

on words not known interrupts the reading experience more substantially than moving one's eyes quickly to the apparatus and back. Third, annotating one's Hebrew Bible with pen or pencil allows for a more efficient ownership of the Biblical Hebrew language and the Hebrew Bible. Fourth, for Hebrew professors and language instructors the *BHS Reader's Edition* allows for new ways of testing the skills of Hebrew students. Final examinations can be set up in which no dictionary or grammar is allowed. In case of too much information being given in the apparatus, information can be removed easily in the process of text-copying.

In conclusion, the *BHS Reader's Edition* is a must for everybody who studied Hebrew for a purpose other than spoiling costly time and mental energies. The challenges that come with this edition can be overcome after some praxis. *The BHS Reader's Edition* is able to break the curse that hangs over every Hebrew course into a blessing: Learning Hebrew for the purpose of actually reading Hebrew and studying the Hebrew Bible in a more substantial way.

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OLIVER GLANZ

Wilson, Brian C. *Dr. John Harvey Kellogg and the Religion of Biologic Living*. Bloomington and Indianapolis, IN: Indiana Univ. Press, 2014. 258 pp. Hardcover, \$35.00.

Brian C. Wilson is professor of American religious history and former chair of the Department of Comparative Religion at Western Michigan University. Prior to the volume reviewed here, Wilson has authored and edited several books, including: *Christianity* (Prentice Hall & Routledge, 1999), *Reappraising Durkheim for the Study and Teaching of Religion Today* (Brill, 2001), and *Yankees in Michigan* (Michigan State University, 2008). In addition to these titles, Wilson has also shown interest in the history of Seventh-day Adventism in Battle Creek, Michigan, with two notable articles: "Seventh-Day [sic] Adventism and 19th-Century American Sectarianism" (in Michael Nassaney, ed., *An Intensive Archaeological Survey of the James and Ellen G. White House Site [20CA118], Battle Creek, Michigan*) and "The Dawn of a New Denomination: Seventh-day Adventism Comes to Michigan," (*Michigan History* 96:6 [November/December, 2012], 43-49). The present work, *Dr. John Harvey Kellogg and the Religion of Biologic Living*, brings together many of Wilson's interests. It is also the first in-depth study to focus entirely on Kellogg's theological development. Therefore, it fits nicely with previous works on Kellogg, such as Richard W. Schwarz's biography, *John Harvey Kellogg, MD*.

According to Wilson, Kellogg provides "an important example of an overlooked category of theological discourse: the doctor as theologian" (Wilson, xiii). While this book does seek to correct false understandings of John Harvey Kellogg (as observed in the comic novel and later film, *The Road to Wellville*) and contextualize his early career in relation to Seventh-day Adventists and antebellum health reform (cf. Wilson, xii), Wilson's primary purpose is to explore Kellogg's influence as a doctor-theologian during the

time when health care in America was secularizing, Wilson therefore concludes, “Kellogg’s theology of ‘biologic living,’ which ‘biologized’ sin and sacralized wellness, can be seen as an attempt at a *via media* between the Adventism of his youth and the secular science of modern medicine, a kind of Adventist modernism that replaced a literal biblicism with a nonanthropomorphic theology of divine immanence” (Wilson, xiv).

Wilson makes good use of both primary and secondary sources in his work. Each chapter is sufficiently documented, allowing researchers to dig deeper into the life of John Harvey Kellogg with greater ease, if they wish. The use of several manuscript collections (and at least one private collection), located within a variety of archival centers, enhances the quality and accuracy of Wilson’s research. As this is the case, Wilson is to be commended for his valuable scholarly contribution.

The book contains six chapters that proceed, for the most part, in chronological fashion. The first chapter, “Battle Creek Beginnings,” discusses Kellogg’s genesis and youthful years in Michigan—America’s “third New England” (Wilson, 2). In this chapter, the reader will explore Battle Creek’s diverse religious culture, the impact of spiritualism within the town, the rise of Seventh-day Adventism, the character of antebellum health reform, and Ellen G. White’s growing emphasis on “the health message.”

Chapter two continues by chronicling the beginning of the Western Health Reform Institute as it developed into the Battle Creek Sanitarium. This chapter also introduces the reader to Kellogg’s definition of “Biologic Living,” which is the central focus of Wilson’s book. The second chapter concludes by documenting the tension that Kellogg had with Adventist leaders near the end of the nineteenth century.

The third chapter explicates Kellogg’s theology of Biologic Living in detail, including his emphasis on divine immanence and the tensions this caused within Adventism. In close connection, chapter four is solely devoted to Kellogg’s most controversial work—*The Living Temple*. This chapter contains useful sections on the “Pantheism Crisis,” the possible sources for Kellogg’s divine immanence theology, and the impact of *The Living Temple* within and without the Seventh-day Adventist Church.

Chapter five is titled “Dr. Kellogg’s Break with the Seventh-day Adventist Church.” While this chapter does discuss the events that led to Kellogg’s removal from Adventism, it also emphasizes his journey further away from Adventist ideals and theological emphasis. The chapter traces influences on Kellogg’s life from Mormons, Swedenborgians, and especially the “New Thought” advocates. As the chapter is wrapped up, Kellogg’s view of, or relationship to, Mary Baker Eddy, C. W. Post, and his younger brother, Will K. Kellogg, are also examined.

The final chapter is devoted to Kellogg’s involvement in race betterment and eugenics. This lengthy chapter outlines Kellogg’s view on the subject and brings Wilson’s thesis to a close. After chapter six a short conclusion summarizes the downfall of the Battle Creek Sanitarium and “the end” of Kellogg’s religion of Biologic Living.

Wilson's book is well written and easily captures the reader's attention. In many ways, his book unfolds as a story, making it very pleasant and informative. In addition, Wilson's book is to be complimented for a variety of reasons. First, Wilson has made a valuable contribution by providing an excellent chronicle of John Harvey Kellogg's evolving theological development. Closely connected to this, Wilson is to be commended for his success in documenting the possible sources for Kellogg's theology of divine immanence. This second accomplishment is a daunting task for any historian to try and tackle, yet Wilson handles it with wisdom and expertise.

Third, Wilson has demonstrated professional tact with unbiased judgment as he has treated sensitive issues within Kellogg's life. Kellogg is portrayed as neither a hero nor a villain, but merely as a man of his time and place. Along these same lines, Wilson also provides a fair treatment of the Seventh-day Adventist Church vis-à-vis its struggles with Kellogg. This overall balanced analysis provides a refreshing perspective.

A few other points can be mentioned briefly. First, Wilson correctly designates Kellogg's theology in *The Living Temple* as divine immanence, rather than mimicking Kellogg's contemporaries by suggesting that he was a pantheist. Other scholars have recently chosen pantheism as an apt descriptor for Kellogg's theology (cf. Denis Kaiser, "The Reception of Ellen G. White's Trinitarian Statements by Her Contemporaries, 1897-1915," *AUSS* 50 (2012): 36-38). Though Wilson never uses this designation, "a nonanthropomorphic theology of divine immanence" accurately describes Kellogg's view of God and seems to be complementary with the term "pantheism." Therefore, scholars are in relative agreement and emphasize the same essential point: Kellogg did not believe that the universe was synonymous with God, but rather that God was immanently present in all created things.

Second, the picture included on p. 33 of Wilson's book is an interesting choice. Rather than include the original photograph of the Western Health Reform Institute, the "doctored" picture is shown. This photo has an original building of the Institute removed, displays a slightly modified façade of the building still remaining, and added and removed persons (with altered attire) in front of the building, among other changes. The original photograph can be found on the Ellen G. White Estate photo database (<https://photo.egwwritings.org/>).

Third, there is no comment about the unaltered version of *The Living Temple* in Wilson's book. Before *The Miracle of Life* was published, the unsold copies of Kellogg's book had p. 27-36 and 451-452 cut out and replaced with "corrected" pages. The contents of the removed pages were naturally the most offensive to Adventists and talked about "God the Explanation of Nature," "Infinite Intelligence a Personal Being," and "The Infinite Personality," among other things. The unaltered version of *The Living Temple* (a copy is available to researchers at the Center for Adventist Research, Andrews University, Berrien Springs, Michigan) highlights an interesting aspect of the Adventist response during "the Kellogg crisis" and may have been a good addition to Wilson's chapter on Kellogg's contentious tome.

Dr. John Harvey Kellogg and the Religion of Biologic Living receives my full recommendation. In my opinion, this work could make a good textbook for a variety of classes that cover topics such as medical history in America, Seventh-day Adventist history, or even historical perspectives on faith and science. Therefore, while this book focuses on the life of one man, it has applications and insights that go far beyond.

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