But the late experience of brethren in Indiana has not been in accordance with the Lord's instruction. I have not during this Conference held conversation with any one in regard to this matter, but the Lord has given me a definite testimony that a strange work is being done in Indiana, the results of which are not after His order. This phase of religious enthusiasm is a dangerous delusion. The sentiments and exercises are not prompted by the Holy Spirit. They have led to very sad results....

„Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

„When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The example and lessons of Christ are to be our study: for in Christ dwells all the fulness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and the finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? "We all, with open face beholding as in a glass the glory of the Lord, are changed into the

same image from glory to glory, - from character to character, - even as by the Spirit of the Lord." 2 Cor. 3:18.

„We need to contemplate Christ and become assimilated to His image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan's delusive snares." (12)

Reaction followed swiftly. The next day, April 18, Elder R. S. Donnell, the Indiana Conference President, gave his confession concerning his involvement in the Movement. He confessed:

„I feel unworthy to stand before this large assembly of my brethren this morning. Very early in life I was taught to reverence and to love the word of God; and when reading in it how God used to talk to His people, correcting their wrongs, and guiding them in all their ways, when a mere boy I used to say: "Why don't we have a prophet? Why doesn't God talk to us now as He used to do?"

„When I found this people, I was more than glad to know that there was a prophet among them, and from the first I have been a firm believer in, and a warm advocate of, the Testimonies and the Spirit of prophecy. It has been suggested to me at times in the past, that the test on this point of faith comes when the Testimony comes directly to us. As nearly all of you know, in the Testimony of yesterday morning the test came to me. But, brethren, I can thank God this morning that my faith in the Spirit of prophecy remains unshaken. God has spoken. He says I was wrong, and I answer, God is right, and I am wrong. Yea, let God be true, and every man a liar. I am very, very sorry that I have done that which would mar the cause of God, and lead anyone in the wrong way. I have asked God to forgive me, and I know that He has done it. As delegates and representatives of the cause of God in the earth, I now ask you to forgive me for my sins, and I ask your prayers for strength and wisdom to walk aright in the future. It is my determination by the help of God, to join glad hands with you in the kingdom of God." (13)

Just before the adjournment of the 22nd Meeting of the Conference the same day, Elder S. S. Davis asked to speak to the delegates before returning to Indiana that afternoon. (14) He stated:

„On account of some matters at home, I shall be compelled to go to my home this afternoon. Perhaps most of you know, if not all, heard what the Testimony had to say about the work in Indiana; and with shamefacedness I have to face this congregation and say today that I had a part in that work, and, in fact, I was among the first in it. I thought for a while that I would be the last out of it. But I praise God now that the victory is won, and inasmuch as the Lord has spoken and said that the work was wrong, I agree with the Lord today. The work was wrong. Inasmuch as the Lord has said that the men who were at the head of that work were led in the wrong direction, I agree with the Lord that something led me in the wrong direction.

„Brethren, while there are a great many things connected with this that I do not know how much I am guilty of, I do not want to excuse myself at all. I am just willing that this congregation and this people can just charge me with all the blame of what was done in Indiana; and when we get up in the Judgment, God will settle it all; and when the work of the third angel's message triumphs, I expect by the grace of God to triumph with it. When you stand on the sea of glass, I hope to stand there and help you in singing the songs of Moses." (15)

On April 19, at the 24th Meeting of the Session, the chairman, G. A. Irwin announced that Brethren Miller, Chew and Stanley felt that they would like to make a statement before the delegates of the Conference. The first to speak was A. L. Miller, who said:

„I would like to state before the brethren and sisters assembled that what I have to say is in reference to the Testimony that was given concerning Indiana. As I for one have been connected with the work there, I felt that I should state to you how I have received the

message from God. I am a firm believer in the Testimonies, and when the Lord speaks, I say, "Amen." I heartily receive the reproof given, and in the fear of God will endeavor to walk in harmony with His will, and meet you all in the kingdom of heaven." (16)

Following this testimony, P. G. Stanley confessed:

„One of the most honorable things that a man can do when he is over taken in a fault or has sinned, is to confess it. Confess it to Jesus, and let Him bury it in the depths of the sea. This is God's plan and God's way of getting out of sin. It is the right way, it is a legitimate and Biblical way, and this is the way that I propose to adopt. I praise the Lord for the Testimony that He gave us. The happiest days of my life at this meeting have been since the Testimony came. The Lord has spoken, and I have heard, and I believe every word of it, and I assure you, brethren and sisters, that while Satan caught me in his trap this time, by the help of the Lord I will never be caught in it again, and so I take my stand with you today upon the principles of truth as taught by this people." (17)

Brother A. L. Chew joined his brethren by stating:

„I too am glad for this opportunity to express myself in regard to the reproof that has been given us, as I am one that had a very prominent part in this movement, and when the Testimony was given, I do not think there was any one who was more ready to receive it than myself, because I could see that God was in it; and that God was taking away nothing but that which was error, and was leaving me all the truth. While my heart was sad to think that I had been doing things that the Lord did not want me to do, yet I do thank the Lord that He came and corrected me and let me know it. I can say to my brethren that I heartily accept the Testimony, and by the Grace of God I expect to profit by it, and in the future try to stand in the principles of God's truth, the commandments of God and the faith of Jesus." (18)

When these brethren had completed their testimonies, Elder F. M. Roberts, who was not a member of the committee, yet who was convicted of the part he had played in the Movement, came forward and joined the members of the conference committee in their confessions. He said:

„I belong to this same company that has been speaking to you, and I want to add my testimony along this line with them. While I did not belong to the Conference Committee, I stood by the Committee, and believed what we were teaching was the truth. When I do anything, I do it with all my might. That has been my way of doing ever since I can remember anything of myself. When I quit anything, I quit it just as hard. When the Lord spoke to me the other morning, I prayed to Him that I might hear His voice, and I thank the Lord that I did. I love my Heavenly Father because He loves me; and the fact that He chastens me proves that He still loves me. I am glad that we are not called upon to forsake truth, but to forsake error, and I feel like saying, as did Samuel, "Speak, Lord; for thy servant heareth." I am a firm believer in the Testimonies. I have studied them for years and years, and no small thing will shake me loose from them. The Spirit of prophecy has been the salvation of this people. It has kept us together all these years, and our adherence to the principles taught in them will keep us together to the end. I have confessed my sin to God and the aged men whose counsel I once refused, and now I ask any before me, today whom I have injured in any way to forgive me. I am going through with you to the Kingdom of God." (19)

At the General Conference Session, all the officers and members of the Indiana Conference committee tendered their resignations. Since this was a local matter, rather than a General Conference problem, word was conveyed to the constituency of Indiana and a conference session was convened in Indianapolis, May 3-5, for the purpose of electing new officers. Elders A. G. Daniells, W. W. Prescott, A. T. Jones, P. T. Magan, and W. C. White attended this conference business meeting. Also Ellen G. White who was returning to the West Coast joined the brethren in Indianapolis, and remained with them till Sunday noon. 20 In reporting this meeting, A. T. Jones wrote:

„The principles and spirit that had characterized the course of the General Conference just closed were continued in this general meeting and conference in Indiana. Everything was

done openly, with all the people present. Everything was stated candidly, and made plain to all, that all the people might know all that was done, and should themselves be the principals in the doing of it. Since they, the people of the Indiana Conference, are the Indiana Conference, what was to be done in this conference, as of the Indiana Conference, must be done by the people. Therefore, it was essential that everything should be plainly stated and thoroughly known by the people who were to do what must be done." (21)

On Sunday afternoon the final business meeting was held and the report of the nominating committee was accepted. Ira J. Hankins was elected president, and P. G. Stanley, Enoch Swartz, J. H. Crandall, and R. O. Ross, M. D., were designated as members of the Executive Committee. (22) It will be noted that only Elder P. G. Stanley was carried over from the previous administration. (23)

One of the first acts of the new committee was to care for the pastorate of the Indianapolis church since this headquarters church had been deeply involved in the Holy Flesh exercises. (5) Elder Arthur W. Bartlett was invited to serve in this capacity. An interesting feature of this decision was the fact that Bartlett himself "was recovered from a heresy very akin to the holy flesh idea in 1878-79 due to the ministration of the Whites on the Indiana camp grounds at that time. In short, Bartlett had been reclaimed from this kind of view by the Whites and now apparently was considered to be the most appropriate worker in the conference to handle the delicate situation following 1901." (24)

Both Davis and Donnell were relieved of their ministerial responsibilities. Davis retired to his home in Elnora, Indiana, and Donnell also went there to live for a few years. In 1905, Elder Donnell was called to serve the church in Raleigh, Tennessee, near Memphis. Of all the men involved in the Holy Flesh Movement, only S. S. Davis never returned to the ministry of the church.

- 1 Ellen G. white, General Conference Bulletin, 1901, p. 23
- 2 Ibid., p. 25
- 3 S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900 (1), p. 5

p 26 --

- 4 Hetty H. Haskell, Letter to Ellen G. White dated at Muncie, Indiana, September 22, 1900.
- 5 G. A. Roberts, "The Holy Flesh Fanaticism", Ellen G. white Estate, Document File #190.
- 6 E. J. Waggoner, Sermon, April 16, 1901, 7 P. M., General Conference Bulletin, p. 403.
- 7 Ibid., p. 404
- 8 Ibid., p. 405
- 9 Ibid., pp. 405-406
- 10 Ibid., p. 408
- 11 General Conference Bulletin, 1901, p. 306
- 12 Ellen G. White, "Regarding the Late Movement in Indiana", General Conference Bulletin, 1901, pp. 419-422. See also Selected Messages, bk. ii, pp. 31-36.
- 13 General Conference Bulletin, 1901, p. 422
- 14 The reason for Davis' early return to Indiana was the death of his father-in-law, and he was desirous of being at his wife's side during her sorrow. This was affirmed in a letter by Joseph M. Davis to the writer dated at Portland, Oregon, June 19, 1965.
- 15 General Conference Bulletin, 1901, p. 330
- 16 Ibid., p. 358
- 17 Ibid.,
- 18 Ibid.,
- 19 Ibid.,
- 20 A. T. Jones, "General Meeting in Indiana", Review and Herald, May 14, 1901, pp. 316-317
- 21 Ibid.,
- 22 Ibid.,

23 A comparison of the confessions might suggest a reason.

24 Dr. E. K. VandeVere, Letter to William H. Grotheer dated at Berrien Springs, Michigan, April 8, 1963. See also "Bogus Sanctification", Review and Herald, June 6, 1878.

4. THE HUMANITY OF CHRIST IN THE HOLY FLESH MOVEMENT

During the special session in Indianapolis, Ellen G. White bore a decided testimony to the delegates of the conference concerning the experience through which they had just passed. At the close of her discourse she said:

„When I am gone from here, none are to pick up any points of this doctrine and call it truth. There is not a thread of truth in the whole fabric." (1)

Before considering some of the threads of the fabric, we need to look first at the fabric as a whole. The objective of the message as given by the ministers of Indiana was to get "the people ready for translation." The advocates of this message called it the "cleansing message." (2) One minister of the conference who opposed the leadership, referred to the teachings as "the theory of sinless flesh", or "the sinless flesh doctrine." (3) It was finally dubbed the Holy Flesh Movement, which term was used by the servant of the Lord in her testimony regarding this Movement at the 1901 General Conference Session.

It must be clearly understood before analyzing the threads of the fabric, that those who advocated this teaching were not referring to the physical nature of man, when the term, "sinless flesh," was used. Donnell in an essay on "The Nature of Christ and Man" stated that "man's fallen physical nature is not redeemed in this life. Provision has been made for its health, and cleansing from sin, but deterioration in size, and in strength, is not to be restored until in the earth made new, when the redeemed will go forth and grow up as calves of the stall." (4)

To these men of Indiana, "mind" and "nature" were synonyms and represented the fallen inheritance of man received as the result of the Fall. In the same essay, Donnell wrote:

„The work in this life is the restoring to man his spiritual nature, which is the cleansing from sin. And what is comprehended in that work? It is taking the mind or nature which Adam received in the fall, which is the mind of Satan, out of humanity, and the restoring back to man that nature which Adam had before he fell, with added power to do right." (5)

To these men, "sinful flesh" meant the nature of Adam since the fall, while "sinless flesh", or "holy flesh" meant the nature of Adam before he fell. In teaching this doctrine, they went a step further and stated that if an individual sinned through yielding from within, it was evidence that his fallen nature had not been eradicated. Donnell wrote:

„When Adam and Eve sinned, they were conformed to the nature of Satan. That nature was begotten to every son and daughter of Adam, and they don't have to be tempted in order to cause them to sin. They are born sinners, and they sin by nature. It is those who have accepted the plan of salvation, by repentance toward God, and faith in the Lord Jesus Christ, that they might once more become sons of God, who are tempted to sin. Satan is striving to get them to fall as he did Adam. Temptation is that by which we are tested as to whether there is still lust in our hearts, for the 14th verse [James 1] says: "But every man is tempted when he is drawn away of his own lust and enticed." That is when we yield to temptation there is still lust in our hearts." (6)

To the advocates of this doctrine, a truly converted man - a cleansed man no longer had the fallen nature of Adam. This experience - a prerequisite for translation - was obtained by coming to the "altar" and going through "Gethsemane" with their Lord. When this experience was realized, it meant they had received "translation faith" and would never die. (7)

Elder S. G. Huntington who opposed this movement wrote in reply:

„Accompanying the sinless flesh doctrine is another we will now consider, viz., that at conversion the desires, inclinations, and propensities of the flesh, and the hereditary tendencies are all taken away; that the warfare with the flesh ceases and that from thenceforth our temptations are all from without - none coming from within. The work that is accredited to cleansing and conversion is the work of sanctification, which is a progressive work, the work of a lifetime. At conversion our sins are forgiven, we are freed from the curse of the law, the righteousness of Christ is imparted to us and we stand justified before God. But the work of redemption in us is then only fairly begun; we are only babes in Christ, and need to be purged and tried, and to grow up to the stature of men and women in Christ Jesus.” (8)

In support of his position, Huntington quoted from a tract issued in 1894, which stated:

„The Christian is to realize that he is not his own, but that he has been bought with a price. His strongest temptations will come from within; for he must battle against the inclinations of the natural heart.” (9)

Underlying this doctrine of "sinless flesh," there was a basic-thread of error, and it concerned the doctrine of the Incarnation of Christ - the nature of that humanity Christ assumed when He became the Son of man. Immediately following the 1888 General Conference Session, letters came to Sister White "affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations." (10) On this point Sister White wrote in 1892, these words:

„Christ's overcoming and obedience is that of a true human being. In our conclusions we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity.” (11)

This was the mistake that the leadership of the Holy Flesh Movement made they held erroneous views of the human nature Christ assumed. In becoming a man, Donnell wrote, after quoting James 1:13:

„Now we know why Christ did not sin while He was here on earth. It was because He was God, and James has told us that God cannot be tempted with evil. Then He was not in sinful flesh, neither did He have sinful tendencies in Him.” (12)

This position, he then applied to the experience of those who would be translated by stating:

„Christ, according the Apostle James, could not be tempted, or persuaded to sin, because being the Son of God He had no lust in Him, and God the Father said, "In Him I am well pleased." Then you ask: Does God want to make God's [sic] out of us? Yes that is just what He wants to do. He wants us to become God's so that we cannot be tempted to sin. In the 82nd Psalm, and the 6th verse, He says, "I have said, ye are God's, and all you are the children, of the Most High" [sic]. The next verse says; "But ye shall die like men." And why? Because they will not become God's [sic] so that they can quit sinning. "Whoever is born of God, doth not commit sin." I John 3:9. The 144,000 must attain in this life unto this high estate of perfection in character, as the sons of God, and the daughters of the Almighty, for they do not go through the grave, to leave their imperfections there. Like Christ they must become so related to God that they cannot be even tempted to sin.” (13)

Donnell explained just what he understood this "Godlike experience" to mean. He stated in the same essay:

„By His life on earth, He [Jesus] showed what humanity will do when filled with the divine mind. Then every member of the human race, who will renounce Satan, and his works, and will permit Christ to clothe Himself with his humanity, in that act, becomes a member of the family of heaven. That is just what it will be, if we will let the divine mind come into us. It

will be divinity clothed with humanity, and that is just what Christ was. And thus clothed He did no sin." (14)

What did the advocates of the Holy Flesh doctrine actually believe in regard to the humanity of the Son of God? Haskell in a letter to Ellen G. White told of his contention with them over this point of doctrine. He wrote:

„When we stated that we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us.

„Their point of theology in this particular respect seems to be this: They believe that Christ took Adam's nature before he fell; so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this is the humanity which Christ had; and now, they say, the particular time has come for us to become holy in that sense, and then we will have "translation faith" and never die." (15)

The advocates of the sinless flesh doctrine were careful to emphasize that in His humanity Christ bore the physical likeness of a man; but that the body He accepted had been redeemed from its fallen spiritual nature. Donnell stated:

„He took a body which showed by its deteriorated condition, that the effects of sin was shown by it, but His life proved that there was no sin in it. It was a body which the Father had prepared for Him. Heb. 10:5. Christ's body represented a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature. It was a body redeemed from sin, and with that body Christ clothed His divinity." (16)

Along with the text in Hebrews 10:5 - "A body hast thou prepared me" - the Scripture, "Hebrews 2: 7-14, was used to prove that Christ was born with flesh like 'my brethren' and 'the church' would have after they passed through the garden experience," in other words, converted and cleansed. (1)

This was a point strongly emphasized. Huntington in replying to this point quoted *Desire of Ages*, page 638, that Christ "is the Son of man, and thus a brother to every son and daughter of Adam." Then he commented:

„Notice, His brethren are every child of Adam - sinners, men and woman under the law, and not simply the spiritual seed of Abraham alone. Now if the spiritual seed of Abraham and the sanctified ones only are those referred to, and they being redeemed and no longer under the law, and Jesus was made like unto them, then it would become evident that Jesus was not made under the law at all." (17)

This is exactly what the men leading the Movement in Indiana believed, that Christ was exempt from the law of heredity that effects every other child of Adam. In 1903, the president who succeeded Donnell, Elder Ira J. Hankins, wrote to S. S. Davis in Elnora, asking him some questions concerning his beliefs. One question asked: „Is every child born into this world naturally inclined to evil even before it is old enough to discern between good and evil?" To this question, Davis replied: „Yes, unless preserved from the law of heredity in conception by the power of the Holy Ghost." (18)

Huntington also warned the Indiana leadership that in advocating the doctrine of "sinless flesh", they were following papal error. He wrote:

„In adopting the theory of sinless flesh, though its advocates have ever been loathe to admit it, they are nevertheless, unconsciously led into the papal error of the Immaculate Conception and other heresies of the Catholic church. The theory of sinless flesh is pre-eminently papal - the foundation upon which the Catholic church stands. Remove this, and the whole structure of the Papacy, as a religion, falls to the ground. The expression, "sinless flesh", is nowhere found in the Bible: then why adopt such an expression... The record says that Christ was "made in the likeness of sinful flesh," (Rom. 8:3) "Of the seed of David," (Rom.

1:3) "Of the seed of Abraham"(Heb. 2:16). Then let us believe that it was just that way without trying to spiritualize these plain declarations to suit a perverted fancy, and by so doing entangle ourselves in an inextricable web of inconsistencies." (19)

Sister White had declared plainly that no one was to pick up any of the points of this doctrine and call it truth, for there was not a thread of truth in the whole fabric. But sadly - the underlying doctrine of the Holy Flesh Movement - their teaching in regard to the Incarnation of Christ has been taken up again and preached as truth by various leaders of the Seventh-day Adventist church. Note carefully the three questionable concepts in regard to the Incarnation held by the "Holy Flesh" advocates in Indiana:

- 1) "Christ took Adam's nature before he fell." (15)
- 2) "Christ's body represented a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature." (16)
- 3) Christ was "Preserved from the law of heredity in conception by the power of the Holy Ghost." (18)

In 1952, F. D. Nichol, then editor of the *Review & Herald*, wrote:

„Adventists believe that Christ, the "last Adam," possessed, on His human side, a nature like that of the "first man Adam," a nature free of any defiling taint of sin, but capable of responding to sin, and that that nature was handicapped by the debilitating effects of four thousand years of sin's inroads on man's body and nervous system and environment." (20)

In 1956, Roy Allan Anderson, editor of the *Ministry* magazine, and Secretary of the Ministerial Department of the General Conference declared:

„Christ did indeed partake of our nature, our human nature with all its physical limitations, but not of our carnal nature with all its lustful corruptions. When He entered the human family it was after the race had been greatly weakened by degeneracy. For thousands of years mankind had been physically deteriorating. Compared with Adam and his immediate posterity, humanity, when God appeared in human flesh, was stunted in stature, longevity, and vitality. (21)

In 1957, the same minister of the church wrote again in his official capacity these words:

„When the incarnate God broke into human history and became one with the race, it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden." (22)

In the same year, the book *Questions on Doctrine* was released which stated:

„Although born in the flesh, He was nevertheless God, and was exempt from the inherited passions and pollutions that corrupt the natural descendants of Adam. He was "without sin," not only in His outward conduct, but in His very nature." (23)

In 1971, Dr. Leroy Edwin Froom in his book, *Movement of Destiny*, which was approved officially by Elders Robert H. Pierson, and Neal C. Wilson, wrote that in an interchange of correspondence with a Dr. E. Schuyler English, editor of *Our Hope*, an Evangelical publication, English had contended:

„He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men. (24)

To this, Froom placed the postscript: „That, we in turn assured him, is precisely what we [the Seventh-day Adventist Church] likewise believe." (25)

If the E. J. Waggoner of 1901 could this day pick up the book, *Movement of Destiny*, and read what Froom has written, would he not again say: „We need to settle, every one of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet”? (26)

1. G. A. Roberts, "The Holy Fanaticism." Ellen G. White Estate, Document File #190
2. S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900 (1), p. 1
3. S. G. Huntington, "The Son of Man", pp. 12, 13. (A tract published by the "Mission Press, La Fayette", Indiana, circa 1900.)
4. R. S. Donnell, "The Nature of Christ and Man", p. 1. (An essay written from 619 Pearee St., Memphis, Tennessee, and sent to S. S. Davis. The Davis copy in the files of the writer.)
5. Ibid., pp. 1-2
6. Ibid., p. 2
7. Roberts, loc. cit.; & Footnote #15
8. Huntington, op. cit., p. 13
9. Ellen G. White, Christ Tempted As We Are, p. 11. (No. 118 of the Bible Student Library Series, February, 1894.
10. Ellen G. White, Selected Messages, bk. i, p. 408
11. Ellen G. White, Our High Calling, p. 48
12. Donnell, op. cit., p. 3
13. Ibid., pp. 4-5
14. Ibid., p. 4
15. S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900 (2), pp. 1-2.
16. Donnell, loc. cit.
17. Huntington, op. cit., p. 3
18. S. S. Davis, Letter to Ira J. Hankins dated at Elnora, Indiana, March 15, 1903. (Copy in file of the writer.)
19. Huntington, op. cit., p. 12
20. F. D. Nichol, Answers to Objections, p. 393
21. R. Allan Anderson, "Human, Not Carnal", Editorial, Ministry, September, 1956, p. 13.
22. R. Allan Anderson, "'God With Us'", Editorial, Ministry, April, 1957, p. 34
23. Questions on Doctrine, p. 383
24. L. E. Froom, Movement of Destiny, p. 469
25. Ibid., p. 470
26. E. J. Waggoner, Sermon, April 16, 1901, 7 p. m., General Conference Bulletin, p. 404