

Defending the Spirit of Prophecy

VANCE FERRELL



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Defending the Spirit of Prophecy

by Vance Ferrell

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“If you will seek the Lord and be converted every day: if you will of your own spiritual choice be free and joyous in God: if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.”

— *Mount of Blessing, 101*

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AS WE GO TO PRESS—“I was talking recently with a former pastor of mine. He is Aaron Wagner and he was pastor of the Turlock SDA Church. Walter Rea attends that church now and Elder Wagner knows him. He was telling me that Walter Rea now regrets having written *The White Lie*. He said that he wrote it because he was angry at the time. Elder Wagner told me that today, Rea’s favorite book is *Christ’s Object Lessons*, and that he calls *The White Lie* a ‘dumb’ book. I believe this is true because I know Elder Wagner very well.”—*Bruce G. Chittenden, email dated April 21, 2004, bgchip@adelphia.net*

Read This First

Did Ellen White plagiarize?

No, she did not. We will prove it in the following pages. We will show that an exhaustive six-year study of *Desire of Ages*, headed by a man who did not like her writings, found that she did not copy anything at all from other books!

Why then did Walter Rea say she did?

First, he became disgruntled with church leaders; and he wanted to get back at them. So he used an attack on the Spirit of Prophecy to do it. Friends of his, who have personally known him over the years (both in Florida and California), told me this.

Second, Walter Rea wanted to make money. And he did. He really pulled it in for a time. He was reported to have been paid between \$7,000 and \$10,000 each weekend, for lectures which he gave at community halls near major Adventist centers throughout North America, on a major tour of the continent in the winter of 1981-1982. Afterward, he continued giving lectures throughout the early and mid-1980s.

But he said she plagiarized most of what she wrote.

Look at the facts: When pinned down, he said the book she plagiarized more than any other was *Great Controversy*. But when you push for data,

he admits he only means the historical quotations she included in the book! Yet, in her introduction to that book, she freely said she had included such historical statements (*GC xi-xii*).

But what about Desire of Ages?

That is the book that Walter Rea specializes in. Others go to it to find God, for it has helped millions; Walter goes to it in an effort to destroy the influence of the book. He maintains that it is brimful of passages pulled directly out of other books.

Because Rea had excited so much interest in this, a special group was set up to check out the facts. Called the Desire of Ages Project, they spent six years comparing that book with other contemporary books of her time, dealing with the life of Christ. It is the only real analysis of her writings that has ever been made.

But were there not many made before that? And what about Walter Rea's findings?

Everything before the Desire of Ages Project was only talk, inference, and supposition, little more. Only the Desire of Ages Project did the careful research which was needed.

Yes, but whatever conclusion the project might come to would be tainted, since it was a church-appointed group.

Not so. We were all surprised when one of the most liberal Bible teachers in our ranks—Fred Veltman, head of the Religion Department at Pacific Union College—was appointed by the General Conference to be the sole manager of the entire project. Keep in mind that, to this day, Desmond Ford remains an honored member of the Pacific

Union College Church. In regard to the New Theology, PUC has, since the 1970s, been one of our most liberal colleges. Veltman was head of its religion department, when appointed to this new assignment. If the data could be slanted in favor of Walter Rea, Veltman would be in a position to do it. He had full control of the project.

Maybe he secretly was a conservative and believed in the Spirit of Prophecy.

Frankly, we were shocked when he was appointed to direct the whole project, micro-manage its discoveries, and write up all its conclusions. About the year 1982, Veltman, by that time head of the Desire of Ages Project, spoke at a ministerial retreat at PUC and at an Adventist Forum in San Francisco. His sentiments were very liberal, indicating his disbelief in the Spirit of Prophecy. More on this later.

What were his conclusions?

Six full years later, Veltman issued his report. We will provide you with an overview of his findings later in this book. But, in brief, he discovered that there was almost nothing in *Desire of Ages* that he could find which could be attributed to even partial literary borrowing!

What was Walter Rea's charge?

In October 1980, Walter Rea, pastor of the Long Beach Church in California, went public with his charges that Ellen White was a book thief. He declared that she had copied large quantities out of other books. Indeed, he said she had copied so much that most of her writings were taken from other books! In addition, he said this plagiarism

ran through all her books.

The story, initially released through the *Los Angeles Times*, on October 23-24, 1980, was carried by wire service and news syndicate and appeared in dozens of newspapers across the United States.

Did Rea prove his point?

No, he did not prove his point at the time; and the Desire of Ages Project later totally devastated his claims. Yet anyone can prove the matter for himself: Just pick up any other book printed in the 19th century—and see if it reads like a Spirit of Prophecy book on your shelf!

It is of special interest that the two books which Rea really talked much about were *Great Controversy* and *Desire of Ages*. He said *Great Controversy* was “borrowed” because she referred to historical sources and quoted historians. Later in this book, we will examine that charge—and find it is not significant.

He said *Desire of Ages* was heavily borrowed; but, on that score, Veltman’s research proves quite the opposite.

Well, I’m ready now. Tell me the truth about the plagiarism charge against Ellen White.

“Those who turn to God with heart and soul and mind will find in Him peaceful security . . . He knows just what we need, just what we can bear, and He will give us grace to endure every trial.”

—*Sons and Daughters of God*, 19

— PART ONE —

Ellen White Did Not Plagiarize

“When God gave His Son to our world, He endowed human beings with imperishable riches—riches compared with which the treasured wealth of men since the world began is nothingness. Christ came to the earth and stood before the children of men with the hoarded love of eternity, and this is the treasure that, through our connection with Him, we are to receive, to reveal, and to impart.”

— *Ministry of Healing*, 37

Did plagiarism actually occur?

The Ramik Report – 1

There are two kinds of plagiarism. The first is copyright infringement. This is courtroom plagiarism. The second is excessive literary borrowing. This is regular plagiarism. Both were analyzed in the *Ramik Report*.

Did Ellen White illegally plagiarize in any way?

No, she did not.

As part of his initial charge in 1980, Walter Rea said that Ellen White had plagiarized so badly, she could have been sued for copyright infringement by other authors in her day.

But a research study found that this claim was also untrue.

Yes, but hardly anything was copyrighted back then. If it had been, she could have been sued.

That is not true. The Ramik study revealed that only a third of the books Ellen White could possibly have referred to were copyrighted. Yet, even if they all had been, no valid copyright infringement lawsuit could have been brought against her. She was not guilty of copyright infringement.

What was this Ramik study about? Give me the details.

The office of the chief counsel of the General Conference, under the direction of Warren L. Johns, decided to get to the bottom of the legal aspects of this matter. So on April 21, 1981, six months after Rea issued his plagiarism charges, that office retained the services of a highly reputable firm specializing in patent, trademark, and copyright law. As you might imagine, the best of those legal firms are in Washington, D.C.; since that is where U.S. government applications are made and defended.

Since it was felt that a specialist in copyright law was needed, Vincent L. Ramik, senior partner in the law firm of Diller, Ramik & Wight, Ltd., was retained to personally carry out the work.

Was Ramik an Adventist or otherwise favorable to our message?

Our leaders had never done any previous work with Diller, Ramik & Wight. Ramik, himself, was a Roman Catholic. This is stated three times in the final report of the research study, which was printed in the September 17, 1981, issue of the *Adventist Review* (Ramik said so twice; the editor said it once). Later, Victor Cooper, a General Conference officer, also said so in the October 15, 1981, issue of the *Mid-America Adventist Outlook*. It should be noted that, as part of his task, Ramik read *Great Controversy*. He said that, in the course of his research, he read the entire book.

Over a period of four months (April 21 to late August 1981), Ramik spent more than 300 hours researching about 1,000 relevant cases in American legal history.

Then he presented his report.

What were his findings?

Here are some facts about what was discovered:

“Based upon our review of the facts and legal precedents . . . Ellen White was not a plagiarist, and her works did not constitute copyright infringement/piracy.”—*Vincent Ramik, 27-page Report, quoted in Adventist Review, September 17, 1981, p. 3.*

“The charges about plagiarism, literary piracy, copyright infringement, and so on, are shown to be entirely without foundation in law.”—*Warren Johns, quoted in ibid., p. 7.*

“The charges made against her simply do not hold water. She did not operate in an underhanded, devious, unethical manner as charged. She was an honest, honorable Christian woman and author.”—*Editor, quoted in ibid., p. 7.*

“Ellen G. White emphatically would not have been convicted of copyright infringement.”—*Vincent Ramik, quoted in ibid., p. 3.*

“In other words, the words themselves have been there for years and years. The crucial issue is how you put them together, and the effect you wish to produce from those words.”—*Ramik, ibid., p. 6.*

“Nowhere have we found the books of Ellen G. White to be virtually the ‘same plan and character throughout’ as those of her predecessors. Nor have we found, or have the critics made reference to, any intention of Ellen White to supersede . . . [other authors] in the market with the same class of readers and purchasers.”—*Ramik, ibid., p. 3.*

“Now let’s take Walter Rea. He reads Ellen White and says: ‘I found a certain phrase here, a certain paragraph there, and it came from this predecessor.’ Well, that’s not proof; that’s assumption.”—*Ramik, ibid., p. 5.*

After reading a number of her books, and comparing them with the purported books she is supposed to have copied, Vincent Ramik said this:

“Considering all factors necessary in reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively unplagiaristic.”—*Ramik, ibid., p. 3.*

“If I had to be involved in such a legal case, I would much rather appear as defense counsel than for the prosecution. There simply is no case!”—*Ramik, ibid., p. 6.*

Did he come to the study favorable to Ellen White?

Having already read about Walter Rea’s charges in the *Washington Post*, Vincent Ramik came to this case somewhat prejudiced against Ellen White. He explained what happened when he first read statements by her critics and defenders—and then opened and read her books and compared them with other books:

“Somehow, as I read one particular Adventist-authorized defense of Mrs. White, it left me with the feeling that she was not, in fact, very well defended.

“I came back thinking that Mrs. White was, if I may use the expression that has been used by others, a literary borrower: And that she had borrowed a lot and that she had borrowed with something less than candor and honesty! In other words—and this was before I had delved into her works themselves—I became actually biased against her in the sense that I thought she was what some people, such as her latest critic, Walter Rea, had alleged—guilty of plagiarism . . .

“[After beginning to read her books] I gradually turned 180 degrees in the other direction. I found

that the charges simply were not true. But I had to get that from her writings; I did not get that from either the people who said she was a plagiarist or the people who said she was not. I simply had to read her writings and then rid my mind of the bias I had already built into it—prejudice. And, in the end, she came out quite favorably. But it took more than 300 hours of reading—including case law histories, of course.”—*Ramik, ibid., p. 4.*

Ramik, a Roman Catholic, was astounded by the content of her writings; he could not see how anyone would want to criticize a person who wrote such breathtaking, heavenly portrayals of Christ and the plan of salvation. As part of his assignment, Ramik compared her writings with other contemporary religious books of her time—including those Rea spoke of.

“I believe that the critics have missed the boat badly by focusing upon Mrs. White’s writings, instead of focusing upon the messages in Mrs. White’s writings.

“Mrs. White moved me! In all candor, she moved me. I am a Roman Catholic; but, Catholic, Protestant, whatever—she moved me. And I think her writings should move anyone, unless he is permanently biased and is unswayable.”—*Ramik, ibid., p. 4.*

What did he find?

He was amazed at the spiritual depth in those writings, which were lacking in the other books of her time.

“I have been asked whether I thought Ellen White was ‘inspired.’ Well, inspiration is a theological word, not a legal word; and I am more at home with legal words than I am with theological words.

“I don’t know whether she was inspired, in the

theological sense.

“I do believe that she was highly motivated. And if it wasn't God who motivated her, then I don't know who it could have been . .

“The bottom line is: What really counts is the message of Mrs. White, not merely the mechanical writings—words, clauses, sentences—of Mrs. White.”—*Ramik, ibid., p. 6.*

“Most certainly, the nature and content of her writings had but one hope and intent, namely, the furthering of mankind's understanding of the word of God.”—*Ramik, ibid., p. 3.*

Ramik contended that not only Ellen White's message but also her obvious sincerity of purpose were significant.

“One certainly perceives from Mrs. White's writings that she was motivated by ‘the influence of the Holy Ghost’ which itself belies wrongful intent . .

“It is impossible to imagine that the intention of Ellen G. White, as reflected in her writings and the unquestionably prodigious efforts involved therein, was anything other than a sincerely motivated and unselfish effort to place the understanding of Biblical truths in a coherent form for all to see and comprehend. Most certainly, the nature and content of her writings had but one hope and intent, namely, the furthering of mankind's understanding of the word of God.”—*Ramik, 27-page Report.*

Ramik concluded that, in a legal sense, Ellen White was not guilty of plagiarism. But let us pursue this matter further.

Let us now turn our attention more closely to this matter of “borrowings.”

It was too original to have been copied

The Ramik Report – 2

Preliminary examination, such as done by Walter Rea, indicated that there could possibly be some “borrowings,” by Ellen White, of words and phrases from other authors.

If there were such borrowings, how extensive were they?

Walter Rea assumed that there must be lots of them; but, as we will find later in this book, there is actually very little of that nature to be found.

In any borrowings that Ellen White might have made, was there actual copying or just rearrangements into a better form?

First, the so-called “borrowings” were done so effectively that they result in a totally different book, which is a vast improvement on anything in contemporary literature. Second, as we shall learn later,—**aside from a specifically stated use of historians’ statements in *Great Controversy*, we can hardly find any real borrowings!** But more on that later.

By the way, other people have read through many 19th century books and have not been able to find hardly anything worth calling a similarity between her writings and those of others. Try it yourself; you will probably come up with zeros also.

There is more hocus-pocus in Walter's accusations than may at first appear.

What are the legal aspects of plagiarism?

It should be kept in mind that to take an idea of someone else and vastly improve on it is not plagiarism. But, of course, that presupposes that Ellen White borrowed ideas from others.

An important copyright judge said that, **when dealing with any given topic, many of the words a person uses will be like those which others would use in describing the same topic.** That is perfectly normal. And it is an important principle! It does not indicate collusion or copying. Ramik speaking again:

“In the middle of the nineteenth century—just when Ellen White was beginning to write for print, 1845—in the legal case of *Emerson v. Davies*, Massachusetts Circuit Justice Story in effect exonerates a writer who has used other men's words and ideas and woven them into his own composition.

“In effect, Judge Story says, Only fools attempt to do that which has been done better in the past; no one really ever builds a language exclusively his own.

“In other words, the words themselves have been there for years and years. The crucial issue is how you put them together, and the effect you wish to produce from those words.”—*Ramik, Adventist Review, September 17, 1981, p. 6.*

An editorial in the same issue of the *Review* made this comment:

“Mr. Ramik's 27-page opinion quotes heavily from court cases dealing with copyright infringement and plagiarism. We have spent considerable time reading and studying these cases. In the case of *Emerson*

v. *Davies et al.*, Justice Story, who, according to Mr. Ramik, 'is recognized as the most influential judge in the area of copyright law in the era in question' concluded that 'the question is not, whether the materials which are used are entirely new, and have never been used before, or even that they have never been used before for the same purpose.

"The true question is, whether the same plan, arrangement and combination of material have been used before for the same purpose or for any other purpose . . . [The author] may have gathered hints for his plan and arrangement, or parts of his plan and arrangement, from existing and known sources. He may have borrowed much of his material from others, but if they are combined in a different manner from what was in use before; and afortiori [more conclusively], if his plan and arrangement are real improvements upon the existing modes, he is entitled to a copyright in the book embodying such improvement."—*Editorial, Adventist Review, September 17, 1981, p. 13.*

From what I read, Ellen White's writings do not seem to be like other books.

It was clear to Vincent Ramik, and it is clear to any objective reader—that **Ellen White produced original works. If there were borrowings, they ought to be easy to find. But the truth is that her works are different than others—yet borrowing would have rendered them similar to other books!** Second, such "borrowings" hardly exist, although a few possibilities have been found.

It takes considerable imagination to read through any book written at her time—and come up with much that appears to be the same as what she wrote! The present author has tried to

do it, without success.

Ellen White's writings have a magnificence above all others. They are in a class by themselves. That is all there is to it. The complainers can quibble all they want; but the Spirit of Prophecy stands apart from other books, before her time or since. Only the Bible writings compare with her statements.

For this reason, in order to understand how she wrote her books, we must turn back to the Bible. More on this later.

What is an original book?

Judge Story defines what an original production is like. He says that, **in an "original production," "the resemblances are either accidental or arising from the nature of the subject."** That definition fits the Spirit of Prophecy writings very well.

"He [Ramik] quotes from Justice Story in the decision of *Emerson vs. Davies et al.*:

"I think it may be laid down as the clear result of the authorities in cases of this nature, that the true test of piracy (infringement of copyright), or not, is to ascertain whether the defendant has, in fact, used the plan, arrangements and illustrations of the plaintiff, as the model of his own book, with colorable alterations and variations only to disguise the use thereof; or whether his work is the result of his own labor, skill, and use of common materials and common sources of knowledge, open to all men, and the resemblances are either accidental or arising from the nature of the subject. In other words, whether the defendant's book is, quoad hoc [in this respect], a servile or evasive imitation of the plaintiff's work or a bona fide original compilation from other common or independent sources."—*Editorial, Adventist Review, September 17, 1981, p. 13.*

But what about the volume of Ellen White's writing? Since there is so much of it, surely she must have copied much of it from others?

Actually, there are very simple reasons why the large quantity of Ellen White's literary output—all by itself—proves that she did not copy from others!

“The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend solely upon the merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this—never!”

— *1 Testimonies*, 309-310

“Those who surrender their lives to His guidance and to His service will never be placed in a position for which He has not made provision. Whatever our situation, if we are doers of His word, we have a Guide to direct our way; whatever our perplexity, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend.”

— *Ministry of Healing*, 248-249

**How can we be sure
she did not copy most of it?**

Volume Nullifies Copying

“During her lifetime, Ellen White wrote an estimated 25,000,000 words in her letters, manuscripts, articles, and books. Often, in her most productive years, she would average about 4,500 words (18 pages) a day.”—*Robert Olson*.

So here is a fact about professional writing: **Ellen White wrote such a vast amount of material—that she either had to copy large amounts of it or she had to be a very original writer. There is no alternative.**

“Mother writes very rapidly. She writes early in the morning, endeavoring to place upon paper a word-picture of the things that are flashed into her mind as a panoramic view of the movements of nations, of communities, of churches, and of individuals.”—*W.C. White, Letter; May 13, 1904*.

If she copied that much, we would have evidence of it today—for the other books from her time are still in existence, and they could easily be compared with her writings. But we do not have such evidence. There is hardly anything that can possibly be considered as evidence of copying. A word, a phrase here and there, does not constitute such evidence.

But there is another fact: **If she had even resorted to copying a word from this book and a**

phrase from that book—she could not have produced the vast amount of material that issued from her pen! She would be too slowed down by copying bits and pieces from many books!

It would seem to be a lot harder to copy a little here and a little there—then to just sit there and write as it came to mind!

A professional writer finds it far easier to write than to have to constantly look up this item and quote that point.

If she copied a little from this book and a little from that book, she would have been forced to write so slowly that she could not have produced such a massive quantity of written material. In that case, she would only have written a few books and articles, not the immense amount she turned out.

But, if she wrote originally—that is, just sat down and wrote as it came to mind—then, and only then, could she have poured out the large amount of material which flowed from her pen!—Unless she used one other method:

Instead of doing original work, what other way could she have written so many books?

She could still have produced the terrific output—if she had straight copied whole chapters and books. But she did not do that. We know that she did not do that. All we have to do is read in the other books from her time to see that this was not the way she wrote.

Ellen White's literary output approximated 25 million words during a writing career spanning nearly 70 years. A number of the 90-plus books,

including compilations, from her pen in print today have been translated into as many as 100 languages. (According to research done at the Library of Congress by Roger Coon, she is the fourth most—translated writer in history, after Vladimir Lenin, Georges Simenon, and Leo Tolstoy.)

All in all, **we see in these writings not only a depth of spirituality, but also an astounding productivity.** She wrote so much!

Did you know that Ellen White wrote more than any other woman in history? Did you know that she is the most published woman author of all time? Did you know she is the second most published author (man or woman) in American history? She wrote a huge amount of material!

That is why people suspect she copied much of it from other authors.

It is easy to suspect such a thing, especially if you do not do much writing yourself. For many of us, the only way we could produce a lot of books—would be to copy them from other books! But, because this is such an important point, it is here stated again:

Ellen White wrote such an immense volume of books, articles, and letters that if she had copied, she would have had to do it on a massive scale—of entire chapters and books. If that had happened we would know it today; for all the contemporary 19th century books are still available.

It would be something like a bank robber: If one robbery succeeded, it would lead to still more, until he would be caught. If she had plagiarized so much material, it would all be directly traceable.

Joseph Smith (founder of the Mormon Church) plagiarized an entire book and published it as his own. We know because the other book still exists.

D.L. Canright (oddy enough, the first one to charge Ellen White with being a plagiarist) copied an entire book by Moses Hull, an earlier Adventist minister, and published it under his own name! So others have attempted this. But we can always track down what they did; because, as always occurs, copies of the other books still exist.

Yet, in the writings of Ellen White, we do not find evidence of massive copyings. We hardly find any hint of borrowings either. Ellen White was, by definition, a professional writer. A “professional writer” is one who spends large amounts of time writing. She wrote such a mass of material, it would have had to be either original or heavily copied! There simply is no other alternative.

The one writing the book you now have in hand is also a professional writer. He sits down and churns out publication after publication, week after week, year after year. Since 1980, he has probably produced more printed material than any other person in our denomination.

Yet he can tell you that no one can keep writing, hour after hour, day after day, unless he has a writing ability. **A large literary output either has to be copied in massive quantities or it has to pour out of the head.**

Every day, from Ellen White’s pen, there came diaries, magazine articles, letters—and still more pages (averaging 18 a day) of her latest book.

She could not have produced such an output if

she had used sources in the manner charged by Walter Rea! It just could not have been done! She could not possibly have the time to look up all those little bits and pieces in other books, here a little and there a little!

A non-writer does not realize this; he imagines that it would be easy for her to turn to this book and that book, and just copy down material. But no, that would only greatly increase the difficulty of the task! The use of sources would slow down the writing task.

The present writer has noticed that when he has to refer to source material (as finding the data and quotations for this book), the work goes much more slowly. It is always that way.

To say it a third time: The only way Ellen White could have poured out such a volume of material—was either by being an original writer or by massive copying from other books. And if she had done the latter, it would have been discovered as such; yet no evidence of massive copying has ever been produced, in spite of Walter Rea's misleading claims.

But didn't she have lots of books in front of her as she wrote? That is what Walter Rea says.

Ellen White wrote wherever she could find a place to sit down—on the train, at camp meeting, on the ship, or wherever she was staying overnight. When at home, she wrote in her bedroom or sitting room. Visitors noted that there were few or no other books lying around, other than the Bible. The books were hardly to be found, because she was not referring to them.

Much of her writing was done in a comfort-

able chair with a lapboard in front of her, with no desk or table nearby loaded with books. How much research can you do sitting in an armchair, with a lapboard in front of you? Very little. But you surely can write a lot out of your head in an armchair with a lapboard in front of you. And that is what she did.

It has been charged that it was not Ellen White, but her assistants who wrote her books!

There are all kinds of charges against Ellen White. The devil hates those books; he suggests every possible excuse to ignore and oppose them.

As part of his exhaustive research Fred Veltman, the director of the Desire of Ages Project, analyzed not only that book, but also her earlier life-of-Christ writings. He discovered that the style, vocabulary, and concepts were identical in them all. It was clear that the same mind, the same hand had written both that book and her earlier writings on the same topics! Yet, when she wrote those earlier books, Ellen White did not have the helpers she had when she wrote most of her later books (from 1885 onward). Veltman's conclusion from this was that Ellen White wrote *Desire of Ages*—and not her assistants! That is a major substantiation.

The little lady sat in an armchair, with a study board in front of her—and almost no room to put anything on it but a Bible and a sheet of paper—and wrote *Desire of Ages!*

Is that how she wrote her other books?

To our knowledge, that is how she wrote all her books, except when she was traveling from

place to place, stopping overnight in someone else's home, or attending a camp meeting or other gatherings. —And does anyone expect that she packed a pile of library books and took them around the countryside with her as she traveled?

Handwriting samples of her manuscripts, later published in books, shows that **she wrote steadily. She did not write and rewrite, trying to figure out what she wanted to say or try to piece together what others said.** She did not have a stack of books and jotted notes around her as she wrote.

Would her age have any factor in all this?

Ellen White was born on November 26, 1827. By the year, 1884, she had written only Volumes 1 to 4 of the *Testimonies* (primarily composed of collected letters), a few small books, and one major book (the 1884 edition of *Great Controversy*).

The truth was that she could not get much writing done until her husband died and she could get away from the seemingly endless squabbles at Battle Creek. So it was not until 1885 that she began her intense writing work, churning out one major book after another: the expanded 1888 edition of *Great Controversy* and, after that, *Patriarchs and Prophets*, *Steps to Christ*, *Gospel Workers*, *Desire of Ages*, *Mount of Blessing*, *Christ's Object Lessons*, *Education*, *Ministry of Healing*, *Acts of the Apostles*, *Prophets and Kings*, and *Counsels to Parents and Teachers*, plus volumes 5 to 9 of the *Testimonies*.

So all of this talk about “copying” and “plagiarism” concerns books written during these last 30 years of her life, from 1885 to 1915. —But Ellen

White was already 58 years old when she started all this writing in 1885!

Read the following list and see how old she was when each of those books was published. Think to yourself whether, at those ages, she would have the energy to plagiarize all those books as she sat in that soft chair with a lapboard: *Great Controversy* (1888, 60 years old), *Patriarchs and Prophets* (1890, 62), *Steps to Christ* (1892, 64), *Gospel Workers* (1892, 64), *Desire of Ages* (1892 to 1898, 64-70), *Mount of Blessing* (1896, 68), *Christ's Object Lessons* (1900, 72), *Education* (1903, 75), *Ministry of Healing* (1905, 77), *Acts of the Apostles* (1910, 82), *Prophets and Kings* (1915, 87), and *Counsels to Parents and Teachers* (1915, 87).

It is amazing to think that she wrote those books at such advanced ages. Yet Veltman's research shows that she did her own writing! (The preparation of the last two books primarily consisted in gathering together her earlier writings on a given subject; and she would write bridgework material connecting it.)

Once again, I say: Can anyone really imagine that such an aged lady spent her time ransacking through books for items to copy into her own? And can anyone think that she did it while sitting in a chair with a lapboard in front of her? Try sitting in a chair with a lapboard across the arms of your chair and see how much research in various books you can get done.

Surely, the God of heaven helped her turn out all those books and produce writings which were mutually harmonious and perfectly accurate!

But did she not read in other books?

Yes, there are times when she read in other

books. We will understand this better in the following chapters on the Desire of Ages Project.

Are there any exceptions to this pattern? Are there any times when she did sit down with a number of other books and refer to them?

In real life there are always exceptions, when situations arise out of the ordinary, and a person has to do things differently than normal.

In the case of Ellen White, that happened when she wrote the book, *Great Controversy*. In preparing the 1888 edition of *Great Controversy*, she did use statements of historians. But, on pages xi and xii of her *Introduction*—in that book,—she said she had done just that! She told the reader what she had done in that particular book, before they began reading chapter one.

“I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world . . .

“This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit

has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published books.”—*Great Controversy*, pp. xi-xii.

A careful reading of the above quotation reveals why she incorporated statements by historians.

Also the space problem needed to be considered. In one of his books, Arthur L. White, her grandson, explains that Ellen White was hard-pressed by the Battle Creek publishing house to keep *Great Controversy* as short as possible.

When one stops to think about it, *Great Controversy* was a very difficult book to write. It is always difficult to place a lot of information in a small space. Yet this was the challenge she was confronted with, during the writing that book. There were so many truths to present; yet, if the book was too large, people would not want to buy and read it. But that book contained vital truths to be shared with everyone. —And we surely are thankful she wrote them down!

As the above statement says, she searched for short statements by historians which would briefly, succinctly, summarize various events. It was a means of keeping the book short so she could have more space, from chapter 23 onward, to say more about our time and final events!

Did she write other books that way also?

Never again did Ellen White find herself in that situation.

In all her other books, we generally find only the slightest indications of parallels to other books. (However, as we shall notice later, there were a few instances in which she copied a few paragraphs from another writer, the way you would copy a pretty poem out of a book.)

Yet, in the one instance when she had to do it—while writing *Great Controversy*—she stated, at the very front of the book what she had done.

Were there any historians' books that she especially made use of?

She especially used historical studies by J.H. Merle d'Aubigné (*History of the Reformation*) and J.A. Wiley (*History of Protestantism*).

But wasn't it illegal for her to use statements by historians, without naming the sources?

At that time, writers regularly included other materials in their writings, without mentioning sources. It was commonly done. Various studies have been prepared by others, showing how frequently such men as John Wesley, Adam Clarke, Conybeare, Howson, and others regularly did it. It was commonplace; the sharing of truth was thought to be more important than quoting names.

Here is a sample comment, written over a hundred years ago, by a writer of that time:

“All the Commentators have drawn largely from the [church] fathers, especially from St. Augustine; and most of them have made general property of Patrick, Lowth, and Whitby. Poole has exhausted the old continental writers; Henry has made very free with Bishop Hall and others; Scott and Benson have enriched their pages abundantly from Henry; Gill

has translated the spirit of Poole's 'Synopsis,' but he most generally gives his authorities; Adam Clarke and Davidson have been much indebted to all the best critics, though the former does not always mention his obligations, and the latter never; but his preface to his admirable 'Pocket Commentary' is a confession that he intends to be no more than a compiler."—*Ingram Cobbim, The Condensed Commentary and Family Exposition of the Holy Bible, Preface, p. 9 (1863).*

In her *Preface to Great Controversy*, as quoted earlier, Ellen White also clearly stated her indebtedness to earlier writers, in this case, historians; she was in no way trying to hide the fact. It is of interest that, in the pages of the *Review*, she recommended d'Aubigné's *History of the Reformation* as an excellent set of books for everyone to read and share with others (*Review, December 26, 1882*). She wanted others to read the complete work, which she had, to some extent, used.

What was her normal pattern in reading and using other books?

We will understand this better in the following chapters on the Desire of Ages Project. Let us go directly to them.

"The heart of him who receives the grace of God overflows with love for God and for those for whom Christ died."

— *Christ's Object Lessons, 101-102*

"If we commit the keeping of our souls to God in the exercise of living faith, His promises will not fail us; for they have no limit but our faith."—*My Life Today, 14 (Signs, November 14, 1905).*

**The dismal start
of an in-depth research project**

The Desire of Ages Project – 1

On October 23, 1980, Walter Rea, a pastor in the Southern California Conference, announced that large quantities of Ellen White's writings had been copied from outside sources, most of which had been written by non-Adventists.

The news, wired by Associated Press from the *Los Angeles Times* to newspapers across our nation, stunned our people. Many pastors and church members left, and the faith and courage of many others was greatly weakened.

But gradually, with the passing of time, the untruths in Rea's charges began to surface. The faith of those who refused to abandon confidence in the Spirit of Prophecy was confirmed.

Walter Rea may have a few strong parallels to show off, but that is all he has. In relation to the vast amount of material she wrote, he had found only a very small number of similarities.

The findings of the Desire of Ages Project have greatly helped clarify the truth of the situation.

What was the Desire of Ages Project?

PREXED (the GC President's Executive Advisory Committee) decided to ask a Bible teacher in one of our colleges to take on the assignment of analyz-

ing a significant portion of the book, *Desire of Ages*,—and find out, once and for all, what the real situation is. Let the chips fall where they may.

And to help the chips not fall toward favoring Ellen White—PREXED selected Fred Veltman to have total charge of the research!

That decision was made by a special committee on January 28-29, 1981, at a meeting held in Glendale, California.

Where did Fred Veltman stand, in regard to Ellen White?

At the time, Fred Veltman was head of the Religion Department at Pacific Union College. If you have read our earlier papers, you may recall that it was a sizeable portion of the faculty and administration of that school which sent a signed telegram to N.C. Wilson at Glacier View, on Sabbath, the day after the Glacier View meetings had ended, demanding that he not fire Ford! Over the years since then, that faculty and administration has remained so New Theology in outlook, that they have consistently refused to disfellowship Desmond Ford, who continues as an honored member of the Pacific Union College Church.

When James C. Cox (also a New Theology advocate) turned down the *Desire of Ages* Project assignment, so he could accept an appointment to become president of Avondale College in Australia, Veltman was approached. To the surprise of everyone, Fred Veltman, a thoroughgoing New Theology liberal who cared little about Ellen White, accepted the position (see *Adventist Review*, December 25, 1980, p. 21).

The task was expected to require two full years

of work; and Veltman set to work. No one had ever before done such exhaustive research into this matter. Walter Rea had only touched it with his fingertips.

At first, we hoped that Veltman might exonerate Ellen White; but then we began despairing that this would happen.

Why were you so sure Veltman would not deal with the subject fairly?

First, several months after his appointment, we learned that, three months prior to accepting it, Veltman wrote a letter to Neal C. Wilson. He requested that a study committee sit down with Desmond Ford, attempt to see his side of the situation, and try (by all means) to get him back into the Adventist teaching work! (*See the six-page Veltman letter to Wilson, Bradford, Warnick, and Eva, dated September 15, 1980; also see his two-page letter of April 18, 1980 to the same parties. Both letters, which are appeals to accept Desmond Ford back into the ministry, are reprinted in full in WM-37-38; now included in our 146-page White Tractbook.*)

The next year two more events occurred, which convinced the faithful that the project had been put in the wrong hands:

First, Veltman gave an address at an Adventist Forum lecture in San Francisco on a Sabbath (April 18, 1981, at the University of San Francisco, a Jesuit school). Second, he spoke at a ministerial retreat held at Pacific Union College on a Sabbath afternoon; during this time his sentiments were just as liberal and indicated his disbelief in the Spirit of Prophecy.

The present writer was sent tapes of both speeches. **Veltman spoke of the need for new prophets to interpret the Bible for our modern times, since we no longer had a prophet. He said Ellen White was dead; and, since her death in 1915, our church has had no prophet—except our college and university Bible teachers!** In his view, they are our new inspired prophets!

“In brief, he made four points: (1) Prophets are only of value to us while they are alive; after death their counsels are of far less importance. (2) Ellen White died in 1915 and therefore is a dead prophet. (3) We today need living prophets, and they are in the church. They are our ‘Bible scholars,’ meaning our Ph.D. college and university Bible teachers. (4) Past prophetic guidance is not adequate for today’s needs and modern culture. We need to listen to our current prophets; the dead ones are far less important.”—*The Desire of Ages Project, Part 1, WM-351-354.*

When news of that lecture traveled around (we helped it on its way), N.C. Wilson wrote Veltman a letter and told him to hush up, stop accepting speaking appointments, and focus his attention on the Desire of Ages Project. This he did, and we heard no more lectures from him. But silence did not eliminate the problem. The fox was in the hen house.

By January 1981, Veltman was requesting additional funds from the General Conference, so an additional two years could be spent on the project, making it even more exhaustive. He was determined to find those “borrowings”! This would extend the project to four years.

Never before had such a thorough analysis been

undertaken. Rea had not done it; neither had earlier critics, such as Canright. They were armchair complainers; but now Veltman would be able to really dig in and find the ammunition to show that Ellen White was a copycat.

As for the General Conference, they just wanted the matter settled, once and for all, regardless of how it turned out.

How did the project turn out?

Frankly, we found that Fred Veltman was made of better stuff than we had imagined. **What he found, he reported exactly as it was.** He did not try to sway the data in accordance with his beliefs.

He exonerated Ellen White fully, completely! More on this in the next chapter.

What chapters in *Desire of Ages* did Veltman research? First, since the work would be so microscopic in nature, Veltman decided to limit the study to fifteen chapters in *Desire of Ages*. It was assumed that, if Ellen White had copied material it surely would show itself in those chapters; since many of them were quite large.

Five chapters were selected from the shortest chapters, five from the medium-sized ones, and five from the longest chapters in the book. Here are the fifteen chapters which Veltman researched: chapters 3, 10, 13, 14, 24, 37, 39, 46, 53, 56, 72, 75, 76, 83, and 84.

The text of those 15 chapters was then divided into short sections (he called them “sentence units”), most of which were sentences and a few were split-up compound sentences. The 15 chapters contained 2,624 “sentence units.” As you can see, this was done

as professionally as possible.

(However, it should be noted that her most unique chapters were not included in the above listing; instead only the ones she would be more likely to copy. The following, more unique, chapters were not included: chapters 1, 2, 5, 7, 9, 12, 26, 34, 38, 41, 42, 43, 44, 47, 48, 51, 52, 54, 55, 59, 60, 64, 65, 66, 67, 68, 69, 70, 71, 73, 74, 79, 81, 82, 85, 86, and 87. But Veltman did include chapters 3, 13, 46, 72, and 84, all of which would be somewhat more unique. Look through *Desire of Ages* and prepare your own list of unique chapters.)

What do you mean by “unique” chapters?

These are chapters which contain extended comment on special themes, which do not always directly describe a single incident in Christ's life. For example, chapter 26, *At Capernaum*, deals with three extended topics; each of which is not focused on a single specific incident: Jesus' manner of preaching, the nature of demon possession, and a sample 24-hour period in Christ's life. Nowhere else in the book do we find each of these subjects dealt with as fully as in this chapter which, at first, one assumes will be about incidents during His stay in Capernaum.

By the way, page 258 mentions the cause and cure of Walter's problem. When you criticize Scripture, you are inviting the control of demons; for the defenses of the soul are broken down. Yet it is only through the help of God, working through your faith in His Word—which can bring you deliverance. By thinking he can place himself above the holy writings, as one able to cavil at them, Walter Rea has

cut himself off from salvation. Unless he openly repents and tries to undo what he has done, his future is not bright.

My friend, while you still have probationary time, do not sit in judgment on either the Bible or the Spirit of Prophecy!

Did Veltman only compare Desire of Ages with other authors?

That was his basic assignment; but he did much more. One area of Veltman's research was to examine all earlier Ellen White statements about the life of Christ, which dealt with any part of those 15 chapters.

In doing so, he consistently found that, except for grammatical improvements, ***Desire of Ages was essentially identical to those earlier life-of-Christ Spirit of Prophecy passages. This was a very important discovery. It meant that she had not copied non-Adventist books which had been published after those earlier Ellen White passages.***

Commenting on this in his final report; Veltman said this evidence clearly pointed to Ellen White as the researcher and author of the materials.

How many other non-Spirit of Prophecy books did he and his staff go over, four or five?

At the outset of the project, fully expecting to find that large quantities of literary parallels were going to be found, Veltman and his staff read "more than 500" books on the life of Christ, searching for parallels indicating copying by *Desire of Ages!* The majority of them had been published in the 19th century, but some earlier. This is a fantastic num-

ber of books!

There can be no doubt that his team covered the subject thoroughly.

Did Veltman's research team also look at outside books, other than life-of-Christ biographies, for literary parallels or copying?

Yes, they did. They covered every base as fully as they could. They even tried to locate *Desire of Ages* parallels in books other than life-of-Christ biographies. Sermonic and inspirational books by such men as Andrew Murray were carefully examined.

What did he discover? Did Ellen White refer to any of them? If so, how did she use them?

In her books not on the life of Christ, they drew a total blank. They found nothing, no parallels at all.

In the life-of-Christ books, Veltman and his helpers only found a few, scattered similarities.

Here is what they discovered:

“Come in humility with a heart full of tenderness and with a sense of the temptations and dangers before yourselves and your children; by faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God.”—*1 Testimonies*, 397-398.

“He knows just what we need, just what we can bear, and He will give us grace to endure every trial and test that He brings upon us . . . Every provision has been made to meet the needs of our spiritual and our moral nature.”

— *Sons and Daughters of God*, 19

**The only real analysis
could not find anything significant!**

The Desire of Ages Project – 2

Ellen White's first books on the life of Christ were *Spirit of Prophecy, Volume 2* (1877), and the first 19 chapters of *Volume 3* (1878). But, as the years passed, she continued to write still more on Jesus' earthly life.

After *Great Controversy* was completed in 1884 and enlarged in 1888, and then *Patriarchs and Prophets* in 1890, she determined that, at last, she would write a full-size book on the life of Christ. Six years were dedicated to the task; for she was often interrupted by problems throughout the world field, especially in Battle Creek.

“When she went to Australia in the autumn of 1891, it was her expectation that the long-hoped-for life of Christ could soon be prepared. During the years 1892 to 1898, she spent much time in writing chapters for this book.”—A.L. White, *Ellen G. White: Messenger to the Remnant*, pp. 58-59.

In the course of going through all this material for his Desire of Ages Project, Veltman gradually recognized how Ellen White prepared each chapter in *Desire of Ages*.

How would she write a chapter?

Ellen White would sit down and either begin

writing or she would select one (sometimes two, but never more than two) other book on the life of Christ and see what they did.

Then she would set the book aside; and, referring to her earlier writings on the topic at hand, she would rewrite it, adding bridgework and new material.

Occasionally as she wrote, a word or phrase she had earlier noticed in a life-of-Christ book, would come to mind and she would use it. Thus, nearly all the time, that which she wrote was her own production (aside from Bible quotations, of course).

Was that copying? No it was not. Was it borrowing? No. Was it plagiaristic? Not in the least. More on all this in the next chapter.

Though Ellen White never looked in more than one or two books at a time before beginning to write, what were the names of the books she might have looked at?

There were nine possibilities: Lyman Abott, *A Life of Christ*; Alfred Edersheim, *The Life and Times of Jesus the Messiah*; F.W. Farrar, *Life of Christ*; John Fleetwood, *The Life of Our Lord and Saviour Jesus Christ*; Cunningham Geikie, *The Life and Works of Christ*; William Hanna, *The Life of Christ*; George Jones, *Life Scenes from the Four Gospels*; Daniel March, *Walks and Homes of Jesus*; Hugh Macmillan, *Our Lord's Three Raisings from the Dead*.

Please understand that she may not have referred to all of those books. It only appeared that, at times, there may have been, in *Desire of Ages*, words or phrases similar to what was found in one

or another of those books.

Can you give me samples of what these similarities were like?

Here are all the similarities found in chapter 58 of *Desire of Ages* (pages 524-536). You will note that they do not amount to much. We will place the Spirit of Prophecy phrase in bold type:

“The greatest of Christ’s miracles” (DA 524).

“The greatest of His miracles” (*Hanna* 452).

“This crowning miracle” (DA 529).

“The great closing crowning miracle” (*Hanna* 450).

“Lazarus was stricken with sudden illness” (DA 525).

“Lazarus was stricken down with one of those sharp malignant fevers of Palestine which break out suddenly” (*MacMillan* 146-147).

“I have entered upon the last remnant of My day, but while any of this remains, I am safe” (DA 527).

“So long as I do what He desires, my life is safe” (*Hanna* 449).

“Absorbed in her grief, Mary did not hear the words” (DA 529).

“Mary had not heard at first of the Lord’s coming, or, if she had, was too absorbed in her sorrow to heed it” (*Hanna* 458).

“Jesus encouraged her faith” (DA 530).

“Jesus, who was willing to encourage this imperfect faith” (*Fleetwood* 281).

After looking at the above typical examples of so-called “borrowing,” one might well say, what is all the fuss about? There is just nothing of signifi-

cance here!

Frankly, the complaining and the charges are pathetic, when compared with the supposed “parallels” which are actually found.

“The greatest of the miracles.” Well, the raising of Lazarus was, wasn’t it? Why would she not use that adjective? She did not have to read someone else’s book to figure that out. Lazarus had been dead three days. Prior to His resurrection, no physical miracle Christ did was greater.

“The crowning miracle.” We agree that this was a unique phrase. Yet is this isolated similarity a decent reason to condemn Ellen White as a low-down thief and criminal?

“Stricken with illness.” How else would she say it? Was she supposed to say “He got sick,” “He came down sick,” “He had got ailing”? No reading of someone else’s book was needed to hit on the commonplace phrase, “stricken with illness.”

“. . . I am safe.” This is an obvious explanation of the meaning of John 11:9. How would you describe the verse?

“Mary did not hear . . .” This is a simple and much needed explanation of John 11:20. Note that Hanna was not sure which of two possibilities was the real reason; while Ellen White, with certainty, selected one. She always spoke with certainty while all other writers spoke with hesitancy.

“Jesus encouraged her faith.” Well, didn’t He? Jesus spoke the words in John 11:23, in response to her grieving statement of 11:22. Read the progression in 11:22 to 26. It is obvious that He was encouraging her to exercise faith in Him as a divine

Person and as the Great Healer. It takes no searching of books to figure that out.

In conclusion, with the possible exception of “crowning miracle,” nothing in that chapter appears to have been taken from any other authors.

Those amount to all the similarities found in one chapter of *Desire of Ages*.

But should not every book in the world be totally different than every other book?

In all this, we should keep in mind that **it is natural for two different writers, when speaking of the same subject, to use similar words and phrases.**

The next time you have a study circle with friends, hand everyone a sheet of paper and ask them to write, **in one brief paragraph, what happened when Jesus walked on the water** by the boat—from the moment the disciples first saw Him until they suddenly recognized Him.

Then compare sheets—and you will find many similarities. But, basically: (1) They saw a mysterious figure walking. (2) They were afraid. (3) He spoke. (4) They recognized Him and were glad. (5) Some may have added another point, which came immediately afterward: They pled with Him to come to them and stop the storm. Unless somebody wrote in a foreign language, all the sheets will be similar. Next, compare the sheets, count the supposed “parallels,”—and then decide “who borrowed from whom.” You will find, theoretically, that everybody in the room “borrowed” from someone else.

I would think that **a key issue would be, not whether she used a similar word occasionally,**

but whether Ellen White slavishly adhered to the concepts and theology of other writers.

There is a dramatic difference between Ellen White's choice of concepts and those of others. In the four Gospels, many (many!) details are left unexplained. Yet, in writing an expanded commentary on the life of Christ, it would be needful to fill in some of those gaps. **The other life-of-Christ authors would hesitantly suggest this or that possibility. But Ellen White always spoke with fullest certainty and selected only one possibility. —And everything she wrote sounded just right!** Here are some samples of this contrast. The ideas in *Desire of Ages* are compared with those in other books:

“Ellen White is clearly unique in what she chooses to include and what she does not choose to include in her description of this subject:

“1 - **Lazarus died ‘after’ the messenger returned to Bethany** (not ‘before’ the messenger returned). Here E.G.W. differed with Abbott, Edersheim, Farrar, Hanna, March, and MacMillan.

“2 - **Christ's promise**, ‘Thy brother shall rise again,’ **pointed to the future resurrection** of the just (not to the immediate raising of Lazarus). Here E.G.W. disagreed with Edersheim, Farrar, and MacMillan.

“3 - **Lazarus' death was an unconscious sleep** (not a conscious existence somewhere). Here E.G.W. disagreed with Abbott, Farrar, Geikie, Hanna, March, and MacMillan.

“4 - One reason why **Jesus wept** was that **the people were mourning while the Life-giver stood by to help them**. Abbott, March, and MacMillan gave other reasons, but not this one.”—*The Use of Ear-*

lier Writings by Scriptural Writers [PG-6], a collection drawn from selected studies given at the New Orleans (1985) General Conference Session, by R.W. Olson, R.W. Coon, and P.A. Gordon, pp. 2-3.

How did Fred Veltman carry on his research work?

He set up his office in Angwin, California, home of Pacific Union College and his many liberal friends. Then, having recruited unpaid volunteers to help him, he set down 14 questions which each staff member was required to rigorously apply to each of the 2,624 “sentence units,” into which the 15 *Desire of Ages* chapters had been broken down. One would think this was a CIA operation! It surely was as complicated. **Although it would take six tedious years to complete the task, the group was determined to find every source for those 15 chapters!**

Specifically, what were his conclusions?

There were thirteen of them. Let us briefly consider each one:

The following information is based on pages 871-903 of Veltman’s 958-page *Desire of Ages Project Report*. If you wish to read a far more detailed discussion of that project, we refer you to the present author’s 16-page tract set, *The Desire of Ages Project [WM-351-354]*.

#1 - Veltman and his assistants found that there were pre-DA sources (“pre-DA sources” is Veltman’s term for **earlier writings by Ellen White on life of Christ topics**) **for the entire book.** Analyzing them and comparing their style, vocabulary, and concepts with *Desire of Ages*,—**he concluded**

that Ellen White wrote *Desire of Ages*, not her assistants! That is a major discovery; but there are more (*Veltman Report*, p. 871).

#2 - Veltman found that *Desire of Ages* fully agreed with the theological positions in Ellen White's earlier writings. None of the religious views or teachings had changed (*Report*, p. 874).

#3 - Veltman disclosed his findings after **he and his assistants spent six years comparing the spiritual level of *Desire of Ages* with 500 non-Spirit of Prophecy books.** They found that, consistently, ***Desire of Ages* was much more spiritual in content than any or all of the 500 other books on the life of Christ!** None of those other books had the spiritual emphasis found in *Desire of Ages*! (*Report*, p. 875).

#4 - His questions 5 to 7 bring us to the heart of the research: Did Ellen White copy other sources?

“What is the nature of the dependency of the DA text on other literary sources?” “What proportion of the chapter contains sentences in their composition that reflect the influence of other sources?”

“What is the nature of the independence of the DA text influenced by other literary sources? What proportion of the chapter contains sentences which do not reflect the influence of literary sources in their composition?”

“What is the degree of dependence for the dependent sentences, when evaluated according to the rating scale? How do the dependent sentences rate when figured against all sentences in the chapter other than Bible quotations?” (*Report*, pp. 20-21).

These three questions distill down to this: **To**

what extent did Ellen White use sources? Veltman's chart (*shown on p. 879 of his Report*), summarizing the data for these three questions, is titled "*Statistics on Source Parallel Evaluation for the Desire of Ages text.*"

Here is a summary of the conclusions shown on that chart: Look at the bottom (horizontal) line of the chart in his *Report*. This is the "totals" line. **It is this that was essentially discovered in the six years of exhaustive work. It reveals seven basic facts:**

(1) **There are 2,624 sentence units in the entire 15 chapters** (*chart: column 2, bottom*). (We will refer to them as "sentences"; since nearly all are full sentences, except for nine which are split compound sentences he split in two.)

(2) **Of the 2,624 sentences, none are "strict verbatim"** (*col. 11, bottom*). **That means NOT ONE of the 2,624 sentences was DIRECTLY COPIED FROM ANY SOURCE, other than earlier Spirit of Prophecy writings or the Bible! That is the conclusion of six years of intensive research!**

(3) **Of the 2,624 sentences, only 29 were "verbatim" or partially similar! That is a ratio of one sentence out of every ninety, which showed a slight similarity!**

(4) **Columns 7-9 indicate various degrees of paraphrase; and the total for them is 532. That means, of the 2,624 sentences, 532 appear to show some indication of possible paraphrase. But keep in mind that, because of the nature of the material, it is easily possible for many of those 532 sentences to only appear as paraphrases,**

when in fact they are not. (You will recall our earlier analysis of when Jesus spoke with Mary and Martha at the death of Lazarus. Nearly all the supposed parallels amounted to nothing.) **“Paraphrase” means saying all or part of the idea of a sentence in different words. It would be difficult for anyone to write a paragraph describing an event in Christ’s life without using words similar to those others would use.**

(5) **Column 6 indicates that a Bible quotation, which a source is quoted from, differed from the King James Version.** Veltman incorrectly termed each such instance “an outside source.” **A Bible quotation is not an “outside source”!** Yet Veltman used column 6 in preparing his column 12 total.

(6) **Column 5 represents “partial independence,” which refers to those sentences in which the slightest hint of possible use of a source might be present.** This category sounds so loose that it probably means little. Veltman also used this column in arriving at his Column 12 total.

(7) ***Summary: Of the 2,624 sentences in the 15 chapters, none were actually verbatim (exact copies); only 29 were partially verbatim; and only 532 might be paraphrases.***

(8) The final total for Column 12 is the totals of columns 5 through 10 added together, which is really unfair—yet that total is only 823. (If Columns 7-11 had been used, the Column 12 total would only have been 561.)

There you have it: This exhaustive six-year research has produced zero “strict verbatims”

and only 28 partial “verbatim” out of more than twenty-six hundred sentences!

Ramik said there simply was no case; and the data from Veltman’s research essentially says the same thing.

#5 - Veltman tried to ascertain the books Ellen White most likely looked at, before she would begin to write a chapter. Veltman’s three charts indicate possible major and minor sources (other than her earlier writings and the Bible) she might have used. William Hanna’s book, *Life of Christ*, was definitely referred to most frequently. None of the other books were used very often.

Since Veltman found that none of the life-of-Christ books had the deep spirituality that Desire of Ages had, why would Ellen White bother with looking at them at all?

The answer is simple enough. **She primarily referred to them for factual material, such as geographical, historical, and cultural data, etc., which had not been revealed in vision.** She knew she would be guided to clearly discern truth when she read it. She had been told she could do so. She was encouraged to do so; therefore she did so.

“In her early experience when she was sorely distressed over the difficulty of putting into human language the revelations of truths that had been imparted to her, she was reminded of the fact that all wisdom and knowledge comes from God, and she was assured that God would bestow grace and guidance. She was told that in the reading of religious books and journals she would find precious gems of truth expressed in acceptable language and that she would be given help from heaven to recognize

these and to separate them from the rubbish of error with which they were sometimes associated.”—W.C. White, *Letter dated 1933, written from Elmshaven, California.*

“She was acquainted with Daniel March’s *Walks and Homes of Jesus*, and his *Night Scenes in the Bible*. Geikie’s *Hours with the Bible* and Ederheim’s works on the Temple and its services and Jewish social life were known to her as well as some others. While, as noted, these books did not constitute what might be said to be her sources, they proved an aid to her in her descriptions of places, customs, and historical events.”—A.L. White, *The Australian Years*, pp. 385-386.

Looking at the three source charts which Veltman’s staff prepared, one is struck by the fact that **there is hardly anything there which could possibly be called “sources”! Only little bits and hints was all that his staff could find in 500 books!**

#6 - Veltman found that **Ellen White used “source data”** (information she gleaned from other books) **more often for “background and descriptive material** than devotional and evangelical comment” (p. 900). This fact reveals that **Ellen White primarily used other books only for factual background data. This may be one of the most important findings in this study.** When writing a book, what is wrong with finding additional background material on geography, secular Roman history, and similar things from other books? Absolutely nothing!

#7 - Veltman noted that Ellen White may possibly have patterned a small part of the order and titles of chapters after those of other authors. This

point has never been contested. **Ellen White was frequently not shown in vision which event came before or after another event.** It was left to her to decide on sequence, chapter contents and splits, and chapter titles.

“As the materials were assembled and arranged into chapters, careful attention had to be given to the sequence of the events in the Saviour’s life. To what extent and in what detail visions provided the sequence in ministry and miracles in Christ’s life and work is not known. It is known that a decade earlier she made a significant request: ‘Tell Mary to find me some histories of the Bible that would give me the order of events’ (*EGW, Letter 38, 1885*). The Gospel writers in their accounts did not help much in the point of sequence. In the absence of direct instruction from Ellen White, or clues in the materials themselves, Miss Davis consulted carefully prepared harmonies of the Gospels, and as the work progressed made considerable use of S.J. Andrews’ *Life of Our Lord upon the Earth*, which as noted on the title page took into account ‘historical, chronological, and geographical relations.’ ”—A.L. White, *The Australian Years*, pp. 384-385.

“Chapter titles came rather naturally as the material was prepared, being representative of the subject matter. The Bible narrative suggested some, but there was some paralleling with chapter titles used by others who wrote on Christ’s life. Selection was based on appropriateness and reader appeal.”—*Ibid.*, p. 385.

#8 - Veltman discovered that, using his exhaustive research methods, all the “sources” seemed frequently to be copying one another! At this point, this foolish study of chasing after rabbits

which cannot be found—turns into a comedy.

“We often found similarities and even verbatim expressions among the sources used by Ellen White.”—*Veltman Report*, p. 952.

“The writers used by Ellen White often exhibited literary parallels between themselves.”—*Ibid.*

Using the methods that Veltman used to trace “literary dependency” and “use of sources” (pp. 920, 952), it appears that all the sources were copying one another! It would have been interesting if Veltman had made charts interconnecting all the “borrowings” by the various “sources” from one another. He could have tabulated how much everybody “borrowed” from each other! Quite obviously Veltman’s assumptions, of what constitutes “borrowed materials,” is so stringent—that it would apply to everything anybody writes! The next time you write a letter to someone, know that you must have “copied it” from someone else you have never met or heard about! Perhaps someone who wrote a letter a hundred years ago.

These charges of “plagiarism” against Ellen White have injured thousands; yet they are based on extreme assumptions of similarity of content—which would condemn anyone’s writings as plagiaristic!

Who is willing to throw over his faith in the Spirit of Prophecy, so he can wander down the wilderness trails blazed by critics, such as Walter Rea?

#9 - Elsewhere, Veltman mentions another discovery about *Desire of Ages*. We find it on p. 901 of his Report: **Unlike all the other 500 authors of her time, Ellen White spoke, with authority, as**

though she absolutely knew that each detail was correct! There would be no way humanly possible for a life-of-Christ author to know which possibilities were correct. For this reason, the other authors very frequently expressed uncertainty; but Ellen White, never.

“Where the source might invoke the use of imagination and supposition or in other words make clear that it was not necessarily dealing with the real facts of the case, Ellen White’s descriptive commentary reads like a work of history.”—*Ibid.*, p. 901.

#10 - Veltman also did some checking into sources of the pre-DA Spirit of Prophecy writings. His conclusion (pp. 903-904) was that **there was not enough evidence that her pre-DA writings had been borrowed from any outside sources.**

#11 - After very careful analysis, **Veltman concluded that Ellen White’s helpers did not write her book, *Desire of Ages*, nor any part of it. They did not arrange its structure; and they did not write its content.** But, as earlier reported, they did make grammatical corrections (*ibid.*, p. 913).

#12 - After much close investigation, Veltman also concluded that **there had been no progressive change in her writing style, content, objectives, beliefs, etc., between her pre-DA writings and *Desire of Ages* itself** (*ibid.*, p. 925).

#13 - It has been charged that Marian Davis, Ellen White’s primary assistant, may have been the author of *Desire of Ages*, *Christ’s Object Lessons*, *Education*, and *Ministry of Healing*.

But Veltman concluded that this could not be so. He said that **Marian Davis could not write Ellen**

White's books, since Davis' work on *Desire of Ages* stopped abruptly in 1899, due to overwork. Yet that which was done beforehand and afterward on the book was all alike. So Marian could not have done any actual writing (*ibid.*, pp. 945-946).

So those were the thirteen discoveries, which Fred Veltman nailed down. Are there any other factors we should take into consideration?

We should also keep this in mind:

1 - Ellen White received frequent visions during the time she was writing *Desire of Ages*. Not only were her earlier writings used, and possibly some consultation with other life-of-Christ books, but she also received direct counsel from the angel. It is known that she wrote many fresh, new sections—in addition to rewriting her earlier materials.

“As the reader has observed the frequency of the visions given to Ellen White in Australia dealing with the various features of the work and the experience of individuals, it is reasonable to assume that as she wrote, views on the life and work of Jesus were frequently given to her also. In 1889 she told of how ‘the betrayal, trial, and crucifixion of Jesus’ had passed before her, point by point’ (*Letter 14, 1889*). In 1900 she wrote:

“ ‘Heavenly scenes were presented to me in the life of Christ, pleasant to contemplate, and again painful scenes which were not always pleasant for Him to bear which pained my heart’ (*MS 93, 1900*).”—A.L. White, *The Australian Years*, pp. 382-383.

2 - *Desire of Ages* contains a very special

class of material, which would be far easier to interpret as “dependent on sources” than most other Spirit of Prophecy books. This is because it is so heavily narrative; that is, it contains descriptions of stories and events. Why was not *Testimonies to Ministers, Messages to Young People*, and other Spirit of Prophecy books selected by Rea, for his attacks, and Veltman for his research? The answer is that ***Desire of Ages* especially requires a knowledge of geographical, historical, and cultural data which Ellen White would normally need to turn to outside writers for.**

3 - The very nature of the content of *Desire of Ages* lends itself to imagining literary dependency when little or none actually exists. **This is because she was describing stories which many other authors had described. It would therefore be easy for someone to later come along and find many imagined parallels in description.**

Take the story of Jesus healing the sick man by the pool of Bethesda. There are only a few ways of describing that narrowly circumscribed scene. Out of 500 books, it should be easy to find some author which had described that scene in a similar manner!

How would you describe the event? There are only a limited number of ways a partially described Bible story can be told; for it is a specific, short-term incident. The facts, as given in the Bible, place within very narrow limits what can be said about it.

If you wrote a book on the life of Christ, everything you wrote would be “similar to” and “parallel

to” all the other books on the life of Christ! But if you wrote a book on something more unique—a set of stories not found anywhere else in print, then your book would appear different from other books. Is that why *Desire of Ages* was selected for the rough treatment, in an attempt to prove “borrowing” and “plagiarism”? Walter Rea knew he could play games with that book.

It is significant that, in spite of these factors, the best that Veltman could arrive at was this: **No directly quoted sentences and only 29 “verbatim” (partially similar) sentences out of a total of 2,624! That is only one sentence out of every ninety,** which showed a slight similarity! **That is all that six years of research produced!**

Let’s face it: The entire case against Ellen White is weak and shallow. Additional reasons why the case is shallow will be presented in the next chapter.

Did Veltman see things differently by the time he completed this project?

It has been said that the Word of God is like a block of solid granite, which is the same measurement in all directions. You can push it, shove it, turn it every which way; but it will always be right side up.

That is the way the Spirit of Prophecy is also. The skeptics can claw at the cliff of Scripture; but they will never wear it down. It stands firm against all the attacks of the critics.

Surely, such findings as these must have had an effect on Veltman! It is obvious that the *Desire of Ages* Project (supposed to take two years from its

beginning, then extending to four and finally to six years) changed Fred Veltman! **He had been in close contact with God's Word for six years; and it shook him up. He entered upon the project an open doubter in the Spirit of Prophecy and very willing to express his questions openly. He concluded it with this statement:**

"I am under the strong conviction, now more than before I began this research project, that the issue is not one of deciding if Ellen White was a prophet or merely a religious leader. It is not a case of 'either/or.' Rather, it is an issue of 'both/and.'"—*Veltman Report. p. 956.*

That trick phrasing verified that Veltman had concluded that she was a prophet, as well as a religious leader.

Here are several additional concluding comments from Veltman's official report:

"The special character of Ellen White's commentary is to be found in its practical use of Scripture and in its stress on spiritual realities and personal devotion."—*Ibid., p. 925.*

"Anyone aware of Ellen White's limited formal education would be surprised at the high level of readability, the clarity, and the literary force her original writings exhibit."—*Ibid., p. 927.*

"Another quite distinct character of Ellen White's work on the life of Christ is in the stress given to what, for lack of a better term, I have labeled 'spiritual realities.'"—*Ibid., p. 928.*

"Ellen White seems to have had a great interest in the 'other world,' in the invisible and real world of spiritual beings of the universe."—*Ibid.*

"Ellen White writes as if she is dealing with reali-

ties, whether on earth or beyond the world we see. The reader is not left to imagine anything except what it would have been like to have been in Palestine in the time of Jesus and to have faced the realities she is describing.”—*Ibid.*, p. 929.

“[She] stayed with the main storyline and with the essential elements of the background and characterizations. The reader of the DA is hardly ever conscious of the text itself or impressed with the literary skill of the author. One is caught up with the narrative and its meaning and appeal.”—*Ibid.*, p. 930.

“The fingerprint of Ellen White may be found in the devotional, moral, or Christian appeals or lessons which may be expected anywhere in the chapter, but are often placed at the end.”—*Ibid.*, pp. 930-931.

“What needs to be recognized in addition to her independent commentary is the selectivity represented in the many decisions she must have made NOT to use material from her sources.”—*Ibid.*, p. 937.

“If there is one general conclusion generated from my countless hours spent in reading and studying her writings over the past six years, it is this: Ellen White was above all a practical believing Christian. Her writings were written to inform and to build personal faith in and personal obedience to God’s will as it comes to expression in His Word, the Bible.”—*Ibid.*, p. 957.

“In redemption God has revealed His love in sacrifice, a sacrifice so broad and deep and high that it is immeasurable.”

— *Sons and Daughters of God*, 11

The work of a prophet

How a Prophet Writes

In the previous chapter we mentioned that, while writing *Desire of Ages*, Ellen White would sometimes look at another book on the subject, to see the pattern which that author had followed. Then she would set the book down and begin her writing.

Why did she bother with other books? Surely, the Lord could have told her!

It is our misconception of the work of a prophet, and the means by which a prophet is to receive information, that causes our misunderstanding of the work of Ellen White. Keep in mind that, prior to December 1844, we had not had writings of a true prophet for about 1,750 years. In the life of Ellen White we are given an unusual opportunity to understand how God works with, and through, one of His inspired messengers.

Yes, she received visions; but only a limited amount of information was received through them. Early on, she was instructed that she would be able to read in other books—and be able to recognize truth when she found it. In addition, **the Lord guided her as she sorted out information in her mind and wrote it on paper.**

“She was told that in the reading of religious books

and journals, she would find precious gems of truth expressed in acceptable language, and that she would be given help from heaven to recognize these and to separate them from the rubbish of error with which she would sometimes find them associated.”—W.C. White, quoted in Robert Olson, *101 Questions*, p. 72.

The result was perfectly accurate, fully inspired writings. One of her working principles was that truth itself comes ultimately from God rather than from men,—and that, in presenting it, we should seek to lead people to God, not praise men.

“Christ was the originator of all the ancient gems of truth. Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and placed in the framework of error. Christ’s work was to readjust and establish the precious gems in the framework of truth. The principles of truth which had been given by Himself to bless the world had, through Satan’s agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as precious jewels, and stand fast forever.

“Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. He had cast them into the minds and thoughts of each generation, and when He came to our world, He rearranged and vitalized the truths, which had become dead, making them more forcible for the benefit of future generations.”—*13 Manuscript Releases*, 241-242 (*Manuscript 25*, 1890; compare *Desire of Ages*, pp. 464-465).

She correctly saw that the writer of truth is an agent, or instrumentality, which God is using. But

the truth itself, which came from God, is of paramount importance.

“Let all be under the controlling influence of the Holy Spirit of God. Under the direction of the Holy Spirit, one may use the same expressions used by a fellow worker under the same guidance. He should not make an effort to do this or not to do it, but leave the mind to be acted upon by the Holy Spirit.”—*Publishing Ministry, 102 (Letter 53, 1900).*

We can all receive guidance from Heaven as we live and carry on our work. Yet a genuine prophet is different. In our writings, we make mistakes (very frequently); but a prophet is different. He always receives the guidance needed for unerring accuracy. However, he is not thereby released from work.

When in vision, Ellen White generally was not given dates, places, or names. But she was shown scenes and faces which she would afterward recognize. This especially held true for her great controversy visions. **She would read the works of D’Abigné, Wiley, and other historians in order to obtain many place names, dates, and connecting links in the order of events.**

“The great events occurring in the life of our Lord were presented to her in panoramic scenes as also were the other portions of the *Great Controversy*. In a few of these scenes, chronology and geography were clearly presented. But in the greater part of the revelation, the flashlight scenes were exceedingly vivid. **The conversations and the controversies which she heard and was able to narrate were not marked geographically or chronologically; and she was left to study the Bible and history and the writings of men** who had presented the life of our Lord to get the chronological and geographical

connection.”—3 *Selected Messages*, 459-460 (*The Australian Years*, 378-379; W.C. White, *Letter to L.E. Froom*, January 8, 1928).

It is the Lord’s plan that all His creatures work, including His prophets. They have to work at accomplishing their tasks just as the rest of us do. It would not be good for their characters if all they need do is sit around and wait for heaven to spoon-feed them what they should write. Heaven does not put the food into the bird’s bill; it must go out and search for it. Just as God does not want lazy birds, He does not want lazy Christians or prophets.

Ellen White could have said, “I won’t read any letters which come or talk with anyone; but I will wait for visions to instruct me.” No, she did talk, read, listen, and think. Then God would guide her as to what she should do next. This is how the Lord works with all of us.

What if Ellen White were assigned the task of writing a geography book (which she never did). She would set to work to gather information and write the book. The result would be totally accurate; but, in the process, she would have looked at outside sources.

“A second reason why Ellen White at times used the works of other writers is that **she relied on these authorities for historical and geographical information not revealed to her in vision**. In her introduction to the book, the *Great Controversy*, she speaks about the ‘facts’ of history, which she presented. She does not claim that these facts were all revealed to her in vision. For example, she states, ‘In 1816 the American Bible Society was founded’ (*GC* 287). There is no reason to believe that this fact

was revealed to her in vision.”—R.W. Olson, *Ellen G. White’s Use of Uninspired Sources*.

It is also known that **Ellen White would look at other books, to refresh her memory** as to visions she had earlier received on the subject on which she was writing.

“Another purpose served by the reading of history and *Life of Our Lord* [Hanna, 1863] . . . was that in so doing there was brought vividly to her mind scenes presented clearly in vision, but which were, through the lapse of years and her strenuous ministry, dimmed in her memory.”—W.C. White, *Letter to L.E. Froom, January 8, 1928*.

The complete W.C. White letter, partially quoted above, has been reprinted in *3 Selected Messages*, pp. 453-461, as a portion of *Appendix C* of that book.

I can understand that; but why did the E.G. White Estate keep this information from us?

It hid nothing, as the statements above and below indicate. Repeatedly over the years, the workers at the E.G. White Estate mentioned this. In his book, *E.G. White and Her Critics*, F.D. Nichol filled over 60 pages discussing the matter (pp. 403-467). That book was released in 1951.

The fact that she sometimes looked at other books was really no secret. Here is a statement made by her son, William C. White, nearly 70 years ago:

“Many times in the reading of Hanna, Farrar, or Fleetwood [authors of books on the life of Christ], she would run onto a description of a scene which had been vividly presented to her [in vision], but forgotten, and which she was able to describe more in detail than that which she had read.”—W.C. White,

Letter to L.E. Froom, January 8, 1928.

The truth is that Bible writers did the same thing.

“The question may be asked, ‘Can the descriptions of scenes and events copied from other writers find a proper place in the inspired writings of a messenger of God?’ We find that **writers of the Bible not only copied from historical chronicles, but they sometimes used the exact language of other Bible writers, without giving credit.** And, likewise, if in the writings of one today, who gives abundant evidence of being a chosen messenger of God, we find phrases or statements from other writers, why should this be an occasion for questions more than the same circumstances when found in Scripture?”—*W.C. White, Advanced Bible School address, Angwin, California, June 18, 1935.*

More on Bible writers in the next chapter.

Ellen White, herself, mentioned it in the *Introduction* to her book, *Great Controversy*.

“In some cases, **where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted;** but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because **his statement affords a ready and forcible presentation of the subject.** In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.”—*Great Controversy, p. xii.*

That frank statement by Ellen White, written in May 1888, has been printed in millions of books over the decades since then. It continues to be currently published. There is nothing to hide, no at-

tempt to conceal the fact that she gleaned information from other writers.

She did not give credit to earlier sources because footnotes and “credit lines” were not commonly used then as they are today. But, even more important, **she believed that it was the presentation of principles that mattered, not the citing of this or that authority of the principle.**

For reasons stated above, Ellen White did not camouflage the fact that she had sometimes quoted historians, without using quotation marks. But when, in the 1890s, she learned that times were changing and writers wanted to be quoted, she also changed.

“When critics pointed out this feature of her work as a reason for questioning the gift which had enabled her to write, she paid little attention to it. Later when complaint was made that this was an injustice to other publishers and writers, she made a decided change.”—*W.C. White, Letter to L.E. Froom, January 8, 1928.*

John Wesley had a similar attitude toward the matter. He believed that pointing men to truth and God was more important than quoting men.

“It was a doubt with me for some time, whether I should not subjoin to every note I received from them the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon further consideration, **I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point of view, and receiving what was spoken only according to its own intrinsic value.**”—*John Wesley, Preface, Explanatory Notes Upon the New Testament.*

Can you give an example of an instance in which Ellen White appeared to use some phraseology she found in another book?

It is not easy to find them, but here is one:

“He [Satan] cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see him, that he might eclipse Jesus, that we should not discern Him and what He was to us, and what He would do for us, and what He would be to us—that he should cast this dark and gloomy shadow between us and our Saviour.”
—*1888 Materials*, p. 552.

“Planting himself between God and man, he sought to intercept every beam from heaven, and to throw his awful shadow across the earth; the gloom of his presence fell, like a pall over human hope, involving us in darkness that might be felt.”—*John Harris, The Great Teacher, 1836 edition*, p. 134.

But it is very difficult to find such passages. They are few and far between. This is the finding of others as well as the present writer. Arthur White said it clearly and correctly:

“One reads in vain for more than a few phrases or parts of sentences, and, very rarely, a full sentence or two here and there, showing that Ellen White found in these authors materials that helped her describe what she had seen in vision.

“But beyond this, **she gives details found in neither the Bible nor other authors**, indicating she primarily has seen in vision that which she was describing. Innumerable exhibits could be cited.”—*A.L. White, article in Adventist Review of November 1980*, p. 8.

Further down, he adds this:

“It is difficult even to find that she used the same

words, except in a relatively few instances. The illustrations used [by Rea] in the [*Los Angeles*] *Times* are unusual.”—*Ibid.*

In addition, **Ellen White’s comments frequently ran counter to those of every writer on a given subject.** She was an independent thinker, guided directly by God in what she put on paper.

“Take, for instance, the *Desire of Ages* chapter on the ordinance of foot washing, which Christ established with His disciples as a commemorative service and in which they and His followers were to participate. None of the six commentators I have examined hold the command as one indicating that it should be literally fulfilled. Two go out of their way to show that it is not binding. Ellen White in the *Desire of Ages* gives three pages to the subject, showing the binding claim and the lessons the ordinance teaches.

“Take the chapter on the resurrection. None of the several commentators I have read knows exactly when Christ was raised to life. One conjectures this and another conjectures that. Ellen White goes right down the line in this thrilling account, even quoting the command of the angel. ‘Son of God, come forth; Thy Father calls Thee’: It is very clear that she was not dependent on others for what she wrote.”—*Ibid.*

But does not the concept of “verbal inspiration” teach that God must give every literal word that the prophet writes down?

Our people do not believe in “verbal inspiration.” The Spirit of Prophecy teaches that the correct position is—

“. . . thought inspiration . . . **The Lord guides the prophet in what to select, where to find it, and how to phrase it. But the prophet is not a ma-**

chine; he uses his own words.

“Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own.”—*Review, October 8, 1867.*

Ellen White explained this at length. You will find it in *1 Selected Messages, 19-39*. However, many of us have unconsciously been “verbal inspirationists”; therefore we are confused when we find that Ellen White functioned (not as an automated machine) like all God’s creatures, as a thinking person.

“Unlike many conservative Christians, Adventists do not hold that inspiration works to dictate the words of God’s prophets (*see Selected Messages, Book 1, pp. 19-39*).

“While this has been our position from the days of the pioneers, many of us have never thought through the doctrine. In practical terms we have been verbal inspirationists, subconsciously holding that, because inspiration brings God’s message to people, it somehow must overpower the human medium . . . We have devalued humanity by our idea that divinity must supersede it.

“But the Word of God does not short-circuit the usual human channels for acquiring knowledge, even as it does not confer upon the inspired prophet a unique ‘Holy Ghost’ literary style. The prophet as a total person is inspired. From the human perspective, the prophet, utilizing the common fund of human knowledge, displaying both strengths and weaknesses of expression, is like any other writer. But, because God is using the person as an instrument to convey His revelation, there is divine superintendence in selection of material and in literary activ-

ity. The end result is always ‘Word made flesh’—fully human but more than human.”—*Editorial, Adventist Review, November 27, 1980, p. 13.*

Are there any definite places, which we know of, where Ellen White copied someone else?

There are very few. Here are most of them, listed in the order of amount which was copied, in ratio to the total size of the Ellen White production:

1 - *Manuscript 24, 1886*: This is a short passage. She read something (which she liked so much) that she wrote a summary of it. You will find it in *1 Selected Messages, 19-21*. The source was a chapter (pp. 13-20) in the book, *Origin and History of the Books of the Bible* (1867), by Calvin E. Stowe. **After summarizing it, she apparently laid the sheet aside.** It was later given a manuscript number, but was never published in her time. It was first printed in 1958, when *1 Selected Messages* was released. We have no other instance quite like this one. Forty-two percent of the Stowe chapter is in her summary statement. David Neff did a research study on this manuscript. Here are his conclusions:

“We have evidence of her writing most of the ideas which are common to her and Dr. Stowe at a time prior to the writing of this manuscript [MS 24, 1886]. Indeed, some of these references antedated any possible awareness on her part of Dr. Stowe’s book. In addition to the common theological material, **there are several points at which the two authors diverge** or have distinctively different emphases. These are of sufficient importance for us to conclude that in writing *Manuscript 24, 1886*, Mrs. White was not ‘appropriating the ideas of an-

other man.' ”—David Neff, *Ellen White's Alleged Literary and Theological Indebtedness to Calvin Stowe*, SDA Seminary, p. 25 (1973).

2 - *Letter 19e*, 1892: More than half of this letter, which was never published, was adapted from a chapter in J.C. Geikie's, *The Precious Promises* (pp. 47-52).

3 - *The chapter, Science and the Bible, in Education*: Roughly 20 percent of this chapter can be traced to prior sources. She gleaned through other writings and selected some correct scientific data for this chapter.

4 - *Historians' statements in Great Controversy*: She quoted historians and did not often place the quotations within quote marks. But she said in her Introduction to the book that she had done this.

“She also recommended d'Aubigné's *History of the Reformation*, from which she borrowed, as an ideal holiday gift.”—Robert Olson, *Ellen G. White's Use of Uninspired Sources*. [The ad appeared in the December 26, 1882, issue of the *Review*.]

5 - *Sketches from the Life of Paul*: This small 1883 book had some material included, which was from Conybeare and Howson's *Life and Epistles of St. Paul*. Both books were advertised in Adventist publications that year; and our people were encouraged to purchase both books. *Sketches* was actually a Sabbath School lesson helps book.

“Ellen White made no attempt to hide her borrowing. She even called special attention to Conybeare and Howson's work in the same year that she was drawing extracts from it [for her book, *Sketches from the Life of Paul*]. In support of an advertisement for the book in the *Signs of the Times* of Feb-

ruary 22, 1883 [as a premium for the *Signs* subscriptions], she wrote, ‘*The Life of St. Paul* by Conybeare and Howson I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history’ (*Signs*, February 22, 1883, p. 96). Four months later, in June 1883, her own volume on Paul was published. She must have known that the relationship between *Sketches from the Life of Paul* and the Conybeare and Howson book would soon become apparent to her readers, but this obviously was of no concern to her.”—*Ibid.*

6 - *Steps to Christ*: A few passages may, or may not, have been borrowed.

7 - *Some words or phrases in Desire of Ages*: A few words or phrases, and nothing more. The *Desire of Ages* research study established that fact.

8 - *The other books*: Essentially nothing, which is why *Desire of Ages* was selected for the research: Rea cited it, along with *Great Controversy*, as the most plagiarized of her books.

“Of her enormous literary output—25,000,000 words—only a small fraction can be traced to other authors.”—*Robert W. Olson, E.G. White Estate.*

Really now, think about it: 25,000,000 words! Such a mass of written material; yet almost none of it traceable to outside sources! During her lifetime, Ellen White wrote 100,000 handwritten pages! Yet, that which is listed above is most of what she “borrowed” from other writers!

“The girl that was supposed to die before spring of 1845 did not do so. God had called her to the work of a prophet.

“The years passed and they were filled with exhaustive traveling and writing. In 1881 her husband,

James, passed away. Ellen kept at her work and the years continued on. And the years brought article after article, book after book. Gradually, 100,000 pages of handwritten manuscripts were produced. This amounted to 25 million handwritten words (for she never used a typewriter or shorthand). She wrote 4,500 magazine articles. Over 100 books were published.”—*V. Ferrell, Prophet of the End, pp. 193-194.*

Is there any other reason why we know she could not have copied material from all those books on her desk?

As mentioned earlier, **Ellen White wrote wherever she could find a place to sit down**—on the train, at camp meeting, on the ship, or wherever she was staying overnight. When at home, she wrote in her bedroom or sitting room. **Visitors noted that there were few or no other books lying around**, other than the Bible.

She did not have a desk! If you have ever visited Elmshaven, you would have been shown her chair in the corner of a second-floor room, in front of a window, where she sat and wrote. There was no room on the little writing board in front of her for much more than her pen, paper, a Bible, and several earlier pages she had just completed!

Is there any other evidence that she did not copy *Desire of Ages* from other books?

While in Australia, writing on some of these books—including *Desire of Ages*—she was so crippled for a time that she could only use her hand and forearm, without severe pain. —Yet Walter Rea says she copied most of what was in that book!

This is but another evidence of his false statements.

“It was during her ten-month-long illness in 1892 that Ellen White actually began to do much writing on the ministry of Christ. In her diary, she noted . . . ‘Thursday, July 14: After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me . . . I am now writing on the life of Christ.’ ”—A.L. White, *The Australian Years*, pp. 381-382.

“Some of the choicest passages in *The Desire of Ages*’ came from her pen when she was confined not only to her room, but much of the time to her bed or to her writing chair fitted with an adjustable rest for her pain-racked arm. Soon after she reached Australia, she began to suffer with inflammatory rheumatism, and for eleven months was in constant pain. Of this experience she wrote: ‘I have been passing through great trial in pain and suffering and helplessness, but through it all I have obtained a precious experience more valuable to me than gold.’ ”—A.L. White, *Ellen G. White: Messenger to the Remnant*, p. 59.

Nearly the first year of writing on *Desire of Ages* was done in an almost totally crippled, pain-filled condition. Yet, all the while, according to Rea, she was busy copying material out of other books! The truth was she could hardly pick up a book during that time, much less turn its pages!

I have heard that she wrote everything from memory.

There are those who believe that Ellen White had a near photographic memory for things she had read in the Bible and elsewhere. There is no doubt that she always seemed to know exactly what Bible

text to quote!

W.C. White said that Ellen White read in other books in earlier years; then, when it came time to write a book, she would mainly concern herself with writing and refer relatively little to other works.

“Regarding the reading of works of contemporary authors during the time of the preparation of these books, there is very little to be said, because **when Sister White was busily engaged in writing, she had very little time to read.**”—*W.C. White, January 8, 1928.*

I have also heard that Marian Davis helped her write her books; is that right?

I will here reprint Fred Veltman’s thirteenth discovery, made during his exhaustive six-year research project. It was mentioned earlier in this book:

“#13 - It has been charged that Marian Davis, Ellen White’s primary assistant, may have been the author of *Desire of Ages*, *Christ’s Object Lessons*, *Education*, and *Ministry of Healing*.

“But Veltman concluded that this could not be so. He said that **Marian Davis could not write Ellen White’s books, since Davis’ work on *Desire of Ages* stopped abruptly in 1899, due to overwork. Yet that which was done beforehand and afterward on the book was all alike.** So Marian could not have done any actual writing.”—*Veltman Final Report, pp. 945-946.*

Marian Davis would gather materials Ellen White had earlier written, which could be used for a forthcoming new chapter; but Marian did not do any of the writing, nor did any other helper. The following statements by Ellen White will help explain this matter:

"I feel very thankful for the help of Sister Marian Davis in getting out my books. **She gathers materials from my diaries, from my letters, and from the articles published in the papers.** I greatly prize her faithful service. She has been with me for twenty-five years, and has constantly been gaining increasing ability for the work of classifying and grouping my writings."—3 *Selected Messages*, p. 93 (cf. *Letter 9*, 1903).

"She does her work in this way: She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it.

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do . . . Marian is a most valuable help to me in bringing out my books."—3 *Selected Messages*, pp. 91 (cf. *Letter 61a*, 1900).

About a year into the writing of *Desire of Ages*, Marian wrote this:

"Perhaps you can imagine the difficulty of trying to bring together points relating to any subject, when these must be gleaned from thirty scrapbooks, a half-dozen bound [EGW] volumes, and fifty manuscripts, all covering thousands of pages."—*The Australian Years*, 383 (Marian Davis, letter to W.C. White, March 29, 1893).

Ellen White would take the material, bridge some

together, add still more, and a new chapter would take shape.

“We have stood side by side in the work, and in perfect harmony in that work. And when she [Marian] would be gathering up the precious jots and tittles that had come in papers and books and present it to me, ‘Now,’ she would say, ‘there is something wanted [needed]. I cannot supply it: I would look it over, and in one moment I could trace the line right out. We worked together, just worked together in perfect harmony all the time.’”—3 *Selected Messages, 93 (Manuscript 95, 1904)*.

Here is another statement on this:

“In the preparation of ‘*The Desire of Ages*,’ as in the preparation of other later publications, Mrs. White did not write the book straight through, chapter by chapter, in the order in which the chapters appeared in printed form. This was not necessary, for during the preceding thirty-five years she had written many hundreds of pages on this theme, much of which had already been published.

“With this background of material, she instructed those who were employed as her helpers to gather from her published books, articles, letters, and manuscripts what they could find on the subject. With this in hand, she wrote many additional articles as the experiences of Christ were opened anew to her. When these newly written passages, together with what she had written in former years, were grouped in their natural order, she again studied the story in its connection and sometimes added connecting events.”—A.L. White, *Ellen G. White: Messenger to the Remnant*, p. 59.

What did her assistants have to say about this matter?

Here are several statements by different ones:

“In all good conscience I can testify that **never was I presumptuous enough to venture to add any ideas of my own** or to do other than follow with most scrupulous care the thoughts of the author.”—*D.E. Robinson, statement made in 1933.*

“**None of Mother’s workers are authorized to add to the manuscripts by introducing thoughts of their own.**”—*W.C. White, statement made in 1900.*

“I can say that just as far as it is consistent with grammar and rhetoric, **her expressions are left intact.**”—*Fannie Bolton, statement made in 1894.*

“From my own knowledge of the work, as well as from the statements of Sister White herself, **I have the strongest possible ground for disbelieving that such a thing** [the adding of thoughts by others] **was done.**”—*Marian Davis, statement made in 1900.*

Ellen White herself said this:

“As the work grew, others assisted me in the preparation of matter for publication. After my husband’s death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies, and preparing articles for publication. But **the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.**”—*EGW, The Writing and Sending Out of the Testimonies to the Church, p. 4.*

Many of those false reports came from liberals in the church, who wanted to undercut her influence in order to benefit themselves. Men are still doing it today.

In late 1898, *Desire of Ages* was finally printed.

“How many have read carefully *Patriarchs and*

Prophets, The Great Controversy, and The Desire of Ages? **I wish all to understand that my confidence in the light God has given stands firm**, because I know that **the Holy Spirit's power magnified the truth, and made it honorable, saying: 'this is the way, walk ye in it.'** In my books, the truth is stated, barricaded by a 'Thus saith the Lord.'"—*EGW, Colporteur Ministry, 126 (Letter 90, 1906).*

“Through faith in the atoning sacrifice of Christ the sons of Adam may become the sons of God . . . Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not love Him! The thought has a subduing power upon the soul and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child.”

— *Steps to Christ, 15*

“The gift of God to man is beyond all computation. Nothing was withheld. God would not permit it to be said that He could have done more or revealed to humanity a greater measure of love. In the gift of Christ He gave all heaven.”

— *Sons and Daughters of God, 11*

What about the Bible writers?

How the Bible Writers Wrote

Walter Rea was on his great tour of North America. Everywhere he went, Adventists flocked to his meetings in rented halls in Adventist centers.

The meeting this night was in an auditorium in Walla Walla, Washington. The hall was crowded with students, faculty, and villagers from Walla Walla College, at nearby College Place. They listened attentively as Walter listed point after point in his steady attack on the integrity of the Spirit of Prophecy writings. (He was always careful to spend more time attacking her than in presenting “borrowings”—since he did not have many of them to present. In his book, he always placed the “borrowings” in very large print, to give the impression there were a lot of them; when, in fact, he had only found a few.)

At the conclusion of his talk, triumphant with what (to him) appeared to be a devastating overthrow of the Spirit of Prophecy, he turned to walk away from the podium.

And then he paused; and something inside him caused him to turn back to the microphone. He then said this: “Don’t you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible, too!”

“Walter Rea inadvertently revealed the crux of

the matter when he told his College Place audience on Saturday afternoon: 'Don't you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible, too.'"—*North Pacific Union Gleaner*, February 1, 1982, p. 10.

With that he sat down.

Why did Walter Rea utter that warning?

That ominous statement was a forecast of what would happen to those who chose to walk that road with Walter. It was also a prediction of what would later happen to him; more on that in the next chapter.

Ellen White's writings are—almost—in a class by themselves. But not quite. **In origin, nature, and content, they can be directly compared to the methods and productions of the Bible writers.**

For, you see, **any charge which can be leveled against Ellen White can also be leveled against the Bible writers!**

Walter Rea knew that, in that doleful statement made in Walla Walla which seemingly was forced out of him, **he predicted that eventually those who followed in his steps would finally disregard the integrity of the Bible or reject its various teachings entirely.**

So then we can learn how Ellen White did, or did not, use sources, by seeing how the Bible writers used them?

Yes, **the only thing they can be compared with are the Bible writings.** The complainers can quibble all they want; but the Spirit of Prophecy stands head and shoulders above all other books, except the Bible writings.

For this reason, **in order to understand how she wrote her books, we must turn back to the Bible.**

Why did Walter Rea not come out openly and admit that his attacks against Ellen White are also attacks against the Bible!

Walter Rea's attack on the Spirit of Prophecy is both sneaky and insidious. He does not publicly attack the pure doctrines or the high standards, which are found in her writings. He does not fault her flawless writing style.

Instead, he insinuates that she copied large portions of her books from other writers. In this way, he tries to undercut her basic integrity as a child of God, a Christian, and a moral person.

Yet, in her writings and in this present book, we have found that, in spite of the craven charges of Walter Rea, **her writings stand in their unblemished beauty, remarkable accuracy, and perfect adaptation to the needs of mankind.** We have seen that, **among 500 contemporary books she was compared with, she is without a peer.** Above the jostling crowd of other authors, the Spirit of Prophecy stands sedate, godly, and unflawed.

We have also found that Rea's charges are without decent foundation. Yes, there are a few times when Ellen White wrote down some things found in other books. But so do you and I; so does everyone.

And so did the Bible writers.

The specific charge against Ellen White (not always stated in so many words) is that, since she is supposed to be an inspired writer, she can-

not obtain any information from other sources. According to this theory, she must get every idea and fact direct from God: She will see it in vision or hear it in a soundless voice in her ear; then she will write it down.

But that is not how the Bible writers produced their books. Walter Rea said: "Don't you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible, too." He was right.

Walter Rea knew that if the youthful students attending Walla Walla College followed through on his ideas and methods—they would ere long become atheists! And, on the pathway there, they would become hardened liberals who only paid lip service to the words of God, as found in His Scriptures.

Reader, think about it. Which road do you want to take?

Well then, did the inspired writers borrow a lot from outside sources?

We have found that only a small portion of Ellen White's writings were, in any manner, borrowed. **The Bible writers did not use a lot of other sources, and neither did Ellen White.**

So then, only a very small portion of Ellen White's total writings were borrowed?

Yes; you will recall that in the previous chapter we listed her primary writings, in which other sources may have been used:

1 - *Manuscript 24, 1886*: A short 2½ page summary she made of a chapter. It was not published until 1958 (*1 Selected Messages, 19-21*).

2 - *Letter 19e, 1892*: Half of a letter came from an outside source.

3 - *The chapter, Science and the Bible, in Education*: About a fifth of this chapter came from scientific statements she considered accurate.

4 - *Historians' statements in Great Controversy*: A number of statements by historians. In her *Introduction* to the book, she mentioned that she did this.

5 - *Sketches from the Life of Paul*: This small 1883 book had some outside material included in it.

6 - *Steps to Christ*: A few passages may, or may not, have been borrowed.

7 - *Some words or phrases in Desire of Ages*: A few words or phrases, and nothing more. The *Desire of Ages Research Project* proved that.

8 - *The other books*: Hardly anything, which is why *Desire of Ages* was selected for the research.

In view of the fact that Ellen White wrote 25,000,000 words, the above represents only a small fraction of her total written output. Try as hard as they may, the critics cannot find much more than the above items to complain about.

Can you give me some examples of borrowing by Bible writers?

Here is a brief overview of some examples of how the Bible writers used earlier written sources, in preparing their writings. Some of these sources were earlier Bible writings; some were pagan and heathen writings.

They did just as Ellen White did: They did not live in a hermetically sealed house; they observed events in the world about them, read widely, and (on occasion) used a variety of materials in prepar-

ing their scriptures. Here are a few of the borrowings by Bible writers:

1 - Material was borrowed from earlier Scripture writers. Ellen White did this and so did the Bible writers themselves. For example, **compare Isaiah 2:2-4 with Micah 4:1-3.**

2 - Also **compare Isaiah 36 to 39 with 2 Kings 18 to 20.**

3 - The book of Mark is remarkable. **Either Mark copied Matthew and Luke or they copied Mark.** Matthew and Mark's Gospels are similar in the extreme. Several decades ago, the present writer did a study of Mark, in an attempt to locate original events in it. He found only a couple; both were insignificant. Every occurrence in Mark you will find in Matthew (and many in Luke). But, when Mark writes about an event, he frequently says more than Matthew provides; this is why we quote Mark at all. **A full 95 percent of the content of Mark is in Matthew and / or Luke.** Mark 14:51 is one of the few incidents in Mark not to be found in Matthew and / or Luke.

The likelihood is that Mark wrote his small gospel first. Then Matthew heavily used it while adding still more events. Then Luke placed Matthew in front of him and used much of it, plus adding a large section (especially from chapters 10 to 19) which has many parables and miracles.

Luke's introduction to his Gospel (called "Luke's prologue," Luke 1:1-4) reads like Ellen White's *Introduction to Great Controversy*. **Both of these inspired writers declare that they used outside sources.**

In contrast, John's Gospel is unique. He writes as one who was well-acquainted with the earlier three Gospels; yet he wrote quite independently of theirs. Most of the book of John is not to be found in the other three; for that reason, they are called the "synoptic (see-alike) Gospels."

In view of Luke 1:1-4 and the Matthew and Mark Gospels, it is extremely likely that the Gospel writers also used still other sources, which we do not now have.

"Luke did not acquire his information through visions or dreams but through his own research. Yet while material in the Gospel of Luke was not given by divine revelation, it was nonetheless written under divine inspiration. He did not write to tell his reader something new, but to assure them of what was true 'that you might know the exact truth about the things you have been taught: What Luke wrote was not original, but it was dependable. God led Luke to use the right sources.'"—*Robert W. Olson, Ellen G. White's Use of Uninspired Sources.*

4 - While preparing Proverbs, Solomon may have used earlier materials: "Because the preacher was wise, he still taught the people knowledge; yea he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words: and that which was written was upright, even words of truth."—*Ecclesiastes 12:9-10.*

5 - The Apostle **Paul quoted from Epimenides, a sixth century B.C. Greek poet.** Compare Titus 1:12 and Acts 17:28 with the following poetical passage from Epimenides:

"They fashioned a tomb for Thee, O holy and high One—The Cretans, always liars, evil beasts, idle bellies! But Thou are not dead: Thou livest and

abidest forever; for in Thee we live and move and have our being.”—*Epimenides*.

Clearly, originality was not a test of Inspiration.

6 - When writing Jude 14-15, **Jude may have quoted from an earlier work, called the Book of Enoch**, a pseudepigraphal [false-named] book, written about 100 years before the time of Christ.

“And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him.”—*Enoch 1:9, quoted in R.H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, Vol. 2, p. 189.*

It is likely that this statement by Enoch (quoted in Jude 14-15) may have been handed down by word of mouth and then was written by an unknown author in the Book of Enoch. A reading of the book of Enoch, which the present writer has done, discovered little of worth. But Jude was guided to know that this one statement from pseudo-Enoch, was correct.

In the same way, Ellen White could read the writings of historians and know which facts were correct, although one historian would say this and another would say the opposite.

7-12 - **Several passages in the book of Revelation** are similar to other sentences in the Book of Enoch:

“And I saw . . . and behold a star fell from heaven.”
—*Enoch 86:1 (compare Revelation 9:1).*

“They were all judged and found guilty and cast into this fiery abyss.”—*Enoch 90:26 (compare Revelation 20:15)*.

“And the first heaven shall depart and pass away, and a new heaven shall appear.”—*Enoch 91:16 (compare Revelation 21:1)*.

“The horse shall walk up to the breast in the blood of sinners.”—*Enoch 100:3 (compare Revelation 14:20)*.

“Their names shall be blotted out of the book of life.”—*Enoch 108:3 (compare Revelation 3:5)*.

“After that I saw . . . a multitude beyond number and reckoning, who stood by the Lord of Spirits.”—*Enoch 40:1 (compare Revelation 7:9)*.

Now it may well be that the above passages are merely coincidences, and that John did not refer to, or copy, Enoch. It may also be that John was referring to an earlier book (now unknown), which pseudo-Enoch also quoted from.

Significantly, these “coincidences” between Revelation and pseudo-Enoch are far greater than the trivial word connections found by Walter Rea and the Desire of Ages Project team, to indicate “borrowing” by Ellen White from other writers.

13 - We are not certain when **the Code of Hammurabi** was written before the time of Moses; but if it was written at that time, then Moses may have been guided to use some of its principles.

Code of Hammurabi, No. 14: “If a citizen has stolen the son of a citizen he shall be put to death.”

Exodus 21:16: “And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death.”

Code of Hammurabi, Nos. 196 and 200: “If a

citizen destroys the eye of the son of a citizen, his eye shall be knocked out.”

Deuteronomy 19:21: “Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot.”

But there were other laws in Hammurabi’s Code which were inhumane and vicious. These were not included in the Mosaic writings (*see 1 Bible Commentary, 616-619*).

Frankly, the above two examples of “copying” are just common sense and do not indicate “borrowing” to the present writer. Yet the critics present us with similar common-sense word structures which Ellen White is supposed to have “borrowed.”

14 - Then there is **Jude and 2 Peter 2-3**. This will provide you, in your spare time, with a fascinating evening of study. Read the book of Jude; and find where it is essentially repeated in the second and third chapters of 2 Peter. Especially note Jude 4-18 with 2 Peter 2:1-3:18.

It is likely that, first, Jude wrote his book; and later Peter, referring to it, changed it around a little and put it into his second epistle. But it may be that Jude took a portion of 2 Peter, rearranged it, and produced his epistle.

Someone will say, “Well, both 2 Peter and Jude are Scripture.” They are. The borrower here was just using another Christian’s written materials,

15 - Another borrowing, which may have a simple explanation, is **2 Chronicles 36:22-23 and Ezra 1:1-3a**. It is likely that Ezra wrote 1 Chronicles, 2 Chronicles, and Ezra. So he repeated the last of 2 Chronicles at the beginning of his book of Ezra. **That recalls to mind Ellen White’s method of incor-**

porating her earlier writings into *Desire of Ages*.

16 - We also have an instance in which another Bible writer copied one of the psalms. **Psalm 18:2-50 was copied into 2 Samuel 22:2-51.**

You have just viewed an impressive collection of borrowings.

If it is wrong for prophets to obtain information from other sources, then why did Moses listen to, and heed, the advice of Jethro (*Exodus 18*)? Why did he not wait for a vision to instruct him? Why did God let Moses become dependent on a mere human being for advice rather than giving him a vision from heaven? An inspired prophet of God explains:

“When Zipporah rejoined her husband [Moses] in the wilderness, she saw that his burdens were wearing away his strength, and she made known her fears to Jethro, who suggested measures for his relief . .

“This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing more perfect order among the people. The Lord had greatly honored Moses, and had wrought wonders by His hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction.”—*Patriarchs and Prophets*, 384, 301.

As the above passage shows, did you ever notice that the Bible and Spirit of Prophecy are full of common sense?

17 - In Acts 17:28, **Paul quotes from another ancient poet, the Greek Aratus**, who centuries before had written: “For we are His offspring” (*see Acts of the Apostles*, 239).

Paul borrowed from both Epimenides and Aratus; and we now acknowledge these borrowings to be a part of the Inspired Word of God. The Lord guided Paul to know what to select and place in his writings. If Walter Rea had lived in Paul's time, he would have been urging people to throw Paul's writings in the fire.

Someone will say, "Well, Paul didn't copy very much. "Well, out of 25,000,000 words, Ellen White copied very little too. We have listed all the essential items; and it amounts to only a tiny percentage of her entire literary output.

18 - 1 Corinthians 15:33 is **a third quotation by Paul from a heathen writer, Menander**, who lived three centuries before Christ.

"Paul gives no credit to Menander; neither does he hint that this is a quotation. The proverb was not original with Paul and it is a reasonable assumption that the Lord did not supernaturally reveal to Paul what Menander had said, yet we accept 1 Corinthians 15:33 as fully Inspired. **It was not Inspired before Paul said it, but when he put that line into his letter to the Corinthians it became a part of the sacred canon of Scripture.**"—*Robert Olson, Ellen G. White's Use of Uninspired Sources.*

This is why Walter Rea warned his listeners not to do to the Bible what he was trying to do to Ellen White's writings. He knew that the same principles and practices were used by both.

Did this issue about Bible writers come up again during Walter Rea's lecture tour across the continent?

Elsewhere, on his continent-wide tour to destroy confidence in the Spirit of Prophecy, Rea went to

New England. In preparation for Rea's lecture at Atlantic Union College, in Massachusetts, one of the Old Testament Bible teachers, Dr. John Wood had been asked to give a rebuttal, as soon as Rea's lecture had ended. The plan was that this would provide more of an atmosphere of a debate and increase the excitement of those who wanted to attend.

At a later time, the present writer spoke with Dr. Wood by phone and was told that, unlike many others, Wood felt he was prepared to meet Rea. He said that he had specialized for years in comparisons between Old Testament writings and secular writings. He said, for example that a certain psalm was found in an earlier heathen writing. Such a concept did not seem pleasant and may not be correct; but, whether correct or not, it points up the fact that Rea's charges can also be brought against the Bible writers.

Sunday evening of January 24, 1982, first Rea and then Wood spoke. Afterward, **Rea came up to him and, with deep respect for Wood's grasp of Old Testament borrowings, in effect said, "I cannot answer what you say. My charges would apply equally to Ellen White's writings as well as to the Bible."**

This recalls to mind a summary statement by Robert W. Olson, secretary of the E.G. White Estate at that time:

"The answer, then, to our question, 'Did Ellen White's literary borrowings in any degree dilute her claim to inspiration?'—is No. That is, the answer is no unless we insist on one standard for the Bible prophets and a different standard for Ellen White.

If it was proper for the Biblical prophets to use uninspired sources at times, we can hardly fault Ellen White for following their example.”—*Robert Olson, Ellen G. White’s Use of Uninspired Sources.*

Here are some excerpts from a lengthy report on that sensational evening, as presented in the AUC newspaper:

“Sunday, January 24, many AUC students and faculty left their TV sets and the Super Bowl to attend an event which promised to be nearly as exciting: John Wood, Assistant Professor of Religion, facing Walter Rea, former Adventist pastor, and author of the book, *The White Lie*. The confrontation, held at Lancaster Town Hall, and sponsored by the Association of Adventist Forums, attracted a fairly large audience . . .

“Rea spoke first, his talk being entitled ‘*The White Lie.*’ An Adventist minister for 35 years before his dismissal in 1980, he still considers himself an Adventist, and is still officially a member . . . [After ridiculing the Spirit of Prophecy, Rea said:] ‘We should trust our theologians [instead of the Inspired Writings]. If we can’t, why did we educate them in the first place?’

“Elder Wood spoke on ‘*Prophets and Plagiarists,*’ centering his arguments on what he feels is the real issue—the nature of inspiration. He attacked the ‘Fundamentalist heresy’ . . . **He gave numerous examples where the Bible ‘plagiarizes’ from apocryphal and even pagan sources. Psalm 29, he said, is a Canaanite psalm** describing an appearance of Baal to his people . . . The tabernacle and Solomon’s temple were shown to be similar in design and decoration to pagan temples.”—*Rea vs. Wood at Town Hall, in The Lancastrian, the official weekly newspaper of Atlantic Union College, February 9, 1982,*

p. 1.

The present writer rejects all such suggestions that either the Bible or Spirit of Prophecy is copied from everyone else. We have observed a small amount of borrowed phrases, but nothing more.

[*Brief note:* Dr. Wood theorizes that Solomon's glorious temple was copied from the architecture of pagan temples. This is not true. God gave the pattern for the Temple to David (4SG-a 113), as earlier He had given the wilderness tabernacle pattern to Moses (*Ex 25:8, 40; Heb 8:5*). In reality, the outstandingly beautiful outer design of the Acropolis in Athens, Greece, was copied from Solomon's Temple. Our Lincoln Memorial is similarly designed. Although Solomon was praised as its designer (*PK 66*), it was God who designed that Temple (*PK 66*). Christ originated it (*DA 193*), He made its plans (*3BC 1129, COL 349*). Christ was the architect of Solomon's Temple (*COL 349*).]

In regard to the above statements by Dr. Wood, keep in mind that ancient dates are frequently mixed up. The cause of much of this is a dating error by archaeologists, since the late 1930s, in Egyptian dating. This topic is covered in partial detail in chapter 21 of the present writer's book, *Evolution Cruncher*. For example, archaeologists did, indeed, find the wall of Jericho which fell. They erroneously used the Egyptian dating method, which was based on a false interpretation of Manetho's king list and the so-called Sothic cycle. For more on this, see the above-named book. Although now out of print, it will soon be republished.

It is for such reasons that Hammurabi can erro-

neously be said to predate the Mosaic Code and the song to Baal thought to precede Psalm 29.

The *Lancastrian* article concludes by quoting several comments made by those who attended:

“A senior theology major said, ‘I was sitting there thinking, This ought to be on Real People! I’ve never seen anybody get so many words into such a short time period’ . . . One person felt that ‘Rea was impressed with Wood.’

“Dale Cradall commented, ‘It was clear that if we were to reject Ellen White on the basis of Elder Rea’s conclusions, we would also have to reject all the prophets of the Bible, because they also borrowed from their contemporaries.’—*The Lancastrian (the newspaper for Altantic Union College), February 9, 1982.*

“In every human being He discerned infinite possibilities. He saw men as they might be, transfigured by His grace,—in ‘the beauty of the Lord our God.’ Psalm 90:17. Looking upon them with hope, He inspired hope. Meeting them with confidence, He inspired trust. Revealing in Himself man’s true ideal, He awakened, for its attainment, both desire and faith. In His presence souls despised and fallen realized that they still were men, and they longed to prove themselves worthy of His regard. In many a heart that seemed dead to all things holy, were awakened new impulses. To many a despairing one there opened the possibility of a new life.”—*Education, 80.*

The men who attack

Canright and Rea

Dudley Marvin Canright was born in 1840. He later converted to Adventism and began evangelistic work. Like Walter Rea, he had a natural aptitude with words and, like him, would enter moods of doubt and discouragement. At such times, Canright would find someone else to blame for his problems.

Several years ago the present writer produced a five-part biography of Canright (*Canright: The Man Who Boarded the Phantom Ship [DH-201-205]*), now in the first section of our *White Tract-book*.

Canright repeatedly became discouraged; and he would blame God or someone else. Like King Saul, he sometimes came to himself for a short time and admitted the fault was his. Then he would let the evil spirit take him down again.

Ultimately, in a note of triumph, he wrote Ellen White and said he was leaving the church for good. He had said he could be a famous preacher and a great man if he would leave the Adventists.

But, when he left, the Baptists rather quickly recognized his rancor and hatreds; they booted him out of the local church they had given him.

In later years, **Canright would write contempt-**

ible accusations against Ellen White; and then he would weep at what he had done. For a time, Carrie Shasky was his secretary; she later reported on the utter misery of his experience.

When Ellen White died, Canright waited his turn in line—and then stood by the bier and wept bitterly. Canright knew he was a lost man. But he could no longer control himself, knowing that he had written lies about that godly woman.

Here is a statement by L.H. Christian, president of the Lake Union Conference, who early in 1915 visited Canright:

“In 1915 I was urged to visit D.M. Canright, who at one time was prominent in our church. He lived then on a poor little farm near Grand Rapids, Michigan. He was eager to tell about his past experiences and seemed to regret that he had ever left the Advent people. He talked like a discouraged, disappointed man. As we talked about old-time Adventists, he began to tell about Mrs. White.

“He said, ‘I knew her very well. For some time, as a young man, **I lived in her home, and for eighteen years was intimately acquainted with the White family. I want to say to you that I never met a woman so godly and kind and at the same time so unselfish, helpful, and practical as Mrs. White.** She was certainly a spiritual woman, a woman of prayer and deep faith in the Lord Jesus.’

“I asked him what he thought would happen to people if they followed the *Testimonies* of Mrs. White.

“He answered, ‘Anyone who follows her writings, the *Testimonies*, as you call them, in prayer and faith will certainly get to heaven. She always exalted Jesus, and she taught true conversion and genuine sanctification as few others have. I have known a

great many men and women who claim to be extraordinary in their imagined divine calling and gifts. I have always found them more or less arrogant and proud, eager to be recognized and often arbitrary and harsh in judging others. With Mrs. White I found the exact opposite. She was reserved and modest and seemed to have no desire at all to call attention to herself as someone great or to her authority.'

"Some months after these visits, at the funeral of Mrs. White in Battle Creek, I met D.M. Canright again. There were six of us men who stood as a guard of honor while the people passed through the tabernacle to view Mrs. White as she lay in her plain casket. I noted Mr. Canright as he came down the aisle toward the rostrum. He stopped at the casket and looked at Mrs. White quite a while. He reached down and took hold of her right hand, which had done all that immense amount of writing.

"Later I asked him, 'Now that she is dead, what do you really think of Mrs. White?'

"He replied, 'She was a most godly woman. All her life she lived near to Jesus and taught the way of living faith. Anyone who follows her instructions will surely be saved in the kingdom of God.'"—*L.H. Christian, quoted in Fruitage of Spiritual Gifts, pp. 51-53.*

And then there is Walter Rea.

"Now let's take Walter Rea. He reads Ellen White and says: I found a certain phrase here, a certain paragraph there, and it came from this predecessor. Well, that's not proof; that's assumption."—*Vincent L. Ramik, 27-page Report, quoted in Adventist Review, September 17, 1981, p. 5.*

Here is a solemn thought to ponder:

Fred Veltman was immersed in Desmond Ford's liberal teachings; and, as a result, he thought little

of Ellen White or her writings (“She is a dead prophet,” he said). Afterward he accepted an opportunity to be paid for several years—while he unearthed evidence to prove she was uninspired.

Yet, after six years, occupied in reading *Desire of Ages* and comparing it with hundreds of other books in her time,—Veltman declared that she was truly a prophet of God for her time and ours; and that her writings were far superior to those of any other modern writer!

After a six-year study of *Desire of Ages*, Fred Veltman was converted. It may well be the saving of his soul.

In sorry contrast, we see Walter Rea, who studied Ellen White’s writings for as many or more years—with the sole purpose of destroying people’s confidence in those books. During that time, he had to repeatedly beat off the convictions of the Holy Spirit, as he sought for ways to destroy the influence of the inspired words he was reading. It was not easy, kicking against the pricks; **but he kept at it—until he hardened his conscience into stone.** May God have mercy on his poor soul.

Lucifer became a devil in heaven. Because he stood in the presence of great light, he attributed it to evil. He did so in order to draw attention to himself as the great scholar able to uncover wickedness in God and His works.

That is what makes a person into a devil.

Does Walter Rea tell why he did what he did?

In the *Prologue*, at the front of his book, *The White Lie*, Walter Rea explains that it was a thirst for vengeance that got him started on his mission to

destroy the Spirit of Prophecy. He says that, after he compiled two Spirit of Prophecy books of quotations about Old and New Testament personalities, the E.G. White Estate appeared to give his books little attention. He felt miffed. They had not praised him as he thought he should be praised. So he determined to strike back.

How did Rea launch his attack?

On Thursday and Friday, October 23-24, 1980, the *Los Angeles Times* ran headlined articles about Walter Rea's charges that Ellen White was a plagiarist. The title of one of the articles was "*Plagiarism Found in Prophet Books.*" Associated Press wired the story to other newspapers across the United States.

In order to make the article more sensational, Walter Rea deliberately broadened his falsification of facts.

How did he do that?

That *Times* article, based on information supplied by Walter Rea, quoted Elder Neal C. Wilson, General Conference president, as saying that "The degree of borrowed material and literary dependence is of alarming proportions."

But he deliberately twisted what Wilson had said; he then gave it to the *Times*, to go across America. What he did reveals the character of the man making all these charges! It was a lying report, made by a man who makes charges which he knows are untrue. Do not forget that!

Here was N.C. Wilson's complete sentence, which Rea lifted out of a letter Wilson had written shortly before:

“As a result of 14 or 15 years of study, and more intensive research in the last two or three years, Elder Rea feels that the degree of borrowed material and literary dependence is of alarming proportions.”—*N.C. Wilson, letter to the members of the committee set up by the General Conference to study Walter Rea’s charges, quoted in Adventist Review, November 27, 1980.*

When someone sent Rea a copy of that letter, he lifted that phrase out of its full sentence—and then gave it to the *Los Angeles Times*, making it appear that the General Conference president believed Rea’s conclusions to be true.

Frankly, if Rea will so wrest a sentence by Elder Wilson, to suit his own purposes,—can you trust his charges against Ellen White to be any more true?

—Especially in light of the fact that the wilder his charges, the more money he knew he would make from them during the forthcoming lecture tour.

On November 13, 1980, Rea was discharged from the ministry. Not long after, he began his North American lecture tour. It was like a great victory conquest. **He appeared to be a man brave enough to sell his soul for the rewards of publicly condemning Ellen White.**

In reality, he was cashing in on his own self-destruction.

But Walter Rea used to believe in the Spirit of Prophecy and practice its standards! How could he fall like this?

It can happen to anyone. But, in Rea’s case, he apparently had always been in partial rebellion

against the standards given in those books. The present writer's phone call to Dr. Wood, of Atlantic Union College, was mentioned in the preceding chapter. In describing that encounter, Dr. Wood said that the school administrators wanted him to meet Rea ahead of time. So a dinner was arranged before the lecture. When they met at the restaurant, after introducing themselves they sat down at the table. **As soon as the menus were brought, Walter Rea said abruptly, "I never took the Mau Mau pledge!"**

Then he ordered a full meat dinner. This was his way of saying he had never been a vegetarian.

So Walter Rea's unwillingness to submit to the Spirit of Prophecy writings went back all the way to the beginning.

But it was his tour of Adventist centers throughout America which caused the most damage. The curious came in high excitement to hear what he had to say. He spoke hard and fast, giving a literary parallel or two, then roundly condemning Ellen White for a while, then giving another parallel or two. The sophisticates loved it. But they endangered their souls by attending his meetings.

"God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness."—*Early Writings*, 125.

How did Walter Rea arrange for such a systematic tour of Adventist centers? He must have had someone helping him.

He did. The Association of Adventist Forums provided him with a complete lecture circuit schedule of meetings—across America and Canada.

The AAF is a loosely connected organization which holds local monthly meetings in large Adventist churches and college campuses all over North America. In advertising their meetings, they often give the appearance of being “officially sponsored” by the church. Indeed, their meetings are frequently announced in union-wide church papers, and often held on our college campuses. The AAF also publishes *Spectrum*, a quarterly publication of liberal and skeptical sentiments. The use of jewelry is approved, homosexuality is excused, Ellen White is downgraded, and Creation is said to have occurred millions of years ago. Such are the sentiments you will find in its pages.

But, as the above Spirit of Prophecy statement indicates, there is danger in attending such meetings. Speakers are frequently selected who introduce subtle doubts about our historic doctrines and standards, as well as the trustworthiness of the Spirit of Prophecy. The above quotation should be posted over the entrance to such meetings or handed outside to those entering its doors.

Can you give me an idea of what Walter Rea's book is all about?

Walter Rea's book, *The White Lie*, can be summarized in four sentences:

(1) Repeated statements that he had been hu-

miliated by leadership and wanted to get back at them.

(2) A strong animosity against Ellen White, because, as he stated, her writings prevented people from living differently today.

(3) A determination to attack Ellen White's writings in order to liberate Adventists from the standards and doctrines in her books.

(4) Weak, vacuous arguments that her writings had been copied from other writers.

Let us consider each of these four points:

1 — Rea was trying to get back at church leadership. In his *Prologue*, Rea says it was unsympathetic and unhelpful church leaders who drove him to do his research (*The White Lie*, p. 19). In his twisted thinking, he decided he could hurt them by destroying Ellen White's character and influence. It appears he was not man enough to take on the leaders directly; so he vented his rage on a godly lady who was no longer alive to defend herself.

In 1982, the present writer was told by a believer in Florida that it was when Rea was there as an Adventist pastor, that he began his campaign to hurt church leaders by destroying confidence in the Spirit of Prophecy. He imagined that this would show to everyone what a great man he was. You will recall that it was under a similar misconception that Judas carried out his betrayal of Christ. Walter should have thoughtfully read *Desire of Ages*, 716-722.

In his book, Rea says the Spirit of Prophecy writings were the result of a grand plot by Seventh-day Adventist Church leaders. According to

his imagined scenario, they went to young Ellen Harmon and gave her the assignment of faking visions and dreaming up new doctrines! Rea's terrible hatred shines through the following statement, as it does throughout his satanically inspired book:

“In order for any group or organization to pull off the idea that they have been given the concessions to the hereafter, that they are indeed the ones God has chosen to sell the indulgences for this life and utopia to come, they must always tackle the job of rearranging or reassigning the facts of history and rewriting the Canon [of Scripture] . . . With no thought of failure, the Adventists assigned this awesome task to [Ellen Harmon (White)] . . . Here was a ready-made opportunity. Religious history gives ample evidence that the ‘true believer’ is much more likely to accept the dictums of the simple-minded if these dictums can somehow be given a heavenly setting.”—*Walter Rea, The White Lie, p. 31.*

The above sounds like a wild, illuminati plot.

A small group of unnamed men decided to give a young girl dreams, and then obtain money and prestige from them. Actually, they would have made more money if they had let one of their own invent the dreams!

In every age, the wicked assign their own motives and actions to the righteous. It was Rea's self-appointed task to “rearrange or reassign the facts of history.”

2 — Rea's hatred of Ellen White is startlingly deep. Here is one of his sneering comments about her. **He compares Ellen White to a criminal and a vampire:**

“Every institution, every corporate entity, every

established system—whether political, social, or religious—must have its patron saint . . . Regardless of the category or the time period of existence, the patron [saint] is venerated even if he was a vampire; he is canonized [sainted] even if he was a con artist; he is given sainthood even if he was a known sinner.”—*Ibid.*, p. 23.

Rea can hardly contain his hatred.

“In this odyssey that we take together . . . the patron saint will be Ellen Gould White, the canonized leader of the Seventh-day Adventist Church.”—*Ibid.*, pp. 25-26.

3 — Walter Rea wants to free Adventists from Ellen White’s writings, so they can think and conduct themselves far more like the world. This, according to Rea, is one of his special reasons for attacking her writings.

“Her account also closed the door that had been opened for Adventism to make a markedly different contribution to the world concept of religion. And the door remains closed to this day, because the church of the advent cannot get past the interpretations of the Canon according to Sister White.”—*Ibid.*, p. 34.

Here is an example of the bantering ridicule, found throughout his book. **Rea declares that Ellen White’s mentally confused mind devised a wild mixture of conflicting, disoriented statements.**

“It takes a dexterous mind to work its way through two problems at the same time. Often such a mind comes up with worthless answers, but it’s lots of fun. In theology it’s downright enjoyable. To learn to say nothing well is the first rule. The second rule is to say it in such a way that no one can question your philosophical conclusions (if you arrive at any). It’s

like learning a little bit about everything, so that soon you know everything about nothing.”—*Ibid*, p. 38.

It is Walter Rea’s mind that is disoriented. Such statements only cause rational minds to turn from his book with disgust. **Does such confused thinking come from a mind capable of doing thoughtful, worthwhile research into Ellen White’s writings?** Rea’s book is remarkably similar to Hitler’s *Mein Kampf*, with its wild speculations, vengeful accusations, and daring plans to destroy the imagined enemy.

4 — Walter Rea cites shallow reasons for his contention that Ellen White copied other writers.

His first point in the book is that Ellen White copied John Milton’s *Paradise Lost*. In that lofty and majestic work, first published in 1667, in poetic meter Milton wrote the story of the fall of Adam and Eve. **Rea cites several concepts which, he contends, Ellen White must have copied from Milton:**

1 - The loyal angels tried to win back the disaffected ones.

2 - Eve was warned to remain near Adam.

3 - Satan’s arguments to Eve are analyzed, point by point, by Ellen White.

4 - The immediate effects of sin were varied.

5 - Adam fell because he loved Eve, who had already sinned.

6 - Adam was told that terrible things would later result from his sin.

7 - Adam and Eve were both extremely sad when they had to leave the garden.

In reply, we would say this:

(1) **Each of the above seven concepts would be obvious to anyone reading the Genesis 3 account.** It would be no great challenge to deduce them from that chapter.

(2) John Milton dictated *Paradise Lost*, after becoming blind. It is likely that he had a close walk with God, as Ellen White did. The Lord could have guided both of their thinking along similar lines.

(3) Really, it would not matter if Ellen White had read Milton's book, would it?

(4) **Walter Rea is trying to box in Ellen White, so she is not permitted see, hear, or read any words or concepts by another person. If she does, she becomes a false prophet.** Walter Rea said that Ellen White was a copycat, a heavy borrower, and a downright plagiarist.

Can you give me some examples of the kind of "borrowings" he based his accusations on?

Alfred Edersheim wrote one of the largest and most complete of the many 19th century life-of-Christ books. Titled *The Life and Times of Jesus the Messiah*, this five-volume work was originally published in 1883. (*Desire of Ages* was written between 1892 and 1898.) Edersheim was a converted Jew; and one would think that Ellen White might wish to refer to this large set of books, written by one who was so closely acquainted with Jewish customs.

The present writer has, for many years, owned a one-volume reprint of Edersheim's work. Yet, in all that time, he has never found anything in Edersheim which bears even faint resemblance to *Desire of Ages*. Why? Because she did not copy

it.

On page 86 of his book, *The White Lie*, Rea quotes part of a letter by Robert Olson, at that time head of the E.G. White Estate:

“About eight months ago, **Elder Rea sent me a copy of some of his research which in his opinion showed that Ellen White was highly dependent upon Edersheim** for some of the things she had written in *Desire of Ages*.”—R.W. Olson, *Letter to E.G.W. Estate Trustees, November 29, 1978*.

After reading Rea’s pre-publication research, **Olson, in that letter, singled out Edersheim’s book as the one which Rea claimed Ellen White apparently used the most.**

Three times in his book (*pp. 309, 314, and 321*), Rea compares Edersheim with *Desire of Ages*, to show to what a terrible extent she copied that man’s book. You can know that Rea selected the most flagrant examples. Here are all three. As is always the case, in the following examples Ellen White writes more clearly and majestically than the author she is compared to:

Edersheim: “When human nature, that of Adam before his fall, was created sinless and impeccable . . . Jesus voluntarily took upon Himself human nature with all its infirmities and weaknesses . . . It was human nature, in itself capable of sinning, but not having sinned . . . The position of the first Adam was that of being capable of not sinning.”—*Life and Times, p. 298*.

White: “When Adam was assailed by the tempter, none of the effects of sin were upon Him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body . . . Christ took upon him the infirmities of degenerate humanity . . . He

took the nature of man, with the possibility of yielding to temptation.”—*Desire of Ages*, p. 117.

Edersheim: “Their knavery and hypocrisy he immediately perceived and exposed . . . We disclaim the idea that Christ’s was rather an evasion of the question . . . It was a very real answer, when [he pointed] to the image and inscription on the coin . . . it did far more than rebuke their hypocrisy and presumption.”—*Life and Times*, p. 386.

White: “Jesus read their hearts as an open book, and sounded their hypocrisy . . . [pointing] to the inscription on the coin . . . He would be . . . arrested for inciting to rebellion . . . Christ’s reply was no evasion . . . He had rebuked their hypocrisy and presumption.”—*Desire of Ages*, p. 602.

Edersheim: “The child must be free from all such bodily blemishes as would have disqualified him for the priesthood.”—*Life and Times*, p. 194.

White: “The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident that Jesus Himself was free from physical deformity. He was ‘the lamb without blemish and without spot’: 1 Peter 1:19. His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature’s laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws.”—*Desire of Ages*, pp. 50-51.

Well, what did we learn from the above comparisons—the closest parallels Rea could find in Edersheim’s three-volume life of Christ? About all we see is that Ellen White was a far better writer!

Comparison 1: As many of our readers know, Ellen White wrote hundreds of times about the hu-

man nature of Christ. We would expect to find her statement of Christ's human nature in *Desire of Ages*. It is given on pp. 49 and 117. A clear statement on this requires a comparison with Adam—which she also repeatedly made in other writings, many earlier.

Comparison 2: That Christ's reply was not evasive, was only an opinion to Edersheim; but it was a certainty to Ellen White. The potential charge was rebellion, which Edersheim did not mention.

Comparison 3: The "without blemish" factor would be expected in a statement on the child being offered to the Lord. But while Edersheim says this was necessary for priestly duties, Ellen White says it was necessary for the lamb to be offered up for the people and later for priestly duties.

Just as Vincent Ramik, the attorney, said: "There is no case." What else do we learn in Rea's book?

Significantly enough, we learn a lot about Walter Rea; for **he spends an inordinate amount of time talking about how wonderful he is. In the process, he reveals the darkness in his own life.** He is obsessed with fears and hatreds, a desperate man willing to go to any length to destroy good people whom he thinks may stand in his way. In one such paragraph of hoped-for self-exaltation, intending (through his book) for the conquest of his imagined enemies, Walter Rea wrote this:

"If Ford's studies were disturbing, Rea's research was downright frightening. Word of it sent administrators racing to the computers with sweaty palms . . . the true believer is being sold the interpretation of the truth of Scripture through the supersales-

men of his system . . . Rea, on the other hand, was a guerrilla fighter. He seemed to be aiming for the jugular. His studies were meant to . . . bypass the authority of the supersalesmen of the system.”—*Walter Rea, The White Lie, pp. 270-271.*

In his praise of himself and hatred of Ellen White, Rea is a monomaniac. But every mania has a cause. More than anything, Walter Rea wants freedom to do as he pleases and live like the world, untrammelled by any imposed standards.

“Intelligent and reasonable people do not go along with Ellen . . . that a woman is more spiritual if she doesn’t wear a wedding ring . . . that in the matter of sex play by happily married couples (it having been pronounced a concession to the ‘animal’ nature, and perhaps a cause of disease), less is better . . . that flesh food has a tendency to animalize the nature.”
—*Ibid., p. 271.*

In the above paragraph, Rea as much as says: I want the restraints removed. My interests are jewelry, sex, and meat eating. No Christian standards, imposed by any higher authority, are to limit what I can do.

You have viewed the path Walter Rea is on. Is this what you want for your life? Do you wish to travel it with him? Do you wish to share in the destiny he will receive later after death?

What is the alternative?

On one side stands the world and Walter Rea. On the other is acceptance and obedience to God and His Inspired Writings. Sampling Walter Rea was not a pleasant task; but **sampling Ellen White’s writings is an encouraging, strengthening experience. They have helped hundreds of**

thousands to find God and remain close by His side. Can such a faith offend?

Here is a sample passage from one of her books:

“If you have given yourself to God, to do His work, you have no need to be anxious for tomorrow. He whose servant you are, knows the end from the beginning. The events of tomorrow, which are hidden from your view, are open to the eyes of Him who is omnipotent . . . But when we really believe that God loves us and means to do us good we shall cease to worry about the future. We shall trust God as a child trusts a loving parent. Then our troubles and torments will disappear, for our will is swallowed up in the will of God . . . One day alone is ours, and during this day we are to live for God. For this one day we are to place in the hand of Christ, in solemn service, all our purposes and plans, casting all our care upon Him, for He careth for us. ‘I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end.’”—*Mount of Blessing, 101-102.*

How can reading such glorious messages as that bring harm to anyone?

People that have accepted Walter Rea’s charges—have lost so much. There is encouragement, faith, and assurance in God’s Word. Something the critics cannot give us.

You will recall that Walter Rea said at that February 1982 Walla Walla Adventist Forum meeting: “Don’t you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible too!”

He knew exactly what he had set out to do; and, in the lives of many people, Walter Rea did it. He

eradicated the Spirit of Prophecy from their lives.

About 1986, a schoolteacher in Ohio phoned and asked if she could stop by and see whatever the present writer had on the Rea controversy. Shortly afterward, during the summer break, she arrived with her daughter. Although decked out in adornment and cosmetics as a non-Adventist, she said she had once been an Adventist minister's wife. But, she explained, when Walter Rea traveled around lecturing, she and her husband decided to leave the ministry.

Having separated from the Spirit of Prophecy, soon after he left her and their daughter for another woman. Since then, she has left Adventism entirely. Yet there were lingering questions in her mind. The present writer tried to clarify issues; but it seemed impossible to break the hold the world now has on her. I provided her with papers and other materials; and, that same afternoon, she left and continued on her journey to a vacation in Florida.

Walter Rea has been destroying people for years. He is still doing it. That is why this present book has been published. The need for it still exists.

But whatever happened to Walter himself?

An acquaintance of Walter Rea, living in southern California, phoned us in 1995 and told us that Rea no longer believes in the Bible either! He handed the fruit of skepticism of God's Word to others; now he is eating it himself. He is a sullen man who broods in his smoldering hatreds. Remember the warning of Moses to the people regarding three other rebels against God's prophet in ancient times:

“Depart, I pray you, from the tents of these wicked

men, and touch nothing of theirs, lest you be consumed in all their sins.”—*Numbers 16:26*.

That is good counsel for us today.

At the third Advent, a horrible death, such as Korah and company received, will be the reward of those who have tried to destroy the confidence of others in God’s Holy Word.

Depart, I pray you, from those tents. Touch nothing there, lest you be consumed!

In all his charges, Walter Rea did not touch the Spirit of Prophecy. He can do nothing to harm it; for it is fully under God’s protection. But Rea did much to injure many individuals who trusted their future to Rea’s braggart claims.

Determine that, in fullest confidence, you will cling to God’s Holy Word and, in the strength of Christ, obey it fully. God will bless you for doing so; and one day soon you will join the saints in light, as they gather about the great white throne and praise Him who loved us enough to send His Son to die that we might have eternal life.

“This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The testimonies are of the Spirit of God, or of the devil.”—4 *Testimonies*, p. 230.

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testi-

mony (Letter 12, 1890).

“There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded (Letter 40, 1890).”—*1 Selected Messages, 48.*

“Then the redeemed will be welcomed to the home that Jesus is preparing for them. There their companions will not be the vile of earth, liars, idolaters, the impure, and unbelieving; but they will associate with those who have overcome Satan and through divine grace have formed perfect characters. Every sinful tendency, every imperfection, that afflicts them here has been removed by the blood of Christ, and the excellence and brightness of His glory, far exceeding the brightness of the sun, is imparted to them. And the moral beauty, the perfection of His character, shines through them, in worth far exceeding this outward splendor. They are without fault before the great white throne, sharing the dignity and the privileges of the angels.

“In view of the glorious inheritance that may be his, ‘what shall a man give in exchange for his soul?’ Matthew 16:26. He may be poor, yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of God, is of surpassing worth; and there is joy in heaven in the presence of God and the holy angels over one soul redeemed, a joy that is expressed in songs of holy triumph.”

— *Steps to Christ, 126*

— PART TWO —

How God Protected the Writings

“Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. ‘Where there is no vision, the people perish’ (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God’s remnant people in the true testimony.”

—1 *Selected Messages*, 48

[see 2 *SM* 78 for context]

**Why we know that no one else
wrote these books**

Protected from Tampering

The manner in which God has protected His Inspired Writings is incredible. In spite of repeated attacks by the enemy down through the centuries, and even to modern times,—we today have the Word of God!

In this study, we will not cover the broad sweep of the centuries of preservation of God's Word; for that is available elsewhere. Instead, **we will focus on the protection our kind Father has given to the Spirit of Prophecy writings.**

Moses wrote the books of Job and Genesis while shepherding sheep in the wilderness, which was followed by the turbulence of forty years with the Israelites. Yet we have his books today.

Nearly all of the Old Testament was imperiled when the Babylonians overran Jerusalem in 606 B.C. and two subsequent invasions within the next 20 years, which destroyed the nation and reduced its structures to ruins. Yet we now have the entire Old Testament.

The New Testament books underwent "cruel mockings and scourgings," as it were, in the centuries which followed. Yet we have the New Testament books. It is true that, in the intervening centuries, translators and copyists made a few changes (see *my King James Bible*

and the Modern Versions). The essential points of salvation may be found in all of them—even in the Roman Catholic Rheims-Douai.

There exists today more ancient manuscripts of the Bible than of any other writing of antiquity. **God has protected His Word, and He will continue to do so to the end. Why has He done this? Because it is His channel of communication with mankind. Contrary to popular belief, that channel is not through priests, rabbis, ministers, or church councils; it is through the Bible and Spirit of Prophecy!**

BEGINNINGS

It was a chilly day in December 1844. Approximately seven weeks had elapsed since the great disappointment of October 22, when a slightly older friend, Mrs. Elizabeth Haines, asked Ellen Harmon, a young girl of 17, to visit her.

Frail Ellen had a damaged heart, was severely weakened by tuberculosis, could only speak in a whisper, and found it difficult to breathe while lying down. She was frequently awakened from sleep by coughing and bleeding in her lungs.

Yet it was at this very time, when the feeble girl was nearing death, that she was called to be a prophet of God. The King of heaven truly uses the weakest of the weak to do His work!

Mrs. Haines lived across the causeway, in South Portland. While at her home, three other young women joined Ellen and Mrs. Haines for morning family worship on the second floor of the house.

While they were kneeling in prayer, Ellen was taken off in vision.

“While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a

vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the holy City."—*Early Writings*, 13.

About a year later, she recalled the event and the aftermath in these words:

"As God has shown me the travels of the Advent people to the holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. Our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen; for the things which are seen are temporal, but the things which are not seen are eternal.

"I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report (Num. 14:10). But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it."—*Early Writings*, pp. 13-14 (letter to Enoch Jacobs, editor of the *Day Star*).

At the time of the vision, and for several months thereafter, Ellen could not hold her hand steady enough to write the vision she had been shown. Ellen was young, ill, retiring, and unused to associating with many people. She felt that she could not accept the commission, and she pleaded with God to remove the burden from her.

"I shrank from it. I was young, and I thought they would not receive it from me."—*5 Manuscript Releases*, 96 (written to Joseph Bates, July 13, 1847).

But the call from God was insistent.

“About one week after this the Lord gave me another view, and showed me the trials I must pass through; that I must go and relate to others what He had revealed to me; that I should meet with great opposition, and suffer anguish of spirit. Said the angel, ‘The grace of God is sufficient for you; He will sustain you.’”—*2 Spiritual Gifts*, 35.

At this time, Ellen was in constant bodily suffering and tuberculosis ravaged her lungs; her family was without money, and it was midwinter in Maine.

For several days and far into the night, Ellen prayed that God would remove the burden from her and place it upon someone more capable.

But the words of the angel sounded constantly in her ears:

“Make known to others what I have revealed to you.”—*Early Writings*, 20.

Recalling the experience, she wrote:

“It seemed impossible for me to perform this work that was presented before me; to attempt it seemed certain failure. The trials attending it seemed more than I could endure. How could I, a child in years, go forth from place to place unfolding to the people the holy truths of God? My heart shrank in terror from the thought.”—*Life Sketches*, 69-70.

THE PROPHET'S PRIMARY WORK

Yet, with the help and protection of her heavenly Father, Ellen White was enabled to accomplish a great deal.

What is the most important work of a prophet of God? I will suggest that it is the written materials that the prophet produces. What has proven to be more important? the preaching of Matthew to his associates or his 28-chapter Gospel? Down through the centuries, what has helped mankind more? Daniel's talks

with Nebuchadnezzar or the book that he wrote?

God's messages to all mankind are contained in the holy Scriptures. **Those messages are of urgent importance—for they constitute a primary channel of communication between God and man! It is quite obvious that equally important to the writings of a prophet—is the protection God must give to the writings that prophet produces.**

But, let us take this a step further. There are two items of faith that we must exercise in regard to the Inspired Writings: (1) We must believe that they are God's messages to us. (2) We must believe that He has protected them.

If we believe the first but reject the second, the writings will be unread or not obeyed. Either type of rejection is an insult to God.

There are men among us today who want us to believe the first but reject the second.

Let us now examine how God has protected the Spirit of Prophecy writings:

HER EARLIER WRITINGS

We will now advance to the year, 1848, when a number of believers (including Ellen and her husband, James White) attended several Sabbath Conferences in the Northeast. In the sixth conference, held in November 1848, Ellen had a vision, instructing her that her husband must begin "to print a little paper." Articles by Ellen began appearing in those papers.

In July 1851, James published her first pamphlet of 64 pages, titled *A Sketch of the Christian Experience and Views of Ellen G. White*. Years later, it was included as Section One in *Early Writings*.

From 1852 to 1855, the Whites carried on their publishing work in a building in Rochester, New York. Then, in 1855, they moved to Battle Creek, Michigan.

The move was not difficult to make; for all they had was a handpress and a small amount of other printing equipment, together with a small stock of books and pamphlets. Soon afterward, in obedience to a vision, the group printed the first *Testimony for the Church*. It was 16 pages in length (now in *1 Testimonies*, 113-126).

With the passing of years, more and more publications by Ellen were printed. But they almost entirely consisted of printed editions of her testimonies or letters to individuals and groups. By 1864, ten of these small collections of *Testimonies* had been printed.

Spiritual Gifts, Vols. 1-4, were released in 1858, 1860, and the last two in 1864. That same year, another small book was printed: *Appeal to the Youth* (95 pages, 40 of which were written by Ellen).

Between 1865 and 1876, in addition to 27 thin *Testimonies*, two other small books were printed: *How to Live* (1865; about a third of which was written by Ellen) and *Spirit of Prophecy*, Vol. 1 (1870).

In 1877 and 1878, *Spirit of Prophecy*, Vols. 2 and 3 were issued; and, in 1880, *Life Sketches*. By 1882, *Testimonies*, Nos. 1-31, had been printed.

And that was about it. By 1878, Ellen had barely gotten started in her book-writing work. Indeed, aside from the collection of personal letters in 31 Testimonies, she had written almost no books. (The first four volumes of our present *Testimonies for the Church*, issued in 1885, contains *Testimonies 1 to 30*.)

How did God protect Ellen's writings from 1848 to 1878? He primarily did it through her husband, James White. As head of the entire publishing work, he proofed her work and oversaw the printing of her writings. However, due to the difficulties under which they worked and the limitations of the times, some typographical errors had crept in; just as, down

through the centuries, some crept into the Bible manuscripts.

NEARING A TRANSITION

The years 1878 to 1884 were extremely important in the history of Ellen White's published writings. This is due to the fact that a transition, which Ellen was not at first aware, was about to take place. In 1881, James would die and she, at last, would begin writing and publishing at a much faster pace.

Ellen White's literary output during her lifetime would eventually total approximately 25 million words or 10,000 printed pages. This would include letters, diaries, periodical articles, and books. **Yet, significantly, the great majority of it was produced after 1881.**

There are among us, today, those who tell us we should use hardly any of her writings produced after 1878; for they are "uninspired" or have been "corrupted." If we would obey that dictum, it would be necessary for us to toss the great majority of her articles and books in the garbage can. Yet the individuals who make this charge seem only able to vaguely hint at evidence supporting their claim. What is the truth of the matter?

We are going to learn that the God of heaven carefully protected these sacred writings—not only in earlier years, but all through the years which followed! Here is how He did it:

"Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement

before our youth in the college.

“When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired.

The testimonies have been treated in the same way; but God is not in this.”—*1 Selected Messages*, 23; *Letter 22, 1889*. [The article, “Differences in Degrees,” was in the January 15, 1884, issue of the *Review*.]

On New Year’s Day, 1878, Miss Marian Davis joined the Whites to assist them in their work; at the time, the Whites were in Texas. Marian had an unusual ability for proofreading, plus a remarkable memory. Over a period of time, Marian gained the ability to locate everything Ellen had earlier written on a given subject. **She also followed the progress of Ellen’s writings, from proofreading, all the way through to final publication. If any problems developed, she immediately reported back to Ellen.**

In addition, as she had for years, Ellen herself checked over everything that was done with her writings. After she wrote a manuscript in longhand, before it could be sent to the person for whom it was intended or to the publishing house, a copy had to be made by hand (there were no typewriters or xerox machines back then). Ellen would check the copied manuscript. She would also personally check the galley proofs, sent her by the publishing house, prior to printing. **But, from 1878 onward, Ellen had the help of Marian in her work. This had an effect of doubling the safeguard.** And it came at a time when James was beginning to be rather feeble in health.

“Marian is just what we need. She is splendid help.”—A.L. White, *The Lonely Years*, 104 (Letter 4, 1879).

This close working relationship continued for the next 25 years, until Marian’s death in 1904. She had journeyed from Elmshaven, in the Napa Valley of northern California, down to Oakland in order to check on the final printing proofs of one of Ellen’s books (*Ministry of Healing*) which needed to be published by Pacific Press. (Pacific Press did not move to Mountain View, 38 miles south of San Francisco, until 1904.) She caught cold one evening, which went into pneumonia. **To the very end, Marian was helping to guard the trustworthiness of the manuscripts.**

When you stop to think about it, it is prior to publication that problems can occur. As soon as a book is printed, everybody can obtain a copy and the message is in many hands. The task of Ellen and Marian was to make sure the message was printed properly.

At this point, someone will say that perhaps Marian was not honest or that this or that was a problem. I can assure you that there is a God in heaven, and He still exists! And He cares for His written Word! From time to time, down through the years, a faulty helper did connect with Ellen. But each time God gave her clear warning, and she discharged the helper.

Do you imagine that Ellen White would, in vision, be given warnings about distant problems in the work, sometimes halfway around the world,—and yet God would not warn her when someone was tampering with her manuscripts?

Such a possibility would mean that God does not care about His Written Word. And we know that is

not so.

To doubt God's Word is to doubt God Himself. To doubt God's care for His Word is also to doubt Him. It is an insult to His care. He cares not only for people, but for His Inspired Writings.

JAMES UNWILLING TO RETIRE

By 1879, Ellen's husband, James, knew he needed to retire. Yet he hesitated to do so; for he had accustomed himself to being a workhorse and hardly knew how to stop.

By that year, James, worn out from overwork, was becoming increasingly irritable with fellow workers in the Review office and at the General Conference. Both Dr. John Harvey Kellogg, head of (what later become known as) the Battle Creek Sanitarium, and Uriah Smith, second to James in the Review editorial office, were upset with James. Deep mutual resentments had developed.

But Ellen was not involved in those arguments; and the church, as a whole, deeply valued her writings. We see clear evidence of the fact throughout these, and later, years.

Hence, on November 20, 1879, the 18th Annual General Conference Session enacted a resolution calling on Ellen and James to visit every conference yearly (of course, this was not physically possible); and, a few days later on November 25, they appointed a committee to consider ways to more extensively circulate the writings of Ellen.

It is quite obvious that the majority of our leaders at the time were not opposed to the Spirit of Prophecy writings. Here is the resolution:

"Whereas, Our past experience has fully proved that our prosperity as a people is always in proportion to the degree of confidence we cherish in

the work of the Spirit of Prophecy in our midst; and . . .

“Whereas, We have found that the most effectual way to meet and disarm this opposition is either to secure the personal labors of the one through whom we believe that the Lord has spoken, or to freely circulate her writings, and

“Whereas, Great light has shone upon us through this channel, which not only our own people greatly need, but which would be a blessing to the world, remove prejudice, and break the force of the bitter attacks of the enemies of the truth, therefore

“Resolved, That we urge upon our ministers and tract societies the importance of making earnest efforts to extend the circulation of the volumes of the Spirit of Prophecy and the *Testimonies for the Church* among our own people, till these shall be in every family of believers.

“Resolved, That we recommend the [SDA] Publishing Association to issue in attractive form such of her writings as would be of general interest to the reading public who are not of our faith, to be placed in public libraries, reading rooms, on shipboard, et cetera, by canvassers and Tract and Missionary Society workers where they, as well as our other standard works, may be accessible to the people.”—*General Conference Session, Resolution dated November 25, 1879.*

Yet, as generous as this encouragement seemed, a change was going to occur at the Review office within a few years. Neither Ellen White nor her associates, nor the leaders in the General Conference and Review office recognized all that was about to happen. But God, who knows the future, would carefully guide in years ahead.

A ministerial institute was held at about the same time as the above-mentioned General Conference Session. Beginning in mid-November, it continued until December 3.

While it was in progress, Ellen was taken off in vision and given warnings and guidance which provided the basis for more than 70 pages of counsel. Coming as it did during the meetings, it formed the basis for several talks she presented to the ministers and institutional workers.

Those messages led to a general work of reformation and revival among the workers, and they enacted the following resolution at the last meeting on December 11:

“Whereas, God has again most mercifully and graciously spoken to us as ministers, in words of admonition and reproof through the gift of the Spirit of Prophecy; and

“Whereas, These instructions are just and timely, and of the utmost importance in their relation to our future labors and usefulness; therefore

“Resolved, That we hereby express our sincere and devout thanksgiving to God that He has not left us in our blindness, as He might justly have done, but has given us another opportunity to overcome, by faithfully pointing out our sins and errors, and teaching us how we may please God and become useful in His cause.

“Resolved, That while it is right and proper that we express our thankfulness to God and His servants in this manner, yet the best manner of expressing our gratitude is to faithfully heed the testimony that has been borne to us; and we hereby pledge ourselves to make a most earnest effort to reform on those points wherein we have been shown to be

deficient, and to be obedient to the will of God thus graciously made known to us.”—*Ministerial Institute Resolution, December 11, 1879.*

The Annual Session of the Tract and Missionary Society also met on November 11; and, upon hearing the thrilling vision of the Judgment presented to Ellen on October 23 (see *4 Testimonies, 384*), they wanted our people everywhere to have a copy of it. On December 18, the following notice appeared on the back page of the *Review*:

“*Testimony for the Church No. 29* will contain about two hundred pages of the most important matter for our people at this time, including the recent wonderful description of the Judgment.”

That special edition was printed during the first week in January 1880.

That same month, the 200-page *Testimony No. 29* came from the *Review* presses. You will find it in *4 Testimonies, 384-522*. Many important principles and reproofs were presented, yet the *Review* faithfully printed it.

Ellen then headed west on a trip to Oakland, California, while James pushed ahead on the publication of the book, *Life Sketches*, and the republication of some of Ellen’s earliest pamphlets and books. **The recently ended General Conference Session had been anxious that these Spirit of Prophecy writings be published.**

As the time for the 1880 General Conference Session neared, James White felt exhausted and decided to quit all his offices except headship of the *Review*. Ellen, still in California, wrote to their children:

“Father has already sent in his resignation of every office except his connection with the publish-

ing work.”—*Letter 42, 1880.*

Ellen returned to Battle Creek and the Session opened on October 6. As president of the General Conference, James chaired it. On the 11th, the nominating committee presented the following names: George I. Butler as president, Uriah Smith as secretary, Mrs. M.J. Chapman as treasurer. And on the General Conference Committee was G.I. Butler, Steven N. Haskell, and H.W. Kellogg. The vote was unanimous. **James only retained the position of head of the Publishing Association.**

James and Ellen decided to spend the winter and following summer in the preparation of books. As usual, her articles were regularly printed in the *Review*. That same year, *Life Sketches* was printed.

Ellen urged James to totally retire from the work at Battle Creek, so they could move west and spend their time writing in quietude. So much needed to be written.

James came close to agreeing to this; but he felt that, if he left the publishing house, those who would take it over were not properly qualified for the task. He stated in this decision:

“Where are the men to do this work? Where are those who will have an unselfish interest in our institutions, and who will stand for the right, unaffected by any influence with which they may come in contact?”

“My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children, and I cannot separate my interest from them. These institutions are the Lord’s instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the

world's standard, his object is gained.

“It is my greatest anxiety to have the right men in the right place. If those who stand in responsible positions are weak in moral power, and vacillating in principle, inclined to lead toward the world, there are enough who will be led. **Evil influences must not prevail. I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence.**”—*In Memoriam*, p. 45.

James knew what was going to happen within a few years after he left the publishing work. Yet, because of the burdens and responsibilities that she bore while there, Ellen could not really tackle the bookwork as long as James remained in Michigan.

So James decided to remain in Battle Creek as head of the publishing work—even though, amid the ongoing confusion of activities there and the various personality conflicts, it would be impossible for Ellen to begin the bookwork.

Remember that the year was now 1881; and, so far, Ellen had not produced one major book! God knew that a change must be made.

On Sabbath, July 30, James and Ellen walked in the grove together and a strange foreboding came over James. Three times, he asked that they might stop and pray together. Each time he prayed fervently that he might be right with every man.

On Monday, he had a severe chill and became ill. The following Sabbath, August 6, James White died. On August 22, Ellen left for Colorado where she expected to rest for a few weeks. She questioned whether she should return to Battle Creek or go to California. **The Lord impressed her that it was time to permanently move to California, so she could begin the**

bookwork. This was to lead to the turning point in her writing career. Prior to this time, she had written very little, other than personal letters to people. Only a few small books had been printed.

THE BRETHREN MAKE A DISCOVERY

In Boulder, Colorado, on the weekend of September 24 and 25, Ellen wrote a 13-page testimony to be read at the Michigan camp meeting, which would be attended by all the church leaders.

In this letter, she gave warning that Battle Creek College would fail if it did not fulfill God's plan for it.

"Much that has no part in Christ is allowed a place among us. Unconsecrated ministers, professors, and teachers assist Satan to plant his banner in our very strongholds.

"The design of our college has been stated again and again, yet many are so blinded by the god of this world that its real object is not understood . . . Some of the teachers have been scattering from Christ instead of gathering with Him. By their own example they lead those under their charge to adopt the customs and habits of worldlings. They link the hands of the students with fashionable, amusement-loving unbelievers, and carry them an advance step toward the world and away from Christ."—*5 Testimonies*, 12.

She also said that her testimonies would be just as pointed in the future as in the past.

"Let none entertain the thought that I regret or take back any plain testimony I have borne to individuals or to the people. If I have erred anywhere, it is in not rebuking sin more decidedly and firmly. Some of the brethren have taken the responsibility of criticizing my work and proposing an easier way to correct wrongs. To these persons I would say: I

take God's way and not yours. What I have said or written in testimony or reproof has not been too plainly expressed. God has given me my work, and I must meet it at the Judgment . . .

"Within a few weeks past, standing face to face with death, I have had a near look into eternity. If the Lord is pleased to raise me from my present state of feebleness, I hope, in the grace and strength that comes from above, to speak with fidelity the words which He gives me to speak. All through my life it has been terribly hard for me to hurt the feelings of any, or disturb their self-deception, as I deliver the testimonies given me of God. It is contrary to my nature. It costs me great pain and many sleepless nights . . . I will walk in humility before God, doing my work for time and for eternity."—5 *Testimonies*, 19-20.

You can read the entire testimony for yourself (5 *Testimonies*, 9-21). **Ellen White had not changed! Some of the leading brethren made a discovery. All this time, they had imagined that her pointed testimonies were prompted by James. But now that he was gone,—the pointed testimonies were even stronger than before! The terrible truth was before them: Ellen was writing her own testimonies!**

A year later George I. Butler, chairman of the board of Battle Creek College, announced in the *Review* that the school was being closed.

"When the matter of opening the college the present year came before the board for consideration, we were thrown into great perplexity. We could see little ground of hope for such a school as the Lord had shown we ought to have, while the present state of things existed."—*Review*, September 12, 1882.

Once again, Ellen's statements were found to be

correct. The college had collapsed under its own weight of frivolity and worldliness.

THE TURNING POINT IN HER WORK

After staying temporarily in Oakland, in February 1882 Ellen moved to a home on the outskirts of the small town of Healdsburg, California. If you have ever been there (as the present author has), you know it to be a very quiet place.

In late August, Ellen became chilled and entered a period of extended sickness from which it appeared she would never recover. Although at death's door, she said she wanted to be taken to the early October camp meeting in Healdsburg. A sofa was arranged on the broad speaker's platform and she was carried into the big tent and placed upon it. The tent was jammed with people.

After J.H. Waggoner, editor of the *Signs*, finished his talk, Ellen whispered hoarsely to her son, William C. White, and to Mrs. Ings, who were seated near her, to help her to the speaker's stand.

For five minutes she stood there, ghastly white and trembling slightly, clinging to the pulpit, unable to say a word. The immense audience said not a word. It was expected that she would crumple to the floor at any moment.

"For five minutes I stood there, trying to speak, and thinking that it was the last speech I should ever make—my farewell message.

"All at once I felt a power come upon me, like a shock of electricity. It passed through my body and up to my head. The people said that they plainly saw the blood mounting to my lips, my ears, my cheeks, my forehead."—*Letter 82, 1906.*

God permitted this miracle to happen, to confirm to everyone that this was His messenger!

Everyone was stunned speechless as they watched the astounding change that came over her. Mr. Montrose, a businessman from the town, stood to his feet and exclaimed, "We are seeing a miracle performed before our eyes; Mrs. White is healed!"

Her voice strengthened, her sentences came clear and full, and she bore a testimony such as the audience had never before heard.

"Her voice and appearance changed, and she spoke for some time with clearness and energy. She then invited those who wished to make a start in the service of God, and those who were far back-slidden, to come forward, and a goodly number answered to the call."—*E.J. Waggoner, Signs, October 26, 1882.*

In the providence of God, Uriah Smith was present; and he was convicted anew that Ellen was a protected prophet of God.

"She was able to attend meetings . . . as usual, and spoke six times with her ordinary strength of voice and clearness of thought."—*Uriah Smith, Review, October 31, 1882.*

This was a turning point in Ellen's health; and, for a number of years thereafter, she worked intensely at speaking appointments and a busy writing program. In the early summer of 1882, Ellen began the bookwork in earnest.

Ellen had an added incentive to begin the bookwork. Immediately after that remarkable healing occurred, God gave her special counsel—that she was to henceforth devote herself vigorously to the bookwork; and that God Himself would provide her with faithful helpers who would correct spelling and grammar mistakes, faithfully prepare duplicate copies, and prepare manuscripts for publication.

“About a year after the death of my husband, I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speaker’s platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom.

“After this experience, light was given me that the Lord had raised me up to bear testimony for Him in many countries, and that **He would give me grace and strength for the work.** It was also shown me that **my son, W.C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would not be led away,** because he would recognize the leadings and guidance of the Holy Spirit.

“The assurance was given me: **You are not alone in the work the Lord has chosen you to do.** You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He is leading you. God will give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you . .

“ **The Lord will be your instructor. You will**

meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but **follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work.** He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.'

"This word was given me in 1882, and since that time I have been assured that the grace of wisdom was given to him. More recently, in a time of perplexity, the Lord said: **'I have given you My servant, W.C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely.'**

"The Lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in printed form. Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands . . .

"The work is constantly moving forward. We are making earnest efforts to place my writings before the people. We hope that several new books will go to press shortly. If I am incapacitated for labor, my faithful workers are prepared to carry forward the work.

"Abundant light has been given to our people in these last days. **Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last.** My writ-

ings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.”—*1 Selected Messages*, 54-55.

As the above quotation clearly shows, the Lord does not leave His work to halfway measures. He not only cares for His faithful children, He cares for His Written Word also. He provided Ellen with faithful helpers.

Very likely, God gave similar counsel to Jeremiah, instructing him to use Baruch as his literary assistant. Jeremiah had been speaking publicly in Jerusalem for years. But it was at the time of the event recorded in Jeremiah 36:1-4, during the fourth year of Jehoiakim's reign, that Jeremiah called Baruch, a scribe, to begin writing out those messages. Baruch is also mentioned in Jeremiah 45:1-5, during the fourth year of Jehoiakim's reign. Baruch later helped Jeremiah during the reign of Zedekiah (recorded in chapter 32:12-13). He remained with Jeremiah as a helper thereafter, remaining close to him even after the captivity. He went with him to Egypt, where Jeremiah wrote yet more material (chapter 43:3-7). Baruch is called “Jeremiah's secretary” (*Prophets and Kings*, 469).

“It was about this time that the Lord commanded Jeremiah to commit to writing the messages He desired to bear to those for whose salvation His heart of pity was continually yearning. ‘Take thee a roll of a book,’ the Lord bade His servant, ‘and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day. It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquities.’”

uity and their sin.’ Jeremiah 36:2-3.

“In obedience to this command, Jeremiah called to his aid a faithful friend, Baruch the scribe, and dictated ‘all the words of the Lord, which He had spoken unto him.’ Verse 4. These were carefully written out on a roll of parchment and constituted a solemn reproof for sin, a warning of the sure result of continual apostasy, and an earnest appeal for the renunciation of all evil.”—*Prophets and Kings*, 432-433.

TESTIMONY 31 AND EARLY WRITINGS

Some of Ellen’s most dynamic and hard-hitting testimonies were sent to the Review for publication as a small *Testimony* book. **Severe rebukes were in the letters it contained. Yet the brethren printed it.** This was *Testimony 31*. Read it for yourself; it is powerful (now in *5 Testimonies 9-248*).

It is charged that a name was omitted from one of the testimonies, and that the title of one testimony was later changed from “*Testimonies Rejected*” to “*Testimonies Slighted*.” But two facts should be kept in mind:

First, Ellen generally did not write the titles for the testimonies she sent out. That was generally done at the press. So the press changed the title it had earlier assigned to that printed letter.

Second, “slighted” and “rejected” mean essentially the same thing. If I give you a message and you slight it, you have ignored and rejected it. That is what the word, “slight,” means.

“Slight, *verb*, 1. To treat with disrespect or indifference or with a marked lack of consideration. 2. To treat as unimportant.”—*Macmillan Dictionary*.

If they had wanted to change the meaning, they would have titled it, “*Another Testimony*,” “*An Interesting Testimony*,” or something similar.

Our current edition of *Early Writings* was also printed in 1882. Church leaders, in attendance at the 1879 General Conference Session, had requested that the book be printed.

This new *Early Writings* was a reprint of James White's earlier printing of three publications: *Experience and Views; Supplement; and Spiritual Gifts, Vol. 1*. Several copies of those earlier booklets had been made; and copies were scarce. When James had earlier reprinted *Experience and Views*, several sentences had been inadvertently omitted. The Review, in 1882, did not realize this and reprinted James' earlier edition.

WILLIAM C. WHITE AS HER HELPER

The Lord communicated continually with Ellen; and, in making the changeover in her writing work after James' death, He told her two things:

(1) She could trust her son, William C. White (W.C. White). She would be able to give him assignments which he could capably handle. He would be entirely trustworthy, and would be a good counselor and helper.

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my

husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.

"But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.

"While we were in Australia the Lord instructed me that W.C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. The promise had been given, 'I will put My Spirit upon him, and give him wisdom.' Since my return to America I have several times received instruction that the Lord has given me W.C. White to be my helper, and that in this work the Lord will give him of His Spirit."—*1 Selected Messages*, 50.

NEED TO REPRINT THE TESTIMONIES

(2) The Lord also revealed to Ellen that she should get all her earlier testimonies reprinted in larger volumes; and, before publication, they should be carefully checked for typographical errors. This work should be entrusted to Marian Davis, William, and his wife Mary.

By this date, 31 Testimony pamphlets had been published, each totaling 16 to 240 pages. In the latter part of 1881, the three helpers set to work reading through that material and correcting it.

The critics charge that it was terrible that they did this. Yet if they had done anything wrong, God would immediately have told Ellen.

This whole business of doubting the veracity of the Spirit of Prophecy books is based on an underlying contempt for God's protecting care of His Word.

The false assumption is that God would surely tell Ellen about something being done wrong across the ocean, but He would not tell her about something others were doing wrong to her writings! That charge is an insult to God! Indeed, not only did He warn her when needed, but she had the gumption to demand that certain church leaders be removed—and it was done!

When corrections were made on part of the *Testimonies*, one of the three helpers would go down to the Pacific Press, in Oakland, and oversee the setting of it in type, checking of the galley proofs, and the preparation of printing plates. (It is for this reason that Pacific Press now prints most of her books; Ellen was living in California, at that time, and had her helpers see each book through to printing.)

“In late 1881 Marian Davis and Willie and Mary White began giving attention to what might be needed in the way of revising the wording, correcting imperfect grammar, or making clear the meaning intended by Ellen White. As the work was done, type was set and printing plates were made.”—*A.L. White, 3 E.G. White Biography, 217.*

Ellen’s helpers were extremely careful not to make a mistake. By May 1883, Mary was carefully preparing an index to Volume 1 of *Testimonies for the Church*.

The critics will tell you not to use the indexes at the back of Ellen’s books, because they are not inspired!

Earlier, at James’ request, the 1878 General Conference Session had voted that the *Testimonies* should be reprinted in larger volumes. Likewise, now in November 1883, while he and Ellen were attending that year’s session, William White asked the leaders to issue a resolution which would clearly explain to the believers what Ellen and her helpers had been

doing for two years (since the fall of 1881).

“When W.C. White and his mother went to the General Conference session in Battle Creek in November 1883, he took with him a report of the work in preparing the *Testimonies* for publication in convenient permanent form. He called for a resolution of explanation and General Conference support.”—*A.L. White, 3 E.G. White Biography, 218.*

The action taken was done in approval of what Ellen and her three helpers were already doing, and would continue to do until completion. It has been charged that the men appointed to a special committee changed the *Testimonies*. That is not true. Ellen’s own helpers (Marian Davis and William and Mary White) made all the corrections under her direction, in California, and checked the galley proofs prior to printing. Most of the men on that committee were at Battle Creek, busy with other activities. It was just a figurehead committee. The five members of that committee were: W.C. White, S.N. Haskell, J.H. Waggoner, Uriah Smith, and G.I. Butler. **Three of the five committee members (W.C. White, Haskell, and Waggoner) were solid defenders of the Spirit of Prophecy.** Smith and Butler, in later years (especially as a result of the Minneapolis crisis), become more tepid.

Here is the official resolution, made by the 1883 Session, at W.C. White’s request:

“*Whereas*, Some of the bound volumes of the *Testimonies for the Church* are out of print, so that full sets cannot be obtained at the office; and,

“*Whereas*, There is a constant and urgent call for the reprinting of these volumes; therefore,

“*Resolved*, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

“Whereas, Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and,

“Whereas, We believe the light given by God to His servants is by the enlightenment of the mind, thus imparting the thoughts, and not (except in rare cases) the very words in which the ideas should be expressed; therefore,

“Resolved, That in the republication of these volumes such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought; and further,

“Resolved, That this body appoint a committee of five to take charge of the republication of these volumes according to the above preambles and resolutions.”—3 *Selected Messages*, 96.

It is charged that the above resolution entitled men to change all Ellen White’s future books. That is not true; the resolution only lists the first four volumes of the *Testimonies*.

It is charged that the resolution entitled men in Battle Creek to make those changes. That is not true either. We have seen that the changes were all made in California, at Ellen White’s home (at that time in Healdsburg). One of the workers would then take them to the press and oversee the proper typesetting of the new larger-volume editions of the *Testimonies*.

It is charged that none of those changes should have been made because God dictates the words and they cannot afterward be changed. That is not true ei-

ther.

Two errors are inherent here:

THE ERROR OF WORD INSPIRATION

(1) The error of word inspiration:

Ellen White has carefully explained the truth of this matter. The holy Scriptures—both the Bible and Spirit of Prophecy—were given by thought inspiration, not word inspiration. **God guides the thoughts and concepts of the prophet, who then selects the actual words to be written down. None of God's creatures are puppets.** Look about you at all of God's creatures. We are all given free will. A classic example of this is to be found in comparing the four Gospels. Each writer saw the situation a little differently.

“The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.”—*1 Selected Messages, 20.*

“The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. The writers of the Bible were God's penmen, not His pen. Look at the different writers.

“It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words

receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God.”—*1 Selected Messages, 21 (Manuscript 24, 1886)*.

“There is variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole.

“In our Bible, we might ask, Why need Matthew, Mark, Luke, and John in the Gospels, why need the Acts of the Apostles, and the variety of writers in the Epistles, go over the same thing?

“The Lord gave His Word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty . . .

“The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue.

“Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold.”—*1 Selected Messages, 21-22.*

There is poor grammar in portions of her earliest writings. **If they were dictated by God, would He have dictated them in poor grammar?**

See *Great Controversy, pp. vi-viii*, for more on thought inspiration. **If Scripture is only word inspired, then no translation of an inspired book is of any value! That would render all our copies of the Bible useless!**

It is an intriguing fact that word inspiration is the basis of the Muslim Koran. The story, devised by Satan, goes that God dictated each word to Mohammed, who wrote each word as spoken, even though he could not read or write. We would expect coercion and force from the devil. God does not operate that way.

THE ONCE-ONLY ERROR

(2) The error that God only writes once on a given subject:

Vern Bates, a leading Ellen White skeptic at this time, claims that once a prophet writes on a topic, anything he may later write on that topic will not be inspired. Therefore, Ellen’s later writings on a given subject are worthless. **This theory involves two errors: first, the error mentioned above, that of word inspiration—the idea that God directly dictates each word and it cannot later be altered.** (The truth is thought inspiration; God guides the thoughts and the prophet provides the phrasing.) **Bates’ second error is that God only writes once on a given event or topic.**

But we are told, in *Desire of Ages*, that **Christ later repeated His earlier lessons to His disciples.** We know

that Paul told his conversion story several times, and **Luke wrote it several times in the book of Acts.** Yet, according to Bates' theory, only the first narration was inspired.

According to Bates, Ellen wrote a smidgen about the great controversy story in 1858; therefore the 1884, 1888, and 1911 editions are uninspired and not worth reading. **I would not wish to be Vern Bates in the Judgment.** He has turned so many believers against her later books.

Not only is there an immense amount of duplication in the four Gospels, there is a massive amount in 1-2 Samuel, 1-2 Kings, and 1-2 Chronicles! According to Bates' theory, a lot of that must be discarded.

GREAT CONTROVERSY

By the fall of 1882, Ellen was deeply involved in her work on *Spirit of Prophecy, Vol. 4*, which is our 1884 *Great Controversy*. **It is of highest significance that this, the great controversy story, was her first major book.**

The complete story of the writing of *Great Controversy* spans several decades, and is told in great detail in my 504-page *Editions of Great Controversy* (\$8.00 + \$3.00), the most complete analysis of the book in all its editions ever published.

Here is a brief (very brief) overview of part of that story:

Ellen had received a small portion of the great controversy vision in 1848. Ten years later, at Lovett's Grove, Michigan, she received the more complete vision. Immediately afterward, as she was headed home to Battle Creek, she was struck with paralysis on part of her body. It was later revealed to her that Satan wanted to kill her,

so *Great Controversy* could not be written.

Why did the Lord permit Satan to attack her? Obviously, so we would all realize the importance of *Great Controversy*! However, Satan afterward resorted to other means in order to keep her from writing out the full story. Years passed and troubles piled on top of troubles for poor Ellen.

But, after James' death and her departure from Battle Creek, she was finally able to complete the first edition of the book. It was *Spirit of Prophecy, Vol. 4*. We refer to it as the 1884 *Great Controversy*. This is the first real edition of that book, the fruition of her 1858 vision.

The 1858 book (*Spiritual Gifts, Vol. 1*) was little more than a brief story of the Old and New Testaments; it was not a *Great Controversy*. Yet Vern Bates claims that the 1858 book is the only genuine *Great Controversy*, and we should discard the later ones! May God have mercy on his soul, for the many folk he has misled into rejecting that book and a great majority of her other writings.

Bates claims that only certain Spirit of Prophecy books are inspired (primarily those written before 1878) while the rest are almost useless. What does the prophet of the Lord say about this?

“Those who think to make the supposed difficulties of Scripture plain, in measuring by their finite rule that which is inspired and that which is not inspired, had better cover their faces, as Elijah when the still small voice spoke to him; for they are in the presence of God and holy angels, who for ages have communicated to men light and knowledge, telling them what to do and what not to do, unfolding before them scenes of thrilling interest, waymark by waymark in symbols and signs and illustrations.

“And He [God] has not, while presenting the perils clustering about the last days, qualified any finite man to unravel hidden mysteries or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not. When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.”—*1 Selected Messages*, 17.

“When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.”—*1 Selected Messages*, 23 (*Letter 22*, 1889).

As mentioned earlier, *Spirit of Prophecy*, Vol. 4 (our 1884 *Great Controversy*), was Ellen’s first major book. **Aside from her many personal letters (collected in the Testimonies), prior to 1884, she had not written much else.** Ellen planned to next work on the other books in, what would eventually be called, the *Conflict Series*. But, **during the 1880s, the Lord instructed her that she must enlarge that initial book! The great controversy story was so important, it needed to be said again in an even larger book.** With this in mind, from 1885 to 1887, Ellen toured through Europe, encouraging our believers there, counseling the brethren, and visiting key Waldensian and German and Swiss Reformation locations.

But something else also happened during the decade of the 1880s. Some of the leaders in Battle Creek had previously been very antagonist toward James

White. They did not like his strong-minded attitude, and they suspicioned that Ellen's vigorously written rebukes were really dictated by James. They thought he told her what to write and, as an obedient wife, she did so.

But, after James' death in 1881, those leaders made the shocking discovery that Ellen's letters were just as unflinching as before. The terrible truth began to dawn: that Ellen White was the author of her writings, not James!

Satan was at work, as usual, on Planet Earth. He could not stop Ellen and he could not corrupt her writings; for, if any of her helpers acted out of line, God immediately told her.

But Satan could try to stop publication of her books at the Review. And that is what he set out to do next. **When the revised second edition of *Great Controversy* was completed and Ellen White sent it to the Review, they refused to print it.** Their first excuse was that they had other books which needed attention; and they did not want to print *Great Controversy* until the canvassers in the field had an opportunity to first sell the newly released *Bible Readings* for a time. Ellen vigorously objected.

Then they complained that the many authors of *Bible Readings* had agreed to not receive any royalties, and Ellen should also relinquish them. To this, she strongly objected. Doing so would eliminate her ability to carry on her work separate from church financing and control.

After a year of their stalling, she mailed them *Patriarchs and Prophets*, which had just been completed. But now they whined because, in their opinion, it would sell better if they printed and sold *Patriarchs and Prophets* before printing the newly enlarged *Great Controversy*.

This battle continued for two full years, from late 1987 through late 1990.

Amazingly, a similar stalling tactic was used at Pacific Press.

“When the *Great Controversy* should have been circulated everywhere, it was lying dead in the Review and Herald Office and the Pacific Press.”—*Manuscript Releases, No. 21, 75 (Letter 35, 1899)*.

As if that were not enough, when *Great Controversy* was finally printed—the Review refused, for a couple years, to publicize the book and tell the public they had it in stock!

Satan was in an utter frenzy to keep *Great Controversy* from the people! Remember that fact. He was using half-converted men as his agents, to get rid of the most important book in modern history. (How must he appreciate such men as Vern Bates who, today, says the 1884, 1888, and 1911 editions of that book should be tossed out!)

It is common knowledge that the 1884 edition of *Great Controversy* was printed that year. But did you know that the “1888 edition” was not printed by the Review until 1890? We speak of it as the “1888 edition” because that is the common designation for it. But the men in charge of the Review did not print it until two full years later. Pacific Press did not print it until 1899.

Yet even that crisis tells us something very important: Those men who refused to do what was right—received prompt and repeated sharp replies by Ellen. She was not an ignorant and timid rabbit, as she is caricatured by her critics. Ellen did not compromise. She did not weaken or crawl in a hole. Ellen White vigorously defended her writings!

In the same manner, she took action each and every time one of her helpers started veering from

the straight line.

You can trust the Spirit of Prophecy writings. God's concern, to protect His Word, led Him to warn Ellen when things were not being done properly. Ellen's concern to do what was right caused her to **unflinchingly confront every crisis without hesitation.**

For a rather complete report on the 1888 *Great Controversy* crisis, read the **A.L. White exposé, *The Circulation of Great Controversy* [CE-30]. It is RE-PRINTED on page 211 of this book.** For a much larger account, read my **504-page *Editions of Great Controversy* (\$8.00 + \$3.00).** Both are filled with Spirit of Prophecy statements about the three editions.

It is an intriguing fact that Herman Hoehn claimed that Ellen only wrote the 1884 edition and that Uriah Smith wrote the 1888 edition. Yet it was Ellen who fought to get the 1888 published—while Smith did not want it printed! As mentioned earlier, after claiming that *Bible Readings* must be printed and distributed first, Smith then tried to stall still longer and say that *Patriarchs and Prophets* must be printed prior to the enlarged edition of *Great Controversy*. You will find an extensive collection of statements, by Ellen, about that crisis on page 211 of this present study.

What is the truth about the three editions of *Great Controversy*? (Turn to pp. 211-214 of this book for more information.)

The 1884 edition is excellent and fully inspired. It is shorter than the others; many people like to read shorter books. The cost is also less.

The 1888 edition is a completely new rewriting of the book, and more complete (an important point). She wrote it; so it is also fully inspired. But most of the added material is in the first historical half of the book (more on Huss and Wycliffe; more on the German, Swiss,

French, Scandinavian, and English Reformation. All very helpful material). Second, the last-days section is almost identical in both. Chapter 29 in the 1888 is better than the equivalent chapter in the 1884 because there is more emphasis on the fact that the great controversy between Christ and Satan is fought over the law of God; read the two chapters together and see for yourself. The 1884 edition was written for our own people; God instructed her to write the enlarged edition for the world. Therefore, she omitted Satan's three-page monologue from it. (You will find it in the back of our 1888 edition.)

The 1911 edition is identical to the 1888, with the exception of the quotations from historians. In order to add source references, in some instances different quotations had to be used when the original statements could not be found. The largest number of quotations were from Merle D' Aubigné's *History of the Reformation*; and, in the interim between 1888 and 1911, D' Aubigné had authorized a different English translation of his book than had been quoted in the 1888 edition. So every one of those quotations had to be changed. Other than that, the 1888 and 1911 editions are essentially identical. The 1911 revision was done by Ellen's faithful helpers, with her full approval. She afterward gave it her endorsement. Indeed, the publishing houses made her pay all the expenses of having the new edition prepared!

"Recently it was necessary for this book to be reset because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain; for whatever the cost may be, I regard the edition with great satisfaction."—3 *Selected Messages*, 123.

There are a number of Spirit of Prophecy quotations recommending each of those three editions of the book. All three editions are fully inspired of God.

You will find some of those quotations later in this book, at the end of the chapter titled, *The Story behind Great Controversy*.

STEPS TO CHRIST

In 1891, Ellen moved to Australia and set up house-keeping there with her helpers. Soon after, she began work on *Steps to Christ*. But she was so incensed at the delaying tactics on *Great Controversy*, that in 1892 she printed *Steps to Christ* through Fleming H. Revell Co., a non-Adventist publishing house.

That decision produced something of an earthquake at the offices of the Review! It was a terrific embarrassment to them. Ellen White was willing to print her books outside the denomination, if that is what it took to get them printed on time. From that time forward, the publishing brethren never again gave her any more stalling tactics. She had won that battle. From then on, her books were printed, without delay, on denominational presses. **The distribution of the Word of God was more important to Ellen than a denominational imprimatur on the books. And that is something worth thinking about too.**

DESIRE OF AGES

Desire of Ages was also written while she was in Australia. It is an interesting fact that Ellen was so crippled during part of that time that only her right hand functioned properly. **Her helpers would set her in a chair in her small country home, which she called *Sunnyside*, and she would spend the day writing pages for *Desire of Ages*.** —Yet her critics charge that Ellen was busily working before some kind of imaginary giant desk, stacked with other people's books, as she busily turned pages here and there and copied it all into *Desire of Ages*! **I am happy to tell you that a six-**

year study of *Desire of Ages*, done in the 1980s, established the fact that there is no essential copying anywhere in that book. (For much more on this, see my 84-page book, *Ellen White Did not Plagiarize*, \$5.00 + \$3.00.)

The book that the critics charge was “plagiarized” from other authors more than any others is *Great Controversy*. Yet, upon examination, we find that the so-called “plagiarisms” consist of her quotations from historians! When do quotations count as plagiarisms? I have quoted *1 Selected Messages* in this present study, yet no one would say that doing so is plagiarism.

In 1896 *Mount of Blessing* was printed. Four years later, in 1900, Ellen returned to the United States and made her home in Elmshaven. It was located in Pratt Valley, close to St. Helena, California. Her faithful assistants continued helping her. *Christ's Object Lessons* was printed in 1900 and *Education* in 1903.

Unfortunately, while on a trip to Oakland to see one of her books (*Ministry of Healing*; printed in 1905) through Pacific Press, Marian Davis caught cold and died several weeks later. Fortunately, Ellen White had other helpers who continued to assist her. The years passed and Ellen grew older. Eventually, on July 16, 1915, she passed to her rest.

AN INDEPENDENT MINISTRY

For several years before her death, Ellen was deeply concerned that the protection God had given her writings, during her lifetime, might continue after she was gone.

It is an intriguing fact that the plan God gave her for the later preservation of the books was essentially the same as that used during her lifetime. And what was that? an independent ministry conducted by Seventh-day Adventists! While she was alive,

she carried on her work separately from the church, in the sense that no congregation, conference, union, or other church entity had control over her work. **Only in that way could the production of her writings be safeguarded from undue influence by outside sources. In order to strengthen this safeguard, she arranged that her office expenses and the salaries of her workers would be paid from the royalties of her bookwork.**

(At one point, the brethren tried to get her to cancel her reception of royalties, as the authors of *Bible Readings* had agreed to; but she resolutely refused to yield. Not once in her life did Ellen ever compromise on any point!)

So we see that Ellen operated a self-supporting institution. It was not in subservience to church authority. As an added factor in this independence, she held no church office from which she could be fired.

Yet this is quite understandable when we recall that **this is exactly the way the Bible prophets carried on their work. Not one of them was submissive to any earthly organization. They wrote their inspired writings independent of church and civil leaders.**

THE E.G. WHITE ESTATE

The Lord guided Ellen to devise a special plan for the safeguarding of her bookwork, after her death, which was parallel to that which had been so successful while she was alive.

In her last will and testament, she provided for the appointment of five seasoned workers to form an independent committee: W.C. White, F.M. Wilcox, C.H. Jones, C.C. Crisler, and A.G. Daniells. They were to manage the work, with their expenses paid with royalties from her books. **When one of their number retired or died, the remaining members would appoint**

a new member. You can see that this is the best possible way to manage an organization! At no time could denominational leaders fire any of the members, transfer them to other positions, or vote its own men into their group.

The result is known as the Ellen G. White Estate. It continues to this day as an independent body, theoretically within the church structure. Church leaders do not have a majority control of their board.

It was for this reason that Ellen could die in peace, knowing that her books would be safeguarded in the future.

“I am to trace this testimony on paper, that should I fall asleep in Jesus, the witness to the truth might still be borne.”—*3 Selected Messages, 76 (Letter 116, 1905).*

“Abundant light has been given to our people in these last days. Whether or not my life is spared, **my writings will constantly speak, and their work will go forward as long as time shall last.** My writings are kept on file in the office; and, **even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.**”—*1 Selected Messages, 55 (Letter 371, 1907).*

“Physically, I have always been as a broken vessel; and yet, in my old age, **the Lord continues to move upon me by His Holy Spirit to write the most important books that have ever come before the churches and the world.** The Lord is evidencing what He can do through weak vessels. The life that He spares I will use to His glory. And, when He may see fit to let me rest, His messages shall be of even more vital force than when the frail instrumentality through whom they were delivered was living.”—*3 Selected Messages, 76-77 (Manuscript*

122, 1903).

GOD PROTECTS HIS WORD

As we overview all that we have learned in this study, it is with awe that we have beheld how God has protected His holy writings!

I would urge you to share copies of this book with friends who need their faith strengthened or who might be in danger of being misled by radicals claiming that Ellen White was little more than a dumb dog who feared to bark at the terrible things being done to her books.

ELLEN WHITE'S HELPERS

Here are additional quotations on Ellen White's use of helpers, the friends who made spelling and grammatical corrections and prepared her materials for publication. **Please remember that Ellen White only had three grades of education. God uses us where we are and helps us in our work. Ellen needed helpers, and the Lord provided them.** She, at first, had James as a helper. In later years, God sent her other helpers.

"This morning I take into candid consideration my writings. My husband is too feeble to help me prepare them for the printer, therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript."—3 *Selected Messages*, 90 (*Diary January 10, 1873*).

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. **Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out** by me, as I had

time and strength for the work. **Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition.** Then it was carefully copied for the persons addressed or for the printer.

“As the work grew, others assisted me in the preparation of matter for publication. **After my husband’s death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.**

“**But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.**”—1 *Selected Messages*, 50 (Letter 225, 1906).

“My copyists you have seen. **They do not change my language. It stands as I write it . . .** My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people.”—3 *Selected Messages*, 90 (Letter 61a, 1900).

“**I am still as active as ever.** I am not in the least decrepit. I am able to do much work, writing and speaking as I did years ago.

“**I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer.** So you can see that my time must be fully occupied. Besides writing, I am called upon to speak to the different churches and to attend important meetings. I could not do this work unless the Lord

helped me.”—3 *Selected Messages, 90-91* (Letter 133, 1902).

MARIAN DAVIS

Marian Davis, who untiringly helped Ellen from December 31, 1878, until her death in October 25, 1904, carried on a special work. She would locate everything Ellen had earlier written on a subject and prepare small notebooks with the material. Then Ellen would use that material in writing her later books. That is how PP, DA, MH, COL, AA, and PK were produced. Here are several statements about Marian’s work:

“Marian’s work is of a different order altogether. She is my bookmaker . . . How are my books made? Marian does not put in her claim for recognition.

“She does her work in this way: **She takes my articles which are published in the papers, and pastes them in blank books. She also has a copy of all the letters I write.** In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it.

“The books are not Marian’s productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and **her ability to arrange the matter is of great value to me.** It saves my poring over a mass of matter, which I have no time to do.

“So you understand that Marian is a most valuable help to me in bringing out my books.”—3 *Selected Messages, 91* (Letter 61a, 1900).

“I feel very thankful for the help of Sister Marian Davis in getting out my books. **She gathers materials from my diaries, from my letters, and from**

the articles published in the papers. I greatly prize her faithful service. She has been with me for twenty-five years, and has constantly been gaining increasing ability for **the work of classifying and grouping my writings.**”—3 *Selected Messages*, 93 (*Letter 9, 1903*).

While on a trip from Elmshaven to Oakland in September 1904, Marian became chilled one evening while helping see through to production the printing of a new Spirit of Prophecy book at Pacific Press. She died on October 25. You will meet her in heaven. **Instead of criticizing the Spirit of Prophecy writings, as some today are doing, Marian did her part to help circulate them. “She hath chosen the better part.” God will bless all who, like her, choose the better part.**

“Marian, my helper, faithful and true as the compass to the pole in her work, is dying . . .

“I am leaving tomorrow for Battle Creek. Yet my soul is drawn to the dying girl who has served me for the last twenty-five years. We have stood side by side in the work, and in perfect harmony in that work. And when **she would be gathering up the precious jots and tittles that had come in papers and books and present it to me,** ‘Now,’ she would say, ‘there is something wanted [needed]. I cannot supply it [from your earlier writings].’ I would look it over, and in one moment I could trace the line right out.

“We worked together, just worked together in perfect harmony all the time. She is dying. And it is devotion to the work. She takes the intensity of it as though it were a reality, and **we both have entered into it with an intensity to have every paragraph that shall stand in its right place,** and show its right work.”—3 *Selected Messages*, 93 (*Manuscript 95, 1904, dated September 24, 1904*).

“Marian had been with me about twenty-five years. **She was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter** placed in her hands, and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this work. She ever handled the matters placed in her hands as sacred. I shall miss her so much.”—3 *Selected Messages*, 91 (Manuscript 146, 1904).

TEARING OUT THE PAGES

When I was in college, I heard about the liberals in the religion departments of Harvard, Yale, the University of Chicago, and Princeton Theological Seminary, who were destroying their students.

Young men who wanted to dedicate their lives as ministers would enter the classes of those men. Although their parents had raised them to love God’s holy Word and trust everything they read in its pages, vultures picked their brains to pieces.

The young men were taught that the Bible could not be trusted. Oh, the liberal professors did not say it was all garbage, just some of it. “You see,” they would say, “after the initial authors wrote it, it was later changed, edited, and added to. So you really cannot be sure which passages were originally there.”

Upon learning that the Bible was no longer trustworthy, the young men should have immediately fled from the place—and left the school. But, instead, they lingered to hear serpents speak.

Their willingness to keep listening to emissaries of the devil was their undoing. The liberals formed them in their own image; and soon the young men, conceited to imagine that they knew advanced light which their parents did not know, began teaching the same false-

hoods.

Those so-called learned men in the universities of the world are using *higher criticism* to destroy souls. You surely do not want to attend the religion departments in those institutions!

“Higher criticism” is the teaching initiated by German atheist “theologians” in the nineteenth century, that the Bible writers did not write their own books!

But, then, gradually our own colleges and universities were infiltrated by graduates of those universities. And now our own young men are being taught similar errors. They are told that our historic teachings are unreliable and that the Spirit of Prophecy writings are not divinely inspired. Well, you do not want to attend those schools either, even though they are owned and subsidized by the tithes and offerings of our church members.

But Satan was not satisfied to stop there. He had his eye on the little flock who, so far, had resisted his devices. **The devil wanted to destroy the faithful who had stood true to our historic teachings, defended our virtuous standards, and deeply loved and obeyed both the Bible and the Spirit of Prophecy.**

What was the best way to undermine their faith, confuse their minds, and gradually separate them from God?

At last, he hit on the best technique of all: Satan decided to use the very same method which worked so well in the worldly colleges and universities under his control, the same teaching preached from week to week in the most sophisticated churches of the land. Satan would use *higher criticism* to destroy confidence in the Spirit of Prophecy—that part of God’s Word which Heaven had appointed as a guardian of the faith of the remnant in these last days. It would

be claimed that Ellen White did not write her own books either!

And it is succeeding. In group after group, tapes are being circulated, itinerate preachers are holding meetings, newsletters are being circulated, books are offered for sale. **The vicious falsehoods subtly attack Ellen White, her character, her writings, and God's very power to protect His Written Word!**

That is what makes the attacks so insidious. For when you buy the package of lies which says that men have changed the Spirit of Prophecy writings, you have bought with it a package which says that God is unreliable,—He does not safeguard His holy books.

The implication is that, if God has not protected the Spirit of Prophecy, which was written only within the past 150 years, then you can have no certainty that the Old and New Testaments are not as corrupt. The temptation is to not stop with rejecting part of it; throw it all out, and go on out and enjoy the world. You might as well; for **you have willingly permitted Satan's agents to whisper doubts in your mind about the very nature of divine Inspiration. The door to your mind has been opened to the tempter's devices.**

Rejecting part of what you have known to be Scripture, you have stripped yourself of the angelic wall of defense which was formerly about you. Subtle temptations to let down your standards and think and do things you formerly avoided will inevitably pull you down further.

Amid a raging ocean of worldliness, you once clung to the rock of God's Word and were safe. But, having abandoned part of it, your hold on the remainder has been weakened. Erelong, you are fighting the waves in your own strength and are gradually drawn toward the final whirlpool.

What was it that destroyed the young men at the universities? They were taught that much of God's Scriptures are unreliable and that they must learn to pick and choose those parts which are still safe.

This reasoning, of course, placed their brains—instead of God's Word—as the final authority. It may seem to be a subtle difference; yet it involved a bedrock decision: **If the wisdom that leads to salvation rests with me, then I can sit in judgment on all Scripture.**

Soon I start thinking I can sit in judgment on the very nature and existence of the Godhead! Nothing becomes sacred to me. **Because I am my own authority, I am now a law unto myself. I have become my own god.**

Get it settled in your mind: You dare not question certain things. You dare not question the Bible. You dare not question the Spirit of Prophecy. You dare not question whether obedience to God's law is necessary.

For, I assure you, when you soon stand before the Judgment, you will not question that. It is coming. **What will be your life record? Will you, in that day, have to admit that you spent your time voicing the words of demons—that the Spirit of Prophecy could not be trusted? It is a serious matter. You have only one life to live.** You had better pass through it with your hand in God's hand (which is done through implicit confidence in Christ and obedience through faith to His Word) rather than clinging to the hand of some vagabond inventor of lies.

UNUSUAL STATEMENTS IN THE SPIRIT OF PROPHECY

One of the most remarkable things about the writings of Ellen White is that everything agrees and dovetails so well! A person has to read for years in order to

find oddities that appear to disagree with other passages.

In comparison, it is not difficult to find anomalies in the Bible which do not agree with other passages. Quite a few could quickly be mentioned. Yet we accept the Bible as fully inspired of God, which is what it is. A comparison of Matthew, Mark, and Luke reveals many of them.

The critics of Ellen White search for the rare oddities, in her writings, and hold them up to us as examples supporting their contention that her writings are not inspired.

It is difficult to find such unusual statements, but here are a few of them:

PORK EATING IN 1858

“Your views concerning swine’s flesh would prove no injury if you have them to yourselves; but in your judgment and opinion **you have made this question a test**, and your actions have plainly shown your faith in this matter. **If God requires His people to abstain from swine’s flesh, He will convict them on the matter.**”—*1 Testimonies*, 206-207.

God gradually gives more and more light to His prophets. An example of this is Isaiah, who gave additional truths not revealed earlier. So is Exodus and Leviticus. It was not until 1848 that Ellen White reprobated the use of tobacco. Prior to that time, she said nothing about it.

The above statement was penned on October 21, 1858; but, in His wisdom, the Lord waited until 1863 before giving her the wide-ranging health reform vision. The above statement said that, in 1858, eating of pork was not a test of fellowship, which was true. She also said that God might give more light on this matter later, which was also true.

The overarching lesson from this passage—is that it

is printed in our *Testimonies!* It was never expunged. This demonstrates that we can trust those books!

STANDING BESIDE THE ALTAR

Another apparent oddity is the statement that Christ is today standing before the altar of incense.

“Christ might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. **He is today standing at the altar of incense**, presenting before God the prayers of those who desire His help.

“The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God.”—*Desire of Ages*, 568.

The context is speaking about Christ’s great love and care for His erring earthly children. Ellen is so filled with feeling that she waxes eloquent with powerful symbolic language to illustrate her meaning: “pour out the vials of His wrath,” “wipe this dark spot,” “standing at the altar of incense,” “turn to Him for refuge,” “strife of tongues,” “impeach these souls.” Notice the final sentence: They stand beside their Mediator, “in the light proceeding from the throne of God.” That light is not now in the first apartment, which is blocked by a veil from God’s glory in the second. So, by faith, they are standing by Him in the second, not the first, apartment.

Metaphorical statements can be doctrinally inaccurate—if taken literally. A few lines down from “standing at the altar” is “They stand by their Mediator.” Both are symbols; neither one is literally true. We are not now

standing by our Mediator in heaven. These are metaphors. **Both are symbolically stated; neither one is literally true.** Here is another metaphor:

“For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain.

“And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, saith the Lord.

“And they shall go forth, and look upon the carcasses of the men that have transgressed against Me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.”—*Isaiah 66:22-24.*

Verse 24 is obviously metaphorical, and not a reality. After the wicked have been eliminated, the righteous will not go forth from the Holy City and look at dead corpses all over the ground. The wicked will have been totally burned up in the fire which purifies the earth. The metaphor means that the wicked are no longer able to trouble anyone. A fire which no creature can quench will have done its work thoroughly. The wicked are gone.

“While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. Upon those that had part in the first resurrection, the second death has no power. While God is to the wicked a consuming fire, He is to His people both a sun and a shield. Revelation 20:6; Psalm 84:11.

“ ‘I saw a new heaven and a new earth: for the first heaven and the first earth were passed away.’ Revelation 21:1. **The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell** will keep before the ransomed the fearful consequences of

sin.

“One reminder alone remains: Our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are **the only traces** of the cruel work that sin has wrought.”—*Great Controversy*, 673-674.

(A similar figure of speech is found in Malachi 4:3; cf. 4:1-3, which also describes the total destruction of the wicked.)

It is clear that this one phrase, “standing by the altar,” in *DA 568*, is also a metaphor and not a reality. Christ is pleading for us today; that is what it means. Ellen has dozens of statements about Christ’s work for us in the second apartment after 1844. So we have total clarity, as to her meaning; and the fact is that this one passage must be interpreted as a most beautiful metaphor.

However, if you wish to take the sentence literally, (“He is today standing at the altar of incense, presenting before God the prayers of those who desire His help”) that would also be true. The sending up of incense to make our prayers acceptable to God—*cannot stop or we would all be lost!* Christ is still standing by the altar, but on the other side of the curtain.

STANDING ON THE SUMMIT

Desire of Ages is one of the most glorious books Ellen wrote. Why people would want to pick flaws in it is almost beyond comprehension. Another apparent (apparent) oddity, that they point to, is found near the end of the book.

“Its steeps had echoed the triumphant shouts of the multitude that proclaimed Him king. On its sloping descent He had found a home with Lazarus at Bethany. In the garden of Gethsemane at its foot He had prayed and agonized alone. From

this mountain He was to ascend to heaven. **Upon its summit His feet will rest when He shall come again.** Not as a man of sorrows, **but as a glorious and triumphant king He will stand upon Olivet, while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, 'Crown Him Lord of all!'** ”—*Desire of Ages*, 829-830.

Frequently, in Bible prophecy, the prophet describes an incident and then skips entire centuries and mentions another. In other prophecies, missing portions are filled in. The Spirit of Prophecy does the same thing. Frequently an inspired source does not give the full picture all at once. Think about it. You do not have a complete chronological picture of the events in Daniel 2, 7, 8, 9, or 10-12. You do not find it anywhere in Revelation. You have to carefully fit them together.

In the above passage, Ellen is very briefly mentioning a future event. Be aware that, in doing so, she may skip over intermediate predicted events, just as the Bible writers do.

The purpose of the above passage is quite obvious: solely to list the times that the Mount of Olives is important in history, from Christ' time to the end of sin. The Second Advent was not listed in this paragraph, since Christ does not touch the earth at that time.

(1) His stay at Lazarus' home. (2) His agony in Gethsemane. (3) His ascension. (4) His return to the top of the mount. When does the fourth incident occur: at Christ's Second Coming or at His Third? Obviously, His third, for these reasons:

1 - Scripture explains Scripture; and she elsewhere says Christ will not touch down on Olivet till His Third Coming.

2 - As “its steep . . . echoed the triumphant shouts of the multitude that proclaimed Him king” during His triumphal entry, so, the passage says, when He next touches the top of the mount, everyone—everyone—will praise Him, as He once again returns, and proclaim Him King. When does that occur? Not at Christ’s Second Advent; for then the righteous are pale with fear and the wicked are crying out in horror (*Great Controversy*, 641-642). It occurs at His Third Advent. He descends from heaven with His people and the Holy City; and He is praised by His redeemed, some of whom are Jews and some are Gentiles. Then the dead are raised to life; and Jesus and the redeemed enter the Holy City.

3 - **At the above-described coming, the trump of God does not sound nor do the dead in Christ arise from the dead.** That is because it is Christ’s Third, not His Second, Advent.

4 - But now, for an even more powerful evidence: **Two pages after *Desire of Ages*, 830, there is a parallel passage (page 832). But this one is speaking not about Christ’s Third Coming,—but about His Second.** He will descend from heaven in a cloud, the trump of God will sound, the dead in Christ will rise, and He receives His faithful ones to Himself that where He is, there they may be also.

REPLY TO BATES’ CHARGES AND ERRORS

Vern Bates, located in the Pacific Northwest, declares that nearly all the Spirit of Prophecy writings are “corrupt” and cannot be relied on. At the close of his booklet, *Revival of the True Spirit of Prophecy Writings* (RTSPW), Bates confidently declares of those who have read his attacks on Ellen White’s books:

“The following reaction is typical of those who

are honestly searching for the truth, who have been confronted with . . . this booklet, for the first time: 'What can I now really believe in? I feel like throwing my books away!' "—RTSPW, p. 26.

His solution is for you to discard all the later Spirit of Prophecy books and only read a few earlier, small booklets—which he will sell you at a high price.

Vern Bates wants to decide for you which Scriptures you can study and which you are forbidden to read. The *only other person* who dares do that is the pope of Rome.

People who have phoned Bates, with questions, find that he tends to evade them by changing the subject to one of his pet claims. So you would do well to read this, so you can learn the truth. If you reject nine-tenths of the Spirit of Prophecy, as Bates wants you to do, then you will be stripped of much of your latter-day protection against further deceptions by the devil.

How would you like to spend your life turning people away from the abundance of treasure, the precious words of God, which have been given us in the Spirit of Prophecy? I would not want to be in Vern Bates' shoes in the day when the Judgment meets and the books are opened. I have spoken with a number of people who, having accepted his ideas, no longer read the Spirit of Prophecy. **They tell me they have been told there is something wrong with them; but, upon questioning, they are not really sure what it is.**

What people do not realize is that **Bates' peculiar theories have implications which he does not dare mention. His imaginings, if true, would place the Word of God in a strait jacket. As an English-speaking person, you would not even be able to find an inspired Bible worth reading!**

Bates has at least eight primary errors, on which he constructs his entire fabric of conjecture:

- **His first error is the theory that all inspired writings, both in the Bible and in the Spirit of Prophecy, are produced by verbal dictation.** It is not visions but voices that is important. A voice dictates one word after the next; and, like a robot, the prophet writes each word down. **Bates bases his theories on a strict form of the error of verbal inspiration.** (See her clarifying quotations on pp. 185-191 of this book.) **According to this theory, God does not impart knowledge to the prophet by what he sees in visions. It is only dictated words,** as the prophet holds a pen in hand, that are inspired. Most of his correspondence, the letters he writes, are not worth reading.

- But there is more. **The second error of Bates is his idea that only the original wording is inspired—only those first dictated sentences. Therefore, no translation of the Spirit of Prophecy into other languages can be inspired!** If you cannot read English, the Spirit of Prophecy contains no message to you from Heaven. Indeed, unless you can read Greek and Hebrew, the Bible is also useless; since, according to Bates, only the original wording is inspired. —Yet Bates, himself, sells a Spanish translation of one Spirit of Prophecy book!

Such theories are foolishness!

The truth is that God inspires the writer, who then writes the concept down in his own words. These concepts are then translated into other languages. **The King James Version, for example, is inspired of God! You believe it, don't you? Yet it was translated, by men, into other languages. It does not contain the original words the prophets wrote down.**

Sometimes in vision the prophet is shown pictures of past history or future events which have not yet occurred. Bates' theory requires that such views are un-inspired; only the dictated words are inspired.

• **Bates' third error is the theory that once a prophet writes something, it is set in concrete. That point can never be mentioned again in a later inspired statement by the prophet. It cannot be enlarged upon or added to in a later writing.** The first mention of a topic is alone inspired of God. Bates makes this claim so you will throw away Ellen White's later books—and buy his reprints of her earliest books—he makes money on the sale of those early reprints. For example, he charges \$94.00 for the first four books of the *Testimonies* (containing testimonies 1-30); whereas you can buy them in the ABC for \$14.99 each.

According to his theory, the prophet can never later enlarge on something earlier written; therefore *Desire of Ages* is not inspired. Since it is an immense enlargement of a few very brief chapters written in earlier years about Christ's life on earth! All her later books are in the same category.

If you will pause and think a minute, you will recall many examples in both the Bible and Spirit of Prophecy in which a point or concept was later adapted, changed, or enlarged. **Deuteronomy includes an enlargement of events and details** in Leviticus. **Kings and Chronicles enlarge on Samuel** and duplicate one another. **Matthew, Mark, Luke, and John** continually retell what the others have said. In **Acts**, Paul repeatedly tells the story of his conversion.

In Jeremiah 36, a sizeable amount of the book of Jeremiah is written down,—but Jeremiah dictates it to Baruch; God does not do the dictating to Jeremiah. Then,

after King Jehoiakim burns it, **Jeremiah adds to it still more words—thus enlarging the book!** “There were added besides unto them many like words” (*Jeremiah 36:32*). Yet, according to Bates’ theory, the second writing of it could not be inspired.

In the Gospels, one inspired writer describes an event one way and another does it another way. According to the implications of Bates’ theory, only one is inspired. Bates says his theory is correct because we should not add to the Bible (*Revelation 22:18-19*). It is true that we should not write into Scripture what we think to be inspired comments. But God can add to it all He wants! He can enlarge it. Bates tries to limit what God can do; and he dares to say which parts of the Inspired Word we are permitted to read.

If Bates’ theory was correct, then Ellen White could not write anything about any Bible topic, event, or prophecy—since Bible writers already earlier wrote about those concepts and events. Actually, John the Revelator could not write part of his book which provides additional information to the data given in Daniel. Indeed, Daniel seven is an enlargement of future information given in Daniel two; and Daniel eight and Daniel eleven are further enlargements. So only Daniel two can be inspired!

• **Bates’ fourth error is that if one book provides variant information of another book, the second one written is worthless and should be discarded.** For example, he quotes one Spirit of Prophecy passage which says that an event occurred at night and another which says it occurred in the day. Therefore the entire second book is not inspired.

But we would then need to toss out Matthew, Mark, Luke, and John; for they all provide different details about the same incidents.

• **Bates' fifth error is that if a sentence or paragraph is moved from its original location, its inspiration ceases.** He uses error to help defend his position, that later restructuring or rewriting of earlier material by Ellen White is not inspired. As you may know, she followed Jesus' command, to "gather up the fragments that nothing be lost" (*John 6:12*). She would take paragraphs, here and there from her earlier writings, and use them in later writings.

• **Bates also uses the above error, to defend his sixth error, that Spirit of Prophecy compilations are worthless.** Because paragraphs on similar topics have been placed together from earlier writings, they no longer contain valid information.

As you can see, strange errors lead to strange conclusions. All the *Testimonies* are compiled from letters! Part of the material in even her earliest books was drawn from articles and letters she had written.

Bates does not want his followers to recognize all the implications of his teachings. But if a person is going to buy the package, he should be consistent and accept all that it involves.

Bates says you should not read Spirit of Prophecy compilations; yet he prints and sells Spirit of Prophecy compilations he has put together! One example is his book, *Revival of the True Spirit of Prophecy Writings* (analyzed later in this study), which contains Bible and Spirit of Prophecy passages he has brought together. He has also published other books which consist of compiled materials from various sources.

If compilations are useless, then all Bible studies are worthless also! They consist of compilations!

In fact, if you adopt his theory, you should not quote the Bible or Spirit of Prophecy in your conversations or sermons; for, in doing so, you have lifted each pas-

sage out of context!

Liberal Adventists have a similar teaching. Because Bible verses disprove their errors, they claim that it is wrong to quote several different Bible verses in support of anything; only one Bible passage is to be used. That claim was part of their defense of women's ordination at the 1995 Utrecht Session.

• **Bates' seventh error, on which he builds his house of cards, is the theory that God does not protect His inspired writings.**

In the case of Ellen White's writings, Bates claims that they were only safe as long as James White was alive. Bates is very adamant about that. He maintains that, as soon as James died, enemies had a free hand to ruin them. According to Bates, the idea that God protects His Word is fiction. Of course, if you believe Bates, then you cannot trust the Bible either. Bates' idea is that only people protect God's Word; God never does.

Which person in Israel was protecting Moses' writings while he was alive? Who was protecting them after he died and "everyone did what is right in his own eyes"? The same would hold true for the other 45 Bible writers.

This present study totally disproves this terrible charge by Bates. **God protects His Word, just as He protects His people. It is the Bible and Spirit of Prophecy that connects us to God. He has to protect His writings or they would be totally obliterated by men.** It is only through the Word that we can learn the truth and the way to heaven.

• **Bates' eighth error is the claim that God permitted wicked men to later change Ellen White's writings, and He—God—did nothing to stop it; He did not**

warn Ellen, so she would stop it. This present study disproves that error also. His view is that Ellen could not stop the corruption of her writings, nor can we rely on God to protect them. He imagines that God is helpless to defend His Inspired Writings.

You ask, How could Ellen White have stopped it? First, she always had friends in top leadership on all levels; loyal supporters would tell her things she could work with. Second, she could have taken her case to the laity, as she did about righteousness by faith in 1889 and 1890. Third, she could have printed her books outside the church (as she did with *Steps to Christ*, because Smith stalled the printing of the *1888 Great Controversy* for two years). Ellen White had courage and tenacity; she was not the lazy wimp that Bates makes her out to be.

How does Bates try to prove his theories? He supports his errors with a collection of insinuations based on hypothetical assumptions, irrelevant quotations, and supposed errors in the Spirit of Prophecy.

For example, in one place Ellen White writes that there are those in the church who are not converted. Bates says that general statement proves that she knew church leaders were changing her writings. A Bible verse mentioning that men were evil at the time the Bible writer wrote is the basis for a Bates' conjecture that, therefore, Bible writings have also been changed by wicked men! Bates quotes a Spirit of Prophecy statement, that Uriah Smith was an "Eli" and not faithfully reproofing sin. Therefore, Bates conjectures, based on that statement, that Smith must have been changing her writings. Bates' charges are a collection of false assumptions based on hypothetical leaps of logic.

What is Bates' solution to the problem? Bates

claims that he knows of a tiny number of early, small Spirit of Prophecy books which are “uncontaminated.” Yet, examining them, you find that none of her major books are among them—not one! *Great Controversy* is gone, *Desire of Ages* is gone, and nine-tenths of all the rest.

Yet, even if you were to read in his little collection, you would find that concepts are repeated in them (something Bates says would make them uninspired). You will find a variety of statements by people. You will find comments on Bible verses and prophecies. Yet because they duplicate and enlarge on what the Bible says, according to Bates’ theory, they must be uninspired also!

Bates’ ideas are a house of cards that falls to pieces as soon as you closely examine it!

What would these changes be, which Bates claims were made to the Spirit of Prophecy books?

What would be removed or added? Only wicked men would attempt to change the Spirit of Prophecy writings, but what objectives would they have in mind?

First, what would they remove? Unconverted church leaders, just as other unconverted people would do, would remove everything that pointed out sin. Reproof of sin would inevitably weaken their position and control over the people. Yet **you can hardly read a paragraph or page in a Spirit of Prophecy book which does not condemn wrongdoing.** And this includes the later compilations of her writings, such as *Ministry of Healing*: against drug medication and for natural remedies; *Great Controversy*: against the sins of church leaders and warnings against letting them gain too much control in the church (*read GC 595-597*; yet the critics say corrupt church leaders wrote *Great Controversy!*); *Desire of Ages*: against the overarching sins of church leaders; *Councils on Diet and Foods*: against

coffee, tea, and meat eating. On and on the list goes. All nine volumes of the *Testimonies* are also full of warnings against sinful conduct.

In stunning contrast, open a copy of the *Review* or a union paper, or look at the books advertised in the ABC catalog. You will find little or nothing that reproves sin. Why? Because men, not God, inspired those publications. It is the way of man to praise men and not mention wrongdoing. The Spirit of Prophecy writings are totally different: They condemn sin!

Why then, we ask, does Bates want to get rid of those books? Perhaps the Spirit of Prophecy writings condemn his sins. It is a strange fact that Bates' objective is the same as that of the liberals in our church, who are so immersed in sin that they find it necessary to destroy confidence in the holy books. The Spirit of Prophecy writings are an amplification of the Ten Commandments. Why does Bates want to get rid of them?

Early leaders in our church would also have wanted to remove how they mistreated Ellen and James. (Read "*Sketch of Experience*" in *1 Testimonies*, 570-585. It was not taken out, when the *Testimonies* were reprinted after James' death.)

Church leaders would want everything discarded, which weakened their control over church members. Then why is "*The Scriptures a Safeguard*" in all three editions of *Great Controversy*? It is a most violent attack on the primacy of church authority. The first (historical) half of the book is also powerful. Why was *Testimonies to Ministers*, an equally strong book, published as a compilation nearly a decade after her death?

Second, what would they add? If the leaders wrote or heavily changed her books after 1881, as Bates charges, this is what they would have added: flattering comments about leaders, how good they are, how they never make

mistakes, and how we need to trust and obey them. We would be told of the wise committee decisions they make. We would find recommendations concerning big buildings, big salaries, going into debt, consolidation, and centralized control by a few men. Because so many condemnations of sin would have been removed, lots of useless details of no consequence would be added to fill the missing pages.

What was actually changed when *Testimonies, books 1-4*, were reprinted in the mid-1880s? Everything is primarily just as it originally was, with two main exceptions: *First*, a number of unimportant phrases were slightly rewritten or omitted (exactly what wicked leaders would want left in). *Second*, a few “I saw” and “I was shown” phrases were left out. This was done in accordance with her later conviction that the *Testimonies* should be shared with non-Adventists. *Third*, some names of people were changed to letters of the alphabet. *Fourth*, there are a few instances in which she omitted, from the final printing, some specific paragraphs about individuals at Battle Creek. (See my tract, *Searching for Changes in the Testimonies* [WM-1075].)

What about compilations prepared after her death? Read *Testimonies to Ministers, Counsels on Diet and Foods*, and her books on evangelism, teaching, schools, temperance, etc. All the compilations condemn sin and none encourage slavish submission to leadership—any more than the books written while she was alive. The compilations contain precious gems of truth gathered together on given topics. They are both inspirational and deeply instructive. Here is one example: Read “*The Reason for the Delay*” in *Evangelism*, 694-697. It is a most powerful collection of statements—which urges us to prepare our hearts to meet Jesus! It is a valuable compilation!

THOUGHT INSPIRATION, NOT ROBOT INSPIRATION

God delights in watching how the individuality of all His creatures is expressed. Each living creature has its own individuality. Each one is uniquely different. The Lord guides His children, but He does not micromanage them like robots.

Every Bible author wrote with a distinct individuality, expressing his own personality and experience,—yet everything was inspired. That is the great truth witnessed in God’s Word, the great truth verified by Ellen White. (See pp. 176-178, of this book, for more on thought vs. verbal inspiration.)

“The Bible is written by inspired men, but it is not God’s mode of thought and expression. It is that of humanity. God, as a writer, is not represented. Men will often say such an expression is not like God. But God has not put Himself in words, in logic, in rhetoric, on trial in the Bible. **The writers of the Bible were God’s penmen, not His pen.** Look at the different writers.

“It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man’s words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. The divine mind is diffused. The divine mind and will is combined with the human mind and will; thus the utterances of the man are the Word of God.”—*1 Selected Messages, 21-22; Manuscript 24, 1886 (written in Europe in 1886).*

“Those who think to make the supposed difficulties of Scripture plain, **in measuring by their finite rule that which is inspired and that which is not inspired,** had better cover their faces . . .

“And He has not, while presenting the perils clus-

tering about the last days, qualified any finite man to unravel hidden mysteries, **or inspired one man or any class of men to pronounce judgment as to that which is inspired or is not.** When men, in their finite judgment, find it necessary to go into an examination of Scriptures to define that which is inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.”—*7 Bible Commentary*, 944.

“Men arise who think they find something to criticize in God’s Word. They lay it bare before others as evidence of superior wisdom. These men are, many of them, smart men, learned men, they have eloquence and talent, the whole lifework [of whom] is to unsettle minds in regard to the inspiration of the Scriptures. They influence many to see as they do. And the same work is passed on from one to another, just as Satan designed it should be, until we may see the full meaning of the words of Christ, ‘When the Son of man cometh, shall he find faith on the earth?’ (Luke 18:8).”—*1 Selected Messages*, 17.

“Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions.”—*1 Selected Messages*, 20 (*7 Bible Commentary*, 945).

“Skepticism has been aroused in many minds by the theories presented as to the nature of inspiration. Finite beings, with their narrow, short-sighted views, feel themselves competent to criticize the Scriptures, saying: ‘This passage is needful, and that passage is not needful, and is not inspired.’

“Christ gave no such instruction in regard to the Old

Testament Scriptures, the only part of the Bible which the people of His time possessed. His teachings were designed to direct their minds to the Old Testament and to bring into clearer light the great themes there presented.”—*5 Testimonies*, 709.

“Men should let God take care of His own Book, His living oracles, as He has done for ages. **They begin to question some parts of revelation, and pick flaws in the apparent inconsistencies of this statement and that statement.**

“Beginning at Genesis, they give up that which they deem questionable, and their minds lead on, for **Satan will lead to any length they may follow in their criticism, and they see something to doubt in the whole Scriptures.** Their faculties of criticism become sharpened by exercise, and they can rest on nothing with a certainty. You try to reason with these men, but your time is lost.”—*1 Selected Messages*, 17-18.

“The Ten Commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not of human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that ‘the Word was made flesh, and dwelt among us.’ John 1:14.

“Written in different ages, **by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast** in style, as well as a diversity in the nature of the subjects unfolded. **Different forms of expression are employed by different writers;** often the same truth is more strikingly presented by one than by another. And as **several writers present a subject un-**

der varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

“As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and **each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind**—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

“God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work.”—*Great Controversy, Introduction, v-vi.*

“In our Bible, we might ask, Why need Matthew, Mark, Luke, and John in the Gospels, why need the Acts of the Apostles, and the variety of writers in the Epistles, go over the same thing?

“The Lord gave His Word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. **Each has an experience of his own**, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron

mold, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty . . .

“The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. **It is seldom that two persons will view and express truth in the very same way.** Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue.

“Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold.”—*1 Selected Messages, 21-22 (Letter 53, 1900).*

“When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this.”—*1 Selected Messages, 23 (Letter 22, 1889).*

“He will misconstrue his words, play upon his imagination, wrest them from their true meaning, **and then entrench himself in unbelief, claiming that the sentiments are all wrong.**

“This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do skeptics and infidels treat the Bible.

They read it according to their desire to pervert, to misapply, to willfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the most diverse doctrines are proved from the Bible.

“The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws . .

“There is not always perfect order or apparent unity in the Scriptures. The miracles of Christ are not given in exact order, but are given just as the circumstances occurred, which called for this divine revealing of the power of Christ. The truths of the Bible are as pearls hidden. They must be searched, dug out by painstaking effort. Those who take only a surface view of the Scriptures will, with their superficial knowledge, which they think is very deep, talk of the contradictions of the Bible and question the authority of the Scriptures. But those whose hearts are in harmony with truth and duty will search the Scriptures with a heart prepared to receive divine impressions. The illuminated soul sees a spiritual unity, one grand golden thread running through the whole; but it requires patience, thought, and prayer to trace out the precious golden thread. Sharp contentions over the Bible have led to investigation and revealed the precious jewels of truth. Many tears have been shed, many prayers offered, that the Lord would open the understanding to

His Word.

“The Bible is not given to us in grand superhuman language. Jesus, in order to reach man where he is, took humanity. **The Bible must be given in the language of men.** Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.”—*1 Selected Messages, 19-20 (Manuscript 24, 1886).*

“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established . . . Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?”—*Review, May 25, 1905.*

“False theories, repeated again and again, appear as falsely inviting today as did the fruit of the forbidden tree in the Garden of Eden. The fruit was very beautiful, and apparently desirable for food. Through false doctrines many souls have already been destroyed.”—*Manuscript 37, 1906.*

“As the natural eyesight of persons becomes so impaired as to be almost useless, so in the case of religious fanaticism and extremists, the eye of the soul through which good and evil may be discerned, becomes so perverted that nothing is distinguished clearly. A healthful discernment is ruined, so the spirit of truth and righteousness cannot be distinguished from the spirit of error and fanaticism.

“There is a disease of the spiritual faculties when a man or woman fancies that he sees things which do not exist. He is intoxicated with an illusion as verily as the liquor drinker becomes intoxicated by using strong drink. There is an inspiration, but not of God. The mental faculties are perverted. Let every soul make God his trust and obtain an experience that is wholesome and healthy.”—*Manuscript 41, 1900. All of these quotations: Evangelism, 610-611.*

**How a doubter discovered
that Ellen White wrote her own books**

M.L. Andreasen Speaks about Ellen White

M.L. Andreasen's experience is clearly astounding. He was personally given the opportunity to carefully examine Ellen White's writings at Elmshaven. Fully believing that someone else had written them, he was hoping to clearly prove this once and for all. But, instead, he discovered to his complete astonishment that she had written them all herself!

But first, we will provide you with a brief biography of this earlier leader in our church:

Milian Lauritz Andreasen (1876-1962) was born in Copenhagen, Denmark. He immigrated first to Canada and thence to the United States where, as a young man, he was converted to Adventism. Possessing a powerful mind and a liking for hard work, Andreasen was ordained to the ministry in 1902 and quickly rose to positions of leadership. After serving as president of the Greater New York Conference (1909-1910), he became president of Hutchinson Theological Seminary (1910-1918) in Minnesota. (Until its closure in 1928, Hutchinson trained Danish- and Norwegian-language workers.)

In 1918, Andreasen became dean of Union College (1918-1922), followed by deanship of Washington Missionary (now Columbia Union) College (1922-1924). Two years later, he was called to the presidency of the Minnesota Conference (1924-1931); then he became president of Union College (1931-1938). From 1941 to 1950, he was a field secretary of the General Conference; and from 1938 to 1949, he also

taught at our Theological Seminary in Washington, D.C.

M.L. Andreasen wrote many articles and more than 13 books, including *The Sanctuary Service*, *The Epistle to the Hebrews*, *A Faith to Live By*, *What Can a Man Believe?* and *Saints and Sinners*.

Throughout the 1940s, Andreasen was considered our leading doctrinal expert. He was considered a special authority in the study of the Sanctuary message.

In the autumn of 1956, Elder Andreasen (by that time retired) read Donald Barnhouse's "bombshell" article in *Eternity* magazine. For the first time, he had learned of the doctrinal crisis which confronted our denomination.

He began protesting vigorously about the change in our doctrines which was taking place during the 1954-1956 Evangelical Conferences. Unfortunately, our leaders in the General Conference strongly desired to please Walter Martin, Donald Barnhouse, and Evangelical church leaders in order to gain acceptance by modern Protestantism.

Andreasen's protests were primarily made through a series of letters written to Elder Reuben Figuhr, president of the General Conference. These letters were later compiled in a book, *Letters to the Churches*. Andreasen's death, in 1962, was prematurely hastened by his sorrow over our doctrinal sellout. He died of a bleeding ulcer. Andreasen, our leading doctrinal writer, in the 1940s, well-understood the consequences of what had happened.

In response to his protests, Andreasen's ministerial credentials were taken, even his denominational pension! For the remainder of his life, he was banned from speaking in any of our churches or meetings. (For a rather complete account of that entire crisis, we refer you to our book, *The Evangelical Conferences and their Aftermath*.)

— PART ONE —

EXCERPTS FROM ANDREASEN'S DIARY

Here are several excerpts from the private diary of M.L. Andreasen, about his varied contacts with the Spirit of Prophecy and Ellen White. The passages are

quoted from the book, *Without Fear or Favor: The Life of M.L. Andreasen, by Virginia Steinweg.*

M.L. became an Adventist in 1894 at Council Bluffs, Iowa. Then he discovered the writings of Ellen White:

“I found the books most instructive and helpful in every way, **but I had my doubts that they had been written by a person with as little education as Mrs. White was said to possess.** But despite this doubt, I set great store by them . . . As I read those books during the week, and heard them read in church on Sabbath, I early got a somewhat comprehensive view of her writings and, I had to confess, it was good stuff. **But, of course, I was also sure that she had not written the books she had been given credit for**” (*Without Fear or Favor, p. 35*).

In 1896, M.L. moved to College View, Nebraska, and stayed at newly founded Union College for a time. **While there, he discovered that many leading men were upset because they could not control either Ellen White or her testimonies:**

“With the establishment of Union College and also the Nebraska Sanitarium at College View, the place became a kind of center for various activities, and a convenient location for ministers to have their meetings and councils. It was only a matter of eight years since the famous 1888 Conference in Minneapolis, and the conference was frequently the subject of discussion.

“Old Elder J.H. Morrison, father of Prof. H.A. Morrison, lived in Lincoln. He had taken a prominent role in the discussions at Minneapolis and had written a book on the subject . . .

“It was largely through the kindness of old Brother Morrison that I was permitted to attend the discussions. Of course, I was there to listen and not to talk. And I did not talk. But I learned much. In fact, it was a wonderful school. I only wish that I had notes.

“In retrospect, I doubt that the meetings I attended when the older ministers met were the best for a young convert hardly an Adventist yet. I would call it rather strong meat.

They paid little attention to me, but plunged right into a subject of which I knew nothing. But I soon caught on, and was astonished at the freedom with which they discussed personalities. Most of the older men who had known Elder White were not endeared to him, it appeared. In their opinion, he was too strongheaded to work well with others.

“Sister White’s position was not an easy one. As the wife of the president of the denomination, she gave support to him in his work. But at times word would come from the Lord that made it necessary for her to bear messages of reproof to him . . .

“This was at times the case when it became her duty to counsel others. **While many to whom testimonies were written accepted them with gratitude, others turned against her.** No wonder that she said that if she had her choice of having a vision or dying, she would choose the grave . . .

“A few of the leaders were waiting for the day when there would be a change in the way the church was run. They thought that at the Minneapolis meeting such a change might be made.

“I have heard many versions of what took place at Minneapolis. Someday, if I ever get time, I would like to tell the story as I heard it recounted at the meetings held in College View by the men who were the leaders in opposition to Sister White. **They did not consider the message of Jones and Waggoner to be the real issue. The real issue, according to my informers, was whether Sister White was to be permitted to overrule the men who carried the responsibility of the work. It was an attempt to overthrow the position of the Spirit of Prophecy.** And it seemed the men in opposition carried the day. Eventually she left for Australia, where she stayed nine years. It was there that a plan of organization which called for union conferences was tried that received her blessing, and that in 1901 was implemented on the General Conference level. **As interpreted by some, the Minneapolis conference was a revolt against Sister White. If that is so, it throws some light on the omega apostasy**” (*Without Fear or Favor*, pp. 42-44).

In 1898, near Omaha, M.L. went to work in a children's home, started by Luther Warren; he was an earnest believer in the Spirit of Prophecy.

"Several things happened at this children's home that were certainly a help to me. I had not had a Christian upbringing, nor had I become very well grounded in the Adventist faith. My chief source of learning of the teachings of the church was the discussions in College View, which often dealt with the 1888 controversy and the characters of the men who had had part in the events of the Adventist Church in the past. From time to time, all the prominent leaders came under the judgment of the participants in the discussions, who did not spare. **There was general acceptance of Sister White as a noble and good woman, but some expressed the opinion that her husband at times attempted to influence her. That she was so influenced she stoutly denied. When Elder White at last died, the leading brethren at the time felt that Sister White would be easy to handle. But in this they found they were mistaken. She stood her ground and was not easily moved.**

"The Bible states that some should be received, 'but not to doubtful disputations' (Rom. 14:1). I had been exposed 'to doubtful disputations,' and when some of the great men were mentioned, I was influenced by what I had heard. I needed a new education, and Elder Warren helped me to it" (*pages 46-47*).

In May 1909, M.L. was one of 199 delegates to the last General Conference Session that Ellen White ever attended. It was held on the campus of Washington Missionary (now Columbia Union) College. He heard her speak eight times (*page 67*).

During the 1909-1910 school year, Annie Andreasen (M.L.'s wife) took the children to South Lancaster, so they could attend church school. At the time, M.L. was president of the Greater New York Conference and there was no church school anywhere in the area. So M.L. rented a room in Manhattan, near his office (*pages 71-72*).

Since he had wanted to visit Ellen White, M.L. recog-

nized that now, while his family was away, was his opportunity to do it.

“My personal contact with Mrs. E.G. White was confined to the latter years of her life. I had read her writings and to some extent studied them from the time of my baptism as a young man in 1894, and had met her personally on several occasions.

“It was not until 1909, however, that I began serious consideration of what the Testimonies meant to the remnant church. I was at that time president of the Greater New York Conference and had read with interest the various messages concerning the work that should be done in the larger cities of the land. I was perplexed that apparently little had been done to comply with the instruction given. Elder E.E. Franks had been holding meetings in Carnegie Hall with good results. Elders S.N. Haskell, Luther Warren, G.B. Starr, Dr. Kress, and Professor Prescott had visited and worked in New York City. Mrs. White herself had visited the city, and it was felt that little more could be done at that time.

“This brought me to an extended consideration of the messages sent and how they had been accepted and acted upon. Some of them seemed to have fallen in good ground, while others apparently had been considered good advice but not of compelling importance, and consequently had been neglected or forgotten.

“This study led me to a review of such evidence as was available to me bearing on the question of the origin of the writings of Mrs. E.G. White. Hitherto I had accepted the testimonies of others without any critical appraisal or profound conviction one way or the other. Now, however, I felt I had come to a point in life when I must make definite decisions for myself. This became the more necessary as I was shortly called to head the newly established seminary in Hutchinson, Minnesota [where Scandinavian workers were to be trained], and would have to deal with young men about to enter the ministry. For their sakes, I decided that I must know for myself and not depend upon any secondary authorities, however good they might appear to be.

"This led me to consider a journey to St. Helena, California, where Mrs. White resided at that time. **I wished to have firsthand knowledge as far as it was obtainable. I did not wish to be deceived, nor did I wish to deceive others.**

"Consequently, in due time I arrived in St. Helena and was cordially received by Mrs. White. **I stated my reason for coming, which was to obtain permission to examine her writings in manuscript before anyone had done any editorial work on them. I had brought with me many quotations from her writings that were of outstanding interest, either for their theological import or their beauty of expression.**

"**In my own mind, I was convinced that Sister White had never written them as they appeared in print. She might have written something like them, but I was sure that no one with the limited education Sister White had could ever produce such exquisitely worded statements or such pronouncements on difficult theological problems.** They must have been produced by a well-trained individual, conversant not only with theological niceties but also with beautiful English.

"**I was given ready and free access to the vault where the manuscripts were kept, and I immediately began work.**

"**I was overwhelmed with the mass of material placed at my disposal. It did not seem possible for one individual to produce such a quantity of matter in a lifetime, most of which was handwritten.** I had imagined that Sister White dictated most of her writings, for she had helpers. Now I found that while she might at times dictate, most of her writings were produced by her own pen . . . I spent days at this work; and, being a reasonably rapid reader, and with the assistance of the office staff, I accomplished my task.

"**When I was done, I was both amazed and perplexed. Here I saw before my eyes that which I believed could not be done. I verified many of the quotations I had brought with me. I saw in her own handwriting some of the statements that I was sure she had not written—could not**

have written. Especially was I struck with the now-familiar quotation in the *Desire of Ages*, page 530: 'In Christ is life, original, unborrowed, underived.' This statement at that time was revolutionary and compelled a complete revision of my former view—and that of the denomination—on the deity of Christ.

"I had examined many of the manuscripts in the vault with the exception of the family letters. Though the son, W.C. White, doubted that I would get permission to read them, Sister White readily gave me access. And so I read them. Here were the letters written by the parents to the children and the children to the parents, by James to Ellen and Ellen to James. Ellen's letters might begin with 'Dear James' or 'Dear Husband,' followed by some remark or statement of a purely personal character, **and then she would launch into an extended recital of some religious topic with appropriate admonition and counsel. If the few introductory remarks were left out, the complete letter could be printed on the editorial page of the Review today,** no name need be appended, and many readers would immediately recognize the origin of the composition.

"The same distinct phraseology, the same style and intensity of desire for a greater knowledge of God, marked her writings although at the time the letters were not considered as material for publication.

"When I was ready to leave St. Helena, Sister White presented me with several of her books, inscribed on the flyleaf with her own name and also a small printed wish for the Lord's blessing. The only book I have left with her name in it is the *Desire of Ages*. I also took with me some of her unprinted writings that she graciously gave me. A few of these were handwritten, but mostly they were typewritten copies of communications she had sent out, some of them had corrections in her own hand.

"When I knew her, **Sister White was an aged woman, but in full possession of her faculties. She was gracious, considerate, and kind, a true mother in Israel.** I visited her once *early* in the morning, but at whatever hour I came, she was already at work. There were some who claimed that

she was already in her dotage [unable to think properly]. She must have heard this, for one morning she gave me eight pages to read of what she had written that morning. After I had read it, she smiled at me and said in a playful voice, 'That's pretty good, isn't it, for an old woman in her dotage!' and then she laughed. The first time I heard Sister White laugh I was shocked, for I did not think that a person in her position should laugh. But laugh she did at times—a sweet, quiet, girlish laugh, altogether appropriate. **She was good company and not at all the stern, demanding, and commanding personality I had pictured her to be. She was a mother in Israel, and I came to love her.**

"When I finally bade her farewell, it was with the profound conviction that I had been face to face with a manifestation and a work that I could account for only on the ground of divine guidance. I was convinced that her work was of God, that her writings were produced under the guidance of God, and that she had a message both for the world and the people of God.

"In writing this, I am not attempting to 'prove' anything. I am merely giving my testimony of that which I know. And that testimony is clear and unequivocal. I believe that the writings of Sister White are true messages of God for this church and that no one can ignore and disobey them except at great, infinitely great, loss" (Without Fear or Favor, pp. 74-78).

M.L. Andreasen had one more occasion to be close to Ellen White. It was shortly after her death. Three simple funeral services were held. One at Elmshaven. The second was at Richmond, California, during a camp meeting. And the last and largest was at the Battle Creek, Michigan, Tabernacle on July 24, 1915. Virginia Steinweg describes what happened:

"Not everyone who had had the opportunity to know both Ellen White and her writings profited by the acquaintance. A certain minister who knew Sister White 'to be an unassuming, modest, kind-hearted, noble woman' and who had 'been in their [the White] family time and time again, sometimes weeks at a time' (D.M. Canright, "A Plain Talk

to the Murmurers," *Review*, April 26, 1877), published a book entitled *Seventh-day Adventism Renounced* seven years before M.L. became an Adventist. In his book the author utterly reversed his assessment of Ellen White's character and work.

"The fourth (and last) time D.M. Canright had been reconciled to the church before his final departure, he had admitted about himself, 'The real trouble lies close to home, in a proud, unconverted heart, a lack of real humility, and the unwillingness to submit to God's way of finding the truth' " (*Canright, "To Those in Doubting Castle," Review, February 10, 1885*). 'When Brethren Butler, White, Andrews, Haskell, or others have said something that wounded my feelings, I have let that destroy my confidence in the truth' (*Canright, "Items of Experience," Review, December 2, 1884*).

"M.L. had never met this man whose writings have been a discouragement to many seekers for truth during the years. Their paths crossed under unusual circumstances.

"On July 16, 1915, Ellen White went to her rest in her Elmshaven home, where M.L. had visited her a few years before. The funeral was held in Battle Creek. M.L. was present.

"He saw the sanitarium's palms, ferns, and lilies that covered the platform of the great tabernacle where James and Ellen White had spoken so many times. He admired the symbolic floral pieces representing a broken wheel, a broken column, and an open Bible with the words, 'Behold, I come quickly; and My reward is with Me' (*Life Sketches, pp. 462-463*).

"M.L. was seated near the bier, as he had been chosen to be one of the guards of honor who were to serve two at a time, one at the head, the other at the foot. Besides M.L., there were L.H. Christian from Chicago, C.S. Longacre from the General Conference Religious Liberty Department, and pastors from Grand Rapids, Indianapolis, and Chicago, completing the six (*ibid., p. 463*).

"For two hours more than 4,000 persons had been filing by, taking a last look, paying their last respects (*ibid.*) **M.L.**

had especially noticed two aged brothers, one an Adventist, the other not. Both had appeared to be deeply moved. When M.L.'s turn came to take his position on guard, he noticed that the two brothers were still standing back at their pew. Suddenly one of them turned to the other and whispered something. Then the two men made their way to the aisle and again joined the throng that was still moving toward the front. **When they arrived, the old former Adventist leader rested his hand upon the side of the casket and, with tears rolling down his cheeks, said brokenly, 'There is a noble Christian woman gone'** (W.A. Spicer, *The Spirit of Prophecy in the Advent Movement*, p. 127).

"D.M. Canright had once again spoken truly. M.L. heard him. Eight years later, when president of Union College, Andreasen wrote:

" 'I was one of the guards of honor when the body of Mrs. E.G. White lay in state in the tabernacle in Battle Creek, Michigan, and was on duty at the time Mr. Canright approached the casket. I heard the above words uttered by D.M. Canright, and testify to their correctness' (quoted in W.H. Branson, *Reply to Canright*, p. 288)."

The above passage is from Virginia Steinweg, *Without Fear or Favor*, pp. 89-91.

You can read the complete, astounding story of D.M. Canright. Turn to page 210.

— PART TWO —

EXCERPTS FROM ANDREASEN'S SERMON

Recently, an old tape was found in England and transcribed. The message consisted of a sermon given by Elder M.L. Andreasen at an Ohio camp meeting in 1955. This information you are going to read below is an invaluable heritage; we are thankful for the opportunity to share it with you. It closely parallels the diary notes you have just read.

It is somewhat of a rambling sermon, so only the

heart of it is reprinted here.

This was not a carefully prepared sermon, but rather an impromptu collection of earlier experiences in Andreasen's life. It was given a year before he learned about and began protesting the doctrinal sellout during the Evangelical Conferences. (See our book, *The Evangelical Conferences and their Aftermath.*)

"This service this morning will be a little different from the ordinary service for the eleven o'clock hour. I have been asked to speak on the subject of the Spirit of Prophecy; more particularly, my personal experiences with Sister White. There are not many remaining who have known and been with Mrs. White; and it's thought best that this hour be used for that purpose.

"When I became an Adventist [in 1894], I'd heard about Sister White, but I was given no special instruction, I simply accepted belief of the writings of the Spirit of Prophecy, as I did many other things, without going thoroughly into the subject. I gave up the eating of unclean things and the drinking of that which is not good, and just let it go at that.

"Then came the time [1898], when I prepared to teach. There I came face to face with a question that I knew I had to settle, because if I were to teach children and young people, **I must know for myself.** Not merely by hearsay, not merely by reading, but by personal experience, if that were possible. I was attending at that time the Chicago University; not at that time normally noted for its orthodoxy or its religion. But I took there a course in the Life of Christ.

"Desire of Ages had just come out [1898] and I used that book as complimentary reading. **And I had opportunity there to go thoroughly into the reading, the teaching of that book.**

"So day by day I would read *Desire of Ages*, as my additional reading, and compare it with what I learned in class. And I found, to my astonishment, that many of the perplexing questions that even higher critics have to deal with were solved in *Desire of Ages*.

"I became more and more interested in it; and at last it came to a kind of climax. What shall I do? What is my position? What ought it to be?"

"And so, several years later, believing in direct action, I set out to find Sister White and have a talk with her. So I did. [Andreasen visited Ellen White at Elmshaven in 1909.]

"I was a very young man [about 33 years old at the time] and when I knocked on the door I hardly knew what to say. I did about what a student did much later in Union College, when he came to my office and said, 'Here I am.'

"Sister White received me very kindly. I suppose she sized me up and wondered what I was after. **I said, 'I'd like to have the privilege of admission to the vault,' where all her writings were. I said, 'I have read all your books and I want to see how you wrote them before anybody got ahold of them, and made corrections, and omissions and paraphrases [changed phrases].'** She looked at me and said, **'You may have the privilege.'**

"And so, I went to work. I stayed there three months and worked almost night and day. I read what was in the vault, a tremendous lot of work. I was perplexed when I saw the volume of it. If I had not seen it for myself I'd have said, 'No one, however long he has lived, could ever write that much.' But there it was.

"So I read the *Great Controversy*, written by her own hand. I thought that she dictated her writings to someone else. But that was only rarely done. **Most of it was written by herself, in her own handwriting. Then it was given to the stenographers. Then they copied it on 8½ x 11 paper, double spaced, sometimes triple spaced. Then it was brought back to her for correction.**

"Sometimes her helpers would themselves make small corrections—spelling, punctuation or grammar, but then they would sign their name to the item and bring it to her for approval or rejection.

"I had brought with me a great many quotations that I had found as I read *Desire of Ages* very critically. **I wanted**

to see how those statements were made originally, before they were printed and before anybody got ahold of them.

“So I repeat, I knew that Sister White had never written *Desire of Ages*. She couldn’t. Of that I was sure.

“Earlier, in the university, I had waded through Browning, and I said to myself, ‘If I had Browning in the class I’d send him home to learn how to write.’ Now, in class, I was given the work of finding immortal lines in *Desire of Ages*, as I had done in Shakespeare. I don’t believe I put that quite right, because that was not the work that was given me, it’s the work that I took, as I took down immortal lines in Shakespeare. —**But I had found more immortal lines in *Desire of Ages* than I did in Shakespeare!**

“And I was astonished, and I knew Sister White had never written it. And, with that in mind, I came out to see her. What did she write? What did she write before it was ‘fixed up,’ as we say, by those who make corrections, proofreaders;—*her work!*

“I had brought with me all of her many statements regarding theology, because as **I knew that Sister White could never have written *Desire of Ages*, with that beautiful language, because she didn’t have the education. She couldn’t! So also I knew she never could have written that book, with the theology in that book, unless she had had a very broad theological education. —And she hadn’t.** So I knew. I had brought with me my statements; and, **as I compared them, reading out in the original in her own handwriting,—every one of those statements I found written by her own hand,—just as they were printed in the book!** That was an astonishment to me.

“I well remember when I first discovered in *Desire of Ages* that tremendous statement, that ‘in Christ is life, original, unborrowed, and underived.’ That changed my theology and the theology of the denomination. As I read it [the book] again and again, **I had earlier found more statements that I knew that she had not written—but there they were in her handwriting.**

“When I was done with my work, after three months,

and I had a confidence in a job well done, I was convinced that those writings could be explained on no other ground than that of Divine Guidance. Those writings were written under the direction of God.

“Sister White herself was a very pleasant personality. I used to sit with her in the morning, early;—six, five *and once four*, and she was up writing. She’d sit in her rocking chair, with arms and a board across those arms, and there she’d write. I don’t know why she accepted me, but I was apparently welcome.

“I sat there trying to find out all about her; and I suppose, she was reading me while I was trying to read her. We had a good time together.

“She told me that her writings were produced under the guidance of the Holy Spirit; but that, later on, as she would reread a passage, she would learn still more about its deeper meaning. She said, ‘I study it, same as you do.’

“Later I read what the Bible says about [what] prophet Peter says *that they themselves have to study their own writings*, to see what or what manner of time the Spirit of God which was in them did signify.

“And that is how she wrote. **I repeat: Every one of those unusual statements I had brought with me to Elmhaven, I found to be authenticated in her own handwriting.**

“We discussed many things. I remember the first time I came in and saw her office, I found it to be very antiquated. No up-to-date office furniture. And I said to myself, if I ever get enough courage, I’ll tell her what I think about her furniture.

“Well the time came one morning, when she asked me, ‘Do you think I’m extravagant?’

“I said, ‘No, I don’t.’

“ ‘Well there was a sister in here yesterday; and, when she saw me sitting in this rocking chair, she accused me of extravagance. Now I bought that second hand. I paid eight dollars for it.’

“Sister White, herself, was very companionable, a Mother in Israel. I learned many things, many things. She gave me full clearance.

“**There was one place where Willie** [William C. White], **the son, would not let me in.** And as usual when you may not do a certain thing, that’s the thing you want to do. And so I went to Sister White. **I knew what was in there; it was the documents, the family documents that nobody ought to read but the family.** I had no business to do it. If I’d have had a little more sense, I wouldn’t have asked to do it. I went there. Sister White says, ‘You may read it.’

“So I went to Willie and he gave a famous reply, “I don’t doubt your word, but I don’t believe it.”

“So we went, both of us, to Sister White. And I said. ‘Willie won’t let me in.’ And we discussed it, and she gave permission. And so I went, perhaps I shouldn’t have, but I’m glad I did. **There I saw in her own handwriting, her letters from the time she was fourteen years old, to her relatives, her friends. Letters were long in those days, ten twelve, fifteen, eighteen pages.** I suppose they didn’t write every day.

“And **she would give just a few words of a personal nature.** She might say, ‘Yesterday, I went down to see the dentist.’ I didn’t know they had dentists in those days. Or she might say, ‘I went down and I bought eight yards of calico and I’m going to make myself a dress.’ **All the rest of [what was in] those letters, you could put on the front page of the Review today.** You wouldn’t need to add any name to it, and every older Adventist at least would say, ‘That’s Sister White.’ **It was a sermon. Those were the kind of letters.** And many things there that should not be revealed, but all of the same kind. And I was again profoundly impressed by the fact; a young girl, not writing for publication, not writing that a man fifty or more years later would read it, but just the ordinary letters—**the same Spirit as in all her writings.**

“My speech today is really a testimony. It is not a sermon. I am just witnessing, giving my testimony.

“**I went away perplexed and satisfied, because I had**

seen that which could not be written by her, *and yet it was*. I had found no end of statements concerning theology, that are most profound, written by a woman of a limited education; that I was convinced, as I said, that though I did not understand all—*here God had been at work*.

“Many years later, I was asked to teach at our Theological Seminary [1938]. **I said I’d be glad to, if I may have the privilege once more of going through the [E.G. White] vault** [by that time located in the basement of the General Conference, next door to the Seminary]. **I got that privilege. Three summers I worked, with competent help. Again I read all, and rather critically.** I could read reasonably rapid which, by the way, all of you and all ministers particularly might do well to learn; to read rapidly without losing the context and be able to remember.

“So I read, and I think critically, as far as I could; **and, when, I was done, I was again profoundly impressed—and now finally [I concluded] that here was that which man had not written, here was God-indicted writings.**

“Do I then worship Sister White? Oh, no,

“Do I put her on a pedestal? No.

“But only at the peril of my soul may I reject those writings or neglect them [the books]—that God has given to guide us.

“I have in my possession more than twenty-thousand statements on theology, not in our books, but in the Spirit of Prophecy articles—and I wouldn’t let them go for a good deal.

“And I had found in my own study of health, again and again, oftentimes I would struggle with a problem and I’d get it. **And then I’d take, perchance sometimes, some page of Sister White; and there it is. There is what I struggled weeks and months to get; there it is.**

“The testimonies have a strange influence on me and on you. **You read them; and you go away saying, ‘Lord, I have to be a better man; or I’ll never see the Kingdom, unless I repent of this, that, and the other thing.’ That’s the aim, that’s the purpose, that’s the results of reading the testimonies.** They draw you to the Bible; they magnify God,

magnify the Bible.

“Are there not in the testimonies many things that are hard to understand? To that I’d answer ‘Yes.’ As I said when I came to the Seminary, I will not be deceived and I will not deceive. I’ll go as far as my mind can go and I’ll know the truth.

“Yes, there are things hard to understand. There are some things in the Bible I struggled with for a good many years, I wish they weren’t there. But they’re there. Throw them out? No, no. Wait, wait. You’ll find statements that you may not understand. But later on—

“In the school, one student came to me and said, ‘I found a contradiction. Sister White says both that God is Judge and that God is not Judge. God is not judge, Christ is judge,—and here God is judge.’

“You’ll find part of that in the chapter of the *Great Controversy*, where you’ll find the Father sitting in judgment and presiding in the judgment. He is the Judge and Christ is the Advocate. You will find later on in the same book, that God is not Judge. **What do you do about that? Just leave it until you get light.**

“What light may you get? You can find, or you’ll find generally, that you may believe that and believe the other also. Even though it seems to be contradictory; but light will come.

“Now the Father IS Judge—in the Investigative Judgment [while Jesus is still priest]. Christ is Judge—in the Day of Judgment, a thousand years [the Executive Judgment] after the millennium, when He is no longer priest. They are both true, both statements.

“We need to read what has been written about good eating, about good living, **and live up to it!**

“What has been written, you’d better read that carefully, because **every statement holds true today.** There may be a balancing statement. Get that there, but **do not neglect or reject that which has been written for our learning.**

“As we near the harbor, we need a pilot; thus she speaks of her work. **I feel like giving a solemn warning to our people on the neglect of those writings that God has given us! How shall we escape, I speak from the Bible now;**

how shall we escape if we neglect?—not reject, not if we reject—but we neglect. And how shall we escape? I'd like to apply that also to these writings. **How shall we escape? We'll have to give an account.**

"I advise you to get a compartment in your brain, where you can put questions that you may not fully understand. **Don't disbelieve them necessarily. But wait a bit; and it may be, after a year or two, that solution will come and you will thank God for it.**

"How shall we escape if we neglect? I thank God for the privilege of being a Seventh-day Adventist. It's a wonderful thing. But friends, if we neglect the very means God has given us—how shall we escape?"

"And so today, shall we not renew our faith and allegiance to that banner, 'The commandments of God and the Faith of Jesus.'

"And that takes in the whole thing. That takes in the writings that have been given us for this time. So again I magnify God's name. Wonderful, wonderful. **God is bringing out a people, a people that know the future as no people have ever known it. We know what's coming.** We know the persecutions. We know the trials that are coming. For, in the last days, perilous times shall come. Shall we fear then? "Gird on the armor, stand like a rock!"

THE MAN WHO BOARDED THE PHANTOM SHIP

D. M. CANRIGHT

THE STORY OF WHAT HAPPENED TO THE MAN WHO DEDICATED HIS LIFE TO ATTACKING THE SPIRIT OF PROPHECY

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The most important book of all
The Story of Great Controversy

**THE VERY IMPORTANT
 A.L. WHITE COMPILATION**

**THE CIRCULATION
 OF GREAT CONTROVERSY**

**THE STORY OF
 THE 1888 GREAT CONTROVERSY CRISIS**

This study, *The Circulation of Great Controversy*, was prepared in 1938 by its director, Arthur L. White, in the main office of the Ellen G. White Estate (which at that time was located in Elmshaven, California, prior to its later removal to Washington, D.C.)

A.L. White was Ellen White's grandson. This study was presented, by him, to the Field Missionary Secretaries' Council at Sanitarium, California, on September 30, 1938. All of the following material, including sub-heads, is as originally given by him, with the exception of bracketed items and bold face emphasis, which we have added. Whenever we could locate a quotation in the currently published books, we placed the reference in brackets. **It is quite obvious that Ellen White wrote the book and that it is extremely important.**

Here is A.L. White's complete compilation. The sub-heads are also his, but the bold type and brackets are ours:

Foremost among the reasons for the wide circulation of *Great Controversy* is the fact that the book is of more than human origin. The author, in the Introduction, points to the Source of her information. She says:

“Through the illumination of the Holy Spirit, the scenes of the long continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the workings, in different ages, of the great controversy between Christ, the Prince of life, the author of salvation, and Satan, the author of evil, the author of sin, the first transgressor of God’s holy law”—*Great Controversy (old edition), p. 13; 1888 edition, p. 10 [current edition, p. x]*.

“As the Spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, **I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future.**”—*Great Controversy (1888 edition), pp. 10-11 [current edition, p. xi]*.

Speaking of the Source of the information which was presented in 1888 in a little volume [*2 Spiritual Gifts, 1858*], touching the high points of the conflict story, the last part was enlarged and became the *Great Controversy*:

“In this vision at Lovett’s Grove, much of the matter of the Great Controversy which I had seen ten years before was repeated, and **I was shown that I must write it out. That I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me,** but angels of God would not leave me in the conflict, that in God must I put my trust.”—*2 Spiritual Gifts, 270 [Life Sketches, 162, is almost identical. For the full story, read pp. 162-163 (1856)]*.

This statement brings to view that, along with the revelation of the scenes of the great controversy, Mrs.

White was shown that, in writing these out, she would be opposed by Satan. This is readily understood; for if the Lord's humble servant could be hindered from exposing his work and methods of attack, there would be less interference with his work.

The great adversary was not slow in bringing his attacks. Before Mrs. White reached her home a few days after the vision at Lovett's Grove, she was stricken with paralysis and despaired even of her life. Healed through prayer, but not completely restored at first, Mrs. White wrote out the story in a very brief form as now found in the last pages of *Early Writings*.

When the work was about completed she was shown—

"In the sudden attack at Jackson, Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to my rescue, to raise me above the effects of Satan's attack."—2 *Spiritual Gifts*, 272 [*Life Sketches*, 163, is almost identical; information in vision during 1858].

In 1884 there came, from the press, the first edition of [what was later enlarged to become] our present *Great Controversy* [*Spirit of Prophecy*, Volume 4, released in the autumn of 1884]. It was popular from the first; and ten editions were printed and sold within the first four years of the life of the book. It was enlarged in 1888. Mrs. White frequently spoke of the special value of this book and of the Source of its inspiration. A few brief quotations follow:

"I was moved by the Spirit of the Lord to write that book, and while working upon it I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of Scripture: 'The day of the Lord so cometh as a thief in the night.'"—[*Letter 1, 1890* ; *Colporteur Ministry*, 127].

“The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, **‘Write in a book the things thou hast seen and heard, and let it go to all people; for the time is at hand when past history will be repeated.’** I have been aroused at one, two, or three o’clock in the morning with some point forcibly impressed upon my mind, as if spoken by the voice of God.”—[*Letter 1, 1890; Colporteur Ministry, 128*].

“I was shown . . . that I should devote myself to writing out the important matters for volume 4 [*the 1888 edition of the Great Controversy which was also called Volume 4*]; that **the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world’s history.**”—*B.L. 1890 [Colporteur Ministry, 128]*.

“God gave me the light contained in *The Great Controversy and Patriarchs and Prophets* and this light was needed to arouse the people to prepare for the great day of God, which is just before us. **These books contain God’s direct appeal to the people.** Thus He is speaking to the people in stirring words, urging them to make ready for His coming. **The light God has given in these books should not be concealed.**”—*Manuscript 23, 1890 [Colporteur Ministry, 129]*.

WITHHOLDING LIGHT

When the new enlarged edition of 1888 *Great Controversy* came from the press, there was every hope that the book would have a wide sale and accomplish much good. Certain conditions in our publishing work, however, thwarted these hopes; for the management of the

Review and Herald had passed from the hands of men who had long experience in the work to the hands of businessmen—a banker, a title lawyer, and later a sea captain.

A strong effort was made to have Mrs. White release all royalties on *Great Controversy*. The banker-manager, being a good financier, objected to paying royalties on books that he supposed would have only limited circulation. Mrs. White stated positively that she had been instructed otherwise and could not relinquish the royalty.

When she returned from Europe, it was found that the manager and some of his associates were determined to bring out books that were free from royalty. *Bible Readings* was brought out by a variety of authors who donated their work, so the book could be put on the market without royalty. This book was a great success.

When the enlarged editions of *Great Controversy* and *Patriarchs and Prophets* came out, the canvassing business was in the hands of men who were advocating, "One book; everybody on one book; all agents on one book." *Bible Readings* was pushed to the front and *Great Controversy* and *Patriarchs and Prophets* lay idle on the shelves and had only a limited sale.

When Mrs. White protested against this, she was promised that, after running *Bible Readings* a year, they would take up *Great Controversy* and concentrate on it. When the year was done, those in charge of the publishing and canvassing work did not fulfill their promise and *Bible Readings* was majored for several years, to the neglect of other books. Then in later years, when the book passed to other hands in the canvassing work, *Great Controversy* and *Patriarchs and Prophets* were brought to the front and had a good sale.

With this brief recital of the circumstances surrounding the neglect of *Great Controversy*, the following extracts will be understood and appreciated:

"About this time when the new edition of Vol. IV

[*Great Controversy*] came from the press, the new book *Bible Readings* was introduced. This book has a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and **Vol. IV was kept out of the field. I felt that this was not right. I knew that it was not right, because it was not in harmony with the light which God had given me.**”—*B.L.* 1890 [*1888 Materials*, 653].

“As soon as *Great Controversy* came from the press it should have been pushed forward above every other book. I have been shown this. **Had it been circulated at the time it was lying idle, there would have been a very different order of things among our workers. The impressions made would have brought decided changes.** But instead of this, the book was suppressed, although the promise was made me that it should go forward if I would take the lowest royalty. **The book that should have gone did not go; and the men who should have worked to carry it forward discouraged the canvassers from handling it . . .** Thus saith the Lord, ‘I will judge for this false, dishonest work.’”—*B.L.* 1899 [*Publishing Ministry*, 354-355 (*Letter 39*, 1899)].

“Just at this point his satanic majesty was in the management of my books published at the Review and Herald office. Those at the head of the publishing work there would handle neither ***Great Controversy* nor *Patriarchs and Prophets*, the very books God had signified the people must have at once.** They promised me faithfully that after certain months they would handle these books, but they failed to keep their word. **When *Great Controversy* should have been circulated everywhere, it was lying dead in the Review and Herald Office and the Pacific Press.**”—*Letter 35*, 1899

[21 Manuscript Releases, 75-76].

“My mind has been so fully occupied with the burden upon me of getting before the people the light having especial reference to these last days, and the crisis before us. **The world is to be warned, and I have felt so deeply over Volume Four standing still as it has done . .**

“I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place the Lord designed that *volume 4 [Great Controversy]* should have in the world and among our people. **I have spread before them the light given me of heaven in that book.**”—*E-21-a, 1889 [Publishing Ministry, 355 (Letter 25a, 1889)]*.

“This sale of *Bible Readings*, had it been preceded by the sale of *Great Controversy*, would have had far more weight than it had in going first. The Lord knew all about this. He knew that principles were violated. He knew the falsehoods told and reiterated, that the books bearing the vital truth to the people would not sell. He knew that ministers and presidents were advised to recommend that all handle the one book; and that **the keeping of *Great Controversy* from the field has done a work that men will have to answer for in the Judgment.**”—*Manuscript 64, 1894 [Publishing Ministry, 355]*.

“This book has to a great degree been misplaced by another book, which has kept from the world **the light God has given.**”—[19 Manuscript Release, 239].

“I know that the statement made that these books cannot be sold, is untrue. I know; for the Lord has instructed me that this is said because human devising has blocked the way for their sale. **It cannot be denied that these works were not**

the product of any human mind, they are the voice of God speaking His people, and they will have an influence upon minds that other books do not have.”—*Manuscript 24, 1891 [Colporteur Ministry, 129]*.

“For nearly two years the book containing warnings and instructions from the Lord, given especially for this time, has been lying in our publishing houses, and **no one feels the necessity or importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden?** Now *Volume One, or Patriarchs and Prophets*, is ready for circulation; but, even for this book, I would not allow *Volume Four* to remain longer as a light under a bushel. **I am in sore distress of mind, but who of my brethren cares for this?**

“**Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way so that the light which He has given me shall be hid in our publishing houses instead of shining forth to all who will receive it?**

“It is now urged that only one book at a time shall have a place in the field—that all the canvassers shall work for the same book. I do not see the force or propriety of this. **If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them?** One book is published at little expense, and it is therefore sold cheaply; other books that present truths essential at this time, have involved greater expense; shall they therefore be kept from the people? *Bible Readings* is a good book to occupy its own place, but should not be permitted to crowd out other important works which the people need. **The presidents of our conferences have a duty to do; our**

board of directors should have something to say in this matter, that the different branches of God's work may receive equal attention.

"If our canvassers are controlled by the prospect of financial gain; if they circulate books on which they can make the most money, to the neglect of others that the people need, I ask, in what sense is theirs a missionary work? Where is the missionary spirit? the spirit of self-sacrifice?

"The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel ministry. Then should the canvasser, any more than the minister, feel at liberty to act from selfish motives? **Should he turn his back on all the principles of missionary work, and handle the books—placed before him, shall I say, as a temptation—on which he can make the most money?** Should he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of things?"—*E.G. White 1888 Materials, 654-655.*

"I speak to you who are engaged in the canvassing work. **Have you read Volume Four? Do you know what it contains? Have you any appreciation for the subject matter? Do you not see that the people need the light therein given?** If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that **the Lord would have this work carried into all the highways and byways, where there are souls to be warned of the danger so soon to come.**"—*B-1, 1890 [Colporteur Ministry, 127 (Letter 1, 1890)].*

When there came a change of attitude toward her

books, Mrs. White recognized it and rejoiced over their wide circulation; for thus the words of truth which had been given her were passed on to the people. A recognition of this change is noted in the two following extracts, written in 1894 and 1907 respectively:

“Light was in that book which came from Heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan’s devising. He was working diligently and has brought about a condition of things that **the work cannot go as it would have gone.**”—O-55, 1894 [1888 *Materials*, 1280-1281].

“Years ago when I was in Battle Creek I was much distressed that *Great Controversy* should lie idle on the shelf. **For two years it was held back** that *Bible Readings* might have more attention. All that I could say did not change the course of those who had control of the canvassing work . . . There is not now a studied, determined effort to hold back those books that are of the most importance. We are planning to bring out many books.”—H-70, 1907 [1 *Manuscript Releases*, 169 (February 26, 1907)].

In 1899 Mrs. White was led to speak of the experience in which *Great Controversy* was neglected; she also expressed the danger of a repetition of that experience. She said:

“The rights of brethren are to be respected; there should not be a multiplication of books, when it is well understood one will interfere with the sale of the one just preceding it. This was the way with *Great Controversy*. This book was not left to have a fair chance in being handled with *Bible Readings*. The *Bible Readings* was brought in before the books of great importance—*Great Controversy*

and *Daniel and Revelation*, which relate to the vital interests before us. **Through the instruction to the canvassing agents, *Great Controversy* had little opportunity to be circulated, and . . . was nearly eclipsed. There is danger that the same course will be followed.** Therefore it is necessary to refer to the light given on this subject. It was presented to me that one book was crossing the track of another. This is not righteous judgment. I have now to say, that selfishness be uprooted. Let the precious plants of God's own garden of the heart live and flourish."—*J-91, 1899 [19 Manuscript Releases, 196-197 (Letter 91, 1899)]*.

REASONS FOR WIDE CIRCULATION

The reasons for Mrs. White's burden for the wide circulation of *Great Controversy* have been set forth many times, and they should constitute a sound basis for a continued impetus:

"*Great Controversy* should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth's history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book than for any others I have written; for in the *Great Controversy*, the last message of warning to the world is given more distinctly than in any of my other books."—*K-281, 1905 [Colporteur Ministry, 127 (Letter 281, 1905)]*.

"Let there be an interest awakened in the sale of these books. **Their sale is essential; for they contain timely instruction from the Lord. They should be appreciated as books that bring to the people light that is especially needed just now. Therefore these books should be widely distributed. Those who make a careful study of the instruction contained in them, and will receive it**

as from the Lord, will be kept from receiving many of the errors that are being introduced. Those who accept the truths contained in these books will not be led into false paths.”—[*Colporteur Ministry*, 130].

“Many will depart from the faith and give heed to seducing spirits. ***Patriarchs and Prophets* and *Great Controversy* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth. The dangers are pointed out that should be avoided by the churches. Those who become thoroughly acquainted with the lessons in these books will see the dangers before them, and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. They will make straight paths for their feet, lest the lame be turned out of the way.**”—[*Colporteur Ministry*, 129-130 (*Evangelism*, 366)].

“In *The Desire of Ages*, *Patriarchs and Prophets*, *The Great Controversy*, and in *Daniel and Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.”—[*Colporteur Ministry*, p. 123].

“We are warned to avoid the mistakes the Israelites made in obstinately refusing to receive the warnings that came to them from God.”—W-229, 1903 [21 Manuscript Releases, 440 (*Letter 229*, 1903)].

GREATEST RESULTS IN THE FUTURE

“The results of the circulation of this book [*The Great Controversy*] are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the com-

mandments of God. **But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it.** The fulfillment of some of the predictions will inspire faith that others also will come to pass, and when the earth is lightened with the glory of the Lord, in the closing work, many souls will take their position on the commandments of God as the result of this agency.”—*Manuscript 31, 1890 [Colporteur Ministry, 128-129]*.

**LET NOTHING HINDER THEIR SALE.
OUR DUTY IS TO SPREAD THE LIGHT
THESE BOOKS CONTAIN**

“The larger books, *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*, should be sold everywhere. **These books contain truth for this time,—truth that is to be proclaimed in all parts of the world.** Nothing is to hinder their sale.”—*Colporteur Evangelist, 35 [Colporteur Ministry, 124; Review, January 20, 1903]*.

“It is a duty we owe to our people and to God, to send every ray of light given me of God, demanded for this time for every tongue and nation.”—*E-25a, 1889 [Publishing Ministry, 355-356]*.

“The light given was that *Thoughts on Daniel and Revelation*, *The Great Controversy*, and *Patriarchs and Prophets* would make their way. **They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.**”—*[Colporteur Ministry, 123-124]*.

CIRCULATION OF GREAT CONTROVERSY

“The work which the church has failed to do in a time of peace and prosperity she will have to

do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith.”—[5 Testimonies, 463].

“Instruction has been given me that **the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds.** *Patriarchs and Prophets, Daniel and the Revelation, and The Great Controversy* are needed now as never before. **They should be widely circulated because the truths they emphasize will open many blind eyes . . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today.**”—*Colporteur Evangelist 21 [Colporteur Ministry, 123; Review, February 16, 1905].*

BOOKS A SILENT WITNESS

“**Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her.** They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. **The Lord has declared that these books are to be scattered throughout the world.** There is in them truth which to the receiver is a savor life unto life. **They are silent witnesses for God.** In the past they have been the means in His hands of convicting and converting many souls. Many have read them with eager expectation and, by reading them, have been led to see the efficacy of Christ’s atone-

ment, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take His loved ones to their eternal home. In the future these books are to make the Gospel plain to many others, revealing to them the way of salvation.”—[*Colporteur Ministry*, 125; *Review*, January 20, 1903].

“The Lord has sent His people much instruction, line upon line, precept upon precept, here a little, there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. **Oh, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth.**”—[*Colporteur Ministry*, 125-126; *Review*, January 20, 1903].

“**My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you.** Go forth in faith, praying that God will prepare hearts to receive the light.”—*Colporteur Evangelist*, 36-37 [*Colporteur Ministry*, 126; *Review*, January 20, 1903].

Mrs. White's last recorded statement, relative to the book *Great Controversy*, was made after a careful study of the revised edition published in 1911. She wrote as follows:

“A few days ago I received a copy of the new edition of the book *Great Controversy*, recently printed at Mountain View, and also a similar copy printed at Washington. **The book pleases me. I have spent many hours looking through its pages, and I see**

that the publishers have done good work.

“The book, *Great Controversy*, I appreciate above silver or gold; and I greatly desire that it shall come before the people. While writing the manuscript of *Great Controversy*, I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.

“Recently it was necessary for the book to be reset because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain; for whatever the cost may be, **I regard the edition with great satisfaction.**”—*W-55, 1911* [3 *Selected Messages, 123; cf. Colporteur Ministry, p. 128 (Letter 56, 1911)*].

The objective of the author, in presenting *Great Controversy* to the world, might well be taken as the objective of those who take part in its circulation:

“To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such light upon the origin and the final disposition of sin as to make fully manifest the justice and benevolence of God in all His dealing with His creatures; and to show the holy, unchanging nature of His law is the object of this book. That through its influence souls may be delivered from the powers of darkness, and become ‘partakers of the inheritance of the saints in light’; to the praise of Him who loves us, and gave Himself for us, is the earnest prayer of the writer.”—*Great Controversy, p. 12 of old edition; 1888 edition, p. 118 [current edition of Great Controversy, p. xii.]*.

The above concludes the Arthur L. White compi-

lation, *The Circulation of Great Controversy*.

“I write from fifteen to twenty pages each day. It is now eleven o’clock, and I have written fourteen pages of manuscript for *Volume Four* [1888 *Great Controversy*] . . . As I write upon my book, **I feel intensely moved. I want to get it out as soon as possible, for our people need it so much.** I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, thinking of the important things to take place. Three hours, and sometimes five, is the most sleep I get. **My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay.**”—19 *Manuscript Releases*, 78; *E.G. White Brochures: Messenger to the Remnant*, p. 57 (*Letter 11*, 1884).

“When the storm of God’s wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. **Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.**”—6 *Testimonies*, 16.

“I have been repeatedly shown that **our presses should now be constantly employed in publishing light and truth.** This is a time of spiritual darkness in the churches of the world. Ignorance of divine things has hidden God and the truth from view . . . I seemed to be in a council meeting where our book work was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there consulting together and with the brethren about the circulation of our books, tracts, and periodicals.

“Elder Haskell was presenting **strong reasons why the books which contain the knowledge that has been communicated to Sister White—the books**

containing the special message to come to the world at this present time—should be more freely circulated.

“‘Why,’ he inquired, ‘do not our people appreciate and circulate more widely the books bearing the divine credentials? Why is not a specialty made of the books containing the warnings regarding Satan’s work? Why do we not give greater effort to circulating the books that point out Satan’s plans to counterwork the work of God, that uncover his plans and point out his deceptions? The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and His righteousness’ . . .

“[Another scene later in this vision:] **Because books were being sold at low prices**, some being especially reduced for the occasion, many were purchased, and some by persons not of our faith. **They said: ‘It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them,** and we will secure them for ourselves and our friends.’

“**But dissatisfaction was expressed by some of our own people. One said: ‘A stop must be put to this work, or our business will be spoiled’ . . . Then I heard the voice of our Counselor saying: ‘Forbid them not. This is a work that should be done.** The end is near. Already much time has been lost, when these books should have been in circulation. **Sell them far and near. Scatter them like the leaves of autumn. This work is to continue without the forbiddings of anyone.** Souls are perishing out of Christ. Let them be warned of His soon appearing in the clouds of heaven.’

“Some of the workers continued to appear much cast down. One was weeping and said: **‘These are do-**

ing the publishing work an injustice by purchasing these books at so low a price; besides, **this work is depriving us of some of the revenue** by which our work is sustained.' The Voice replied: '**You are meeting with no loss.** These workers who take the books at reduced prices could not obtain so ready a sale for them except it be at this so-called sacrifice.' "—9 *Testimonies*, 65-67, 72-73.

May God help us each one to be faithful. Time is short, and there is much to do. We must believe these inspired books. We must read and obey them. We must share them with others.

ALL EDITIONS EQUALLY INSPIRED

Over the decades, *Great Controversy* has been attacked more than any other book Ellen White has written. When she first planned to write it, Satan physically attacked her with paralysis. God permitted that incident so we would realize the importance of this book! More than any other book in the previous 1900 years, *Great Controversy* reveals the devices of Satan and the final crisis on Planet Earth.

Part of this attack—one which we have all heard at various times—is the charge that one or another edition of *Great Controversy* is bad and should not be read. Well-meaning people become involved in this.

But, in reality, as the following quotations verify, all four editions (1858, 1884, 1888, and 1911) are fully inspired, although some are more complete than others. The first edition is the least complete. But, from 1884 onward, all the essential points are presented in each edition. (*For more information on each edition, turn to 155-156 of this book.*)

After completing her first large book, the 1884 edition, Ellen White was told to make it larger. After a two-year trip to Europe, she published the 1888 edition. The 1911 edition is essentially identical to the 1888, except that source references have been added to historical quotations and, in a few instances, different historical quotations were used when the original ones could not be located. All this was

done with her approval. For much more information on this, plus the entire story of the writing of the book in its several volumes, see our 504-page, *Editions of Great Controversy*.

Now, let Ellen White speak about each edition:

“Great Controversy should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth’s history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book than for any others I have written; for in *The Great Controversy*, the last message of warning to the world is given more distinctly than in any of my other books.”—*Colporteur Ministry*, 127 (*Letter 281*, 1905).

THE 1858 VISION

“In this vision at Lovett’s Grove, most of the matter of the Great Controversy which I had seen ten years before was repeated, and I was shown that I must write it out. That I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, but angels of God would not leave me in the conflict, that in God must I put my trust.”—2 *Spiritual Gifts*, 270 (*Life Sketches*, 162 is almost identical. For the full story, read 162-163).

“In the sudden attack at Jackson [Michigan], Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to my rescue, to raise me above the effect of Satan’s attack.”—2 *Spiritual Gifts*, 272 (*Life Sketches*, 163 is almost identical).

THE 1884 EDITION

“I was shown . . . that I should devote myself to writing out the important matters for *Volume Four* [*Spirit of Prophecy*, *Volume 4* was the 1884 Edition of *Great Controversy*]; and that **the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world’s history.**”—*Colporteur Ministry*, p. 128 (*Letter 1*, 1890).

“I was moved by the Spirit of God to write that book,

and while working upon it I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly.”—*Colporteur Ministry*, p. 127 (Letter 1, 1890).

“I write from fifteen to twenty pages each day. It is now eleven o’clock, and I have written fourteen pages of manuscript for *Volume 4* . . . As I write upon my book, I feel intensely moved. **I want to get it out as soon as possible**, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, for thinking of the important things to take place. Three hours and sometimes five is the most sleep I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay.”—*E.G. White Brochures: Messenger to the Remnant* (Letter 11, 1884).

THE 1888 EDITION

“About this time when the new [second] edition of *Volume 4* [the 1888 edition] came from the press, the new book, *Bible Readings*, was introduced. This book had a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and **Vol. 4 was kept out of the field**. I felt that this was not right. I knew that it was not right, because it was not in harmony with the light which God had given me.”—*1888 Materials*, 653.

“I do not demerit *Bible Reading*. It is a book which will do a great amount of good, but it can never take the place the Lord designed that *volume 4* should have in the world and among our people. **I have spread before them the light of heaven in that book.**”—*Publishing Ministry*, 355.

“The delay was Satan’s own devising. He was working diligently and has brought about a condition of things that the work cannot now go as it would have gone and done its work, which the Lord presented before me needed to be done. Those who hindered the work will have to answer to God for this.”—*1888 Materials*, 1281.

“For nearly two years the book [*Great Controversy*] containing warnings and instructions from the Lord, given especially for this time, has been lying in our publishing houses, and **no one feels the necessity or the importance of bringing it to the people. Brethren, how long am I to wait for you to get the burden?** Now *Volume One*, or *Patriarchs and Prophets*, is ready for circulation, but even for this book I would not allow *Volume Four* to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?

“Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way, so that the light which He has given me shall be hid in our publishing houses instead of shining forth to enlighten all who will receive it? . . . If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them?”

“Light was in that book which came from Heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book that the warnings should not come to the people when they should have had them?”—1888 *Materials*, 1280-1281.

THE 1911 EDITION

“A few day ago I received a copy of the new edition of the book, *Great Controversy*, recently printed at Mountain View, and also a similar copy printed at Washington. The book pleases me. I have spent many hours looking through its pages, and I see that the publishers have done good work.

“The book, *Great Controversy*, I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of *Great Controversy* I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.”—3 *Selected*

Messages, 123 (Letter 56, 1911; the second of the above two paragraphs is in *Colporteur Ministry*, p. 128).

“Recently it was necessary for this book to be reset because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain, for whatever the cost may be, I regard the edition with great satisfaction.”—3 *Selected Messages*, 123 (Letter 56, 1911).

CONCLUSION

“The results of the circulation of this book [*The Great Controversy*] are not to be judged by what now appears. By reading it, some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number of those who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others will also come to pass, and when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.”—*Colporteur Ministry*, pp. 128-129 (Manuscript 31, 1890).

“As the spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to shed a light on the fast-approaching struggle of the future.”—*Great Controversy*, xi.

Several facts stand out: (1) *Great Controversy* is the most important book for these last days, (2) Satan hates it more than any other book. (3) It has been the most reviled and slandered of any of the Spirit of Prophecy books. (4) All editions of *Great Controversy* are equally inspired. (5) Give the book to the people, in whichever edition you prefer—but give it to them. (6) The book provides the reader with the issues and warnings he needs just now. The deceptions and events of the future are unveiled; and before the reader lays down the book at its last page, the book brings him personally to the brink of eternity to make his own life decision.

— PART THREE —

The Importance of the Writings

“If you lose confidence in the testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the testimonies, should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? That which you will be least inclined to receive is the very part most needed.”

— *5 Testimonies*, 98

What is the Spirit of Prophecy for?

Why It Was Given

There are some among us who say the Spirit of Prophecy should be used for encouragement, but not for instruction. They say it should not be used in the pulpit. Sequeira declares it should not even be used privately to help and encourage Advent believers.

Here is the correct way to share these invaluable counsels: **We should not refer to the Spirit of Prophecy as a basis for proving doctrine to Bible study interests. But, after they come into the faith, we very definitely are to study and share it with one another, on all levels of communication. We should read them together in family gatherings.**

We are also told that Spirit of Prophecy books should be freely loaned or given to unbelievers, and they should be encouraged to study them.

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. **There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.**”—*4 Testimonies*, 147-148.

“The first number of the *Testimonies* ever published contains a warning against the injudicious use of the light which

is thus given to God's people. I stated that some had taken an unwise course; **when they had talked their faith to unbelievers, and the proof had been asked for, they had read from my writings instead of going to the Bible for proof.** It was shown me that this course was inconsistent and would prejudice unbelievers against the truth. The *Testimonies* can have no weight with those who know nothing of their spirit. They should not be referred to in such cases."—5 *Testimonies*, 669.

"There are matters in the testimonies that are written, not for the world at large, but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world, but to His disciples alone . . . He also had some special light and instruction to impart to His followers which He did not impart to the great congregation, as it would neither be understood nor appreciated by them . . . The Lord Jesus thought it necessary to make many things clear to His disciples which He did not open to the multitudes."—*Testimonies to Ministers*, 34-35.

"[In his evangelistic meetings to non-Adventists] Elder Haskell enters into no controversy with opponents. **He presents the Bible** so clearly that it is evident that anyone who differs must do so in opposition to the Word of God.

"Friday evening and Sabbath forenoon **he spoke upon the subject of spiritual gifts, dwelling especially upon the Spirit of Prophecy.** Those who were present at these discourses say that he treated the subject in a clear, forceful manner."—*Evangelism*, 257 (1906).

"In his teaching Elder ___ showed that the Spirit of Prophecy has an important part to act in the establishment of the truth. When binding off his work, he called for me . . . to speak to the people."—*Evangelism*, 257 (1906).

"The volumes of Spirit of Prophecy should be in every family, and should be read aloud in the family circle . . . The

Testimonies contain instruction which meets the case of all, both parents and children.”—*Sons and Daughters of God*, 178.

“Parents, your children are in danger of going contrary to the light given of heaven, and **you should both purchase and read the books, for they will be a blessing to you and yours. You should lend *Spirit of Prophecy* to your neighbors and prevail upon them to buy copies** for themselves . . . Many are going directly contrary to the light which God has given to His people, because **they do not read the books which contain the light and knowledge in cautions, re-proofs, and warnings.**”—*4 Testimonies*, 391.

“If you really believe that the voice of God has spoken to you, pointing out your dangers, do you heed the counsels given? **Do you keep these testimonies of warning fresh in your minds by reading them often** with prayerful hearts? . . . You will be held accountable for every one of these appeals and warnings.”—*3 Testimonies*, 362-363.

“Do all you can to have my writings placed in the hands of the people in foreign lands.”—*Fundamentals of Christian Education*, 549.

“The volumes of *Spirit of Prophecy*, and also the *Testimonies*, should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them . . . **They should be in the library of every family and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors.**”—*4 Testimonies*, 390.

“All who are under the training of God need the quiet hour for communion with their own hearts, with nature, and with God . . . We must individually hear Him speaking to the heart. When every other voice is hushed, and in quietness we wait before Him, the silence of the soul makes more distinct the voice of God . . . He who is thus refreshed will be surrounded with an atmosphere of light and peace.”

— *Ministry of Healing*, 58

How were we given our doctrinal positions?

Truths from Heaven

We initially received our Sanctuary positions from William Miller, which were modified and clarified by Samuel Snow and Hiram Edson. Joseph Bates brought us the Sabbath message and we received the Spirit of Prophecy through Ellen White.

In 1848, the Sabbath conferences occurred, during which time a number of our pioneers reviewed and studied—in detail—into all our doctrinal positions.

However, it would have been easy for them to become misled. Had not all the religious groups before them developed doctrinal errors?

But Ellen White was present; and, as the group would go as far as they could in study, she would be taken off in vision and receive the correct interpretations.

Our people studied as earnestly as they could into the Bible; but each time they were beginning to veer off into error, Ellen White was given a vision to correct them. **It is clear that, without the Spirit of Prophecy, we would not have our present doctrinal truths.**

So that none of the group might think that these were merely the opinions of Ellen White, God arranged matters so that she could not grasp any scriptural or doctrinal truths during this entire time. This was quite obvious to all; so they were willing to accept the light she brought them from each vision as from God. In addition, of course, it would have been impossible to coun-

terfeit the visions themselves (no breathing for half an hour or so, etc.), which would occur in the presence of the entire group.

The best clarification of this is given in *1 Selected Messages, 206-208*. Additional details will be found in *5 Testimonies, 655-656; Testimonies to Ministers, 24-26* and *Gospel Workers, 302-303*. All of these passages are quoted below:

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who are keen, noble, and true, were among those who, after the passing of the time in 1884, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. **When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus the light was given that helped us to understand the Scriptures in regard to Christ, His mission, and His priesthood. A line of truth, extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.**

“During this whole time I could not understand the reasoning of the brethren. My mind was locked,

as it were, and I could not comprehend the meaning of the Scriptures we were studying. This was one of the greatest sorrows of my life. **I was in this condition of mind until all the principal points of our faith were made clear to our minds**, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

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

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

“I must bear the messages of warning that God gives me to bear, and then leave with the Lord the

results. I must now present the matter in all its bearings; for the people of God must not be spoiled.

“We are God’s commandment-keeping people. **For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word**—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point has been sought out by prayerful study and testified to by the miracle-working power of the Lord. **But the waymarks which have made us what we are, are to be preserved—and they will be preserved—as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.**”—*1 Selected Messages, 206-208.*

“My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.

“We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand truth. After earnest prayer, if any point was not understood it was discussed, and each one ex-

pressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed.

“We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions **the Spirit of God would come upon me, and difficult portions were made clear through God’s appointed way, and then there was perfect harmony.** We were all of one mind and one spirit.

“We sought most earnestly that the Scriptures should not be wrested to suit any man’s opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one.

“Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. **At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together.** We loved Jesus; we loved one another.”—*Testimonies to Ministers*, 24-26.

“At this time there was fanaticism among some of those who had been believers in the first message. Serious errors in doctrine and practice were cherished, and some were ready to condemn all who would not accept their views. **God revealed these errors to me in vision and sent me to His erring children to declare them;** but in performing this duty I met with bitter opposition and reproach.”—5 *Testimonies*, 655-656.

“We are to be established in the faith, in the light of the truth given us in our earlier experience. At that time one error after another pressed in upon us; ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures, and earnestly asking God for guidance. Companies of devoted men and women assembled for this purpose. **The power of God would come upon me, and I was enabled clearly to define what is truth and what is error.**

“As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point, under the demonstration of the Holy Spirit. I would be taken off in vision, and explanations would be given me. I was given illustrations of heavenly things, and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays.

“I know that the sanctuary question stands in righteousness and truth, just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting Scriptures to pile around erroneous theories, which have no foundation in truth. The Scrip-

tures thus used are misapplied; they were not given to substantiate error, but to strengthen truth.”—*Gospel Workers*, 302-303.

“Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. **We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.**”—*Counsels to Writers and Editors*, 29 (*Review*, May 25, 1905).

“The searching testimony of the Spirit of God will separate those from Israel who have ever been at war with the means that God has ordained to keep corruptions out of the church. **Wrongs must be called wrongs. Grievous sins must be called by their right name.** All of God’s people should come nearer to Him . . . Then will they see sin in the true light and will realize how offensive it is in the sight of God.”—*5 Testimonies*, 676.

“The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins.”—*3 Testimonies*, 269.

“Never was there greater need of faithful warnings and reproofs . . . than at this very time. Satan has come down with great power, knowing that his time is short. **He is flooding the world with pleasing fables, and the people of God love to have smooth things spoken to them . . .** I was shown that God’s people must make more firm, determined efforts to press back the incoming darkness. The close work of the Spirit of God is needed now as never before.”—*3 Testimonies*, 327-328.

An invaluable gift!

Messages from the Lord

Please consider the following messages. If you will humble your heart before God in prayer, and ask that He might teach you your work for this time,—and then, in humility of a learner, read the following gleanings from God's Word,—I assure you the Holy Spirit will move on your heart and set you on a new course of dedication, a deeper study of His holy Word, and an intensified determination to please Him in every way.

“In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the *Testimonies* of His Spirit. **There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue.**”—4 *Testimonies*, 147-148.

“God is either teaching His church, reproofing their wrongs and strengthening their faith, or He is not. **This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter.**”—5 *Testimonies*, 671.

“As the Lord has manifested Himself through the spirit of prophecy, 'past, present, and future have passed before

me. I have been shown faces that I had never seen, and years afterward I knew them when I saw them. I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent and, arriving at a crisis, have saved great disaster to the cause of God. This has been my work for many years. A power has impelled me to reprove and rebuke wrongs that I had not thought of. Is this work of the last thirty-six years from above or from beneath?"—*5 Testimonies*, 671.

“If you lose confidence in the Testimonies you will drift away from Bible truth. I have been fearful that many would take a questioning, doubting position, and in my distress for your souls I would warn you. How many will heed the warning? As you now hold the *Testimonies*, should one be given crossing your track, correcting your errors, would you feel at perfect liberty to accept or reject any part or the whole? **That which you will be least inclined to receive is the very part most needed.**”—*5 Testimonies*, 98.

“As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the *Testimonies*, which God in His providence has linked with the work of the third angel’s message from its very rise . . .”—*5 Testimonies*, 654.

“A wealth of moral influence has been brought to us in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come: Write the things that I have given you to confirm the faith of My people in the position they have taken. **Time and trial have not made void the instruction given,** but years of suffering and self-sacrifice have established the truth of the testimony

given. **The instruction that was given in the early days of the message is to be held as safe instruction to follow in these, its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken.** If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given.”—*1 Selected Messages, 41.*

“It is Satan’s plan to weaken the faith of God’s people in the Testimonies. Satan knows how to make his attacks . . . **The gifts are next questioned;** then, of course, they have but little weight, and instruction given through vision is disregarded.”—*5 Testimonies, 672.*

“Next follows skepticism in regard to the vital points of our faith, the pillars of our position, **then doubt** as to the Holy Scriptures, and **then the downward march to perdition.** When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.”—*4 Testimonies, 211.*

“I was shown that many had so little spirituality that they did not understand the value of the *Testimonies* or their real object. **They talked flippantly of the Testimonies given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticizing this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust;** for they could not appreciate the spirit of the *Testimonies*, because they knew so little of the Spirit of God.”—*5 Testimonies, 672-673.*

“God sets no man to pronounce judgment on His Word, selecting some things as inspired and discredit-

ing others as uninspired. The testimonies have been treated in the same way; but God is not in this.”—*1 Selected Messages, 23.*

“There are some in Battle Creek who have never fully submitted to reproof. They have taken a course of their own choosing. **They have ever, to a greater or less degree, exerted an influence against those who have stood up to defend the right and reprove the wrong.** The influence of these persons upon individuals who come here and who are brought in contact with them . . . is very bad. **They fill the minds of these newcomers with questionings and doubts in regard to the Testimonies of the Spirit of God.** They put false constructions upon the *Testimonies.*”—*4 Testimonies, 513-514.*

“Some are unconscious of the harm they are doing; but, unconsecrated, proud, and rebellious themselves, they lead others in the wrong track. A poisonous atmosphere is inhaled from these unconsecrated ones. The blood of souls is in the garments of such, and Christ will say to them in the day of final settlement: ‘Depart from Me, all ye workers of iniquity.’ Astonished they will be, but their professedly Christian lives were a deception, a fraud.

“Some express their views that the testimony of Sister White cannot be reliable. This is all that many unconsecrated ones want. The testimonies of reproof have checked their vanity and pride; but if they dared, they would go to almost any length in fashion and pride. **God will give all such an opportunity to prove themselves and to develop their true characters.**”—*5 Testimonies, 673.*

“I am sorry for my brethren who have been walking in the mist of suspicion and skepticism and false reasoning. I know that some of them would be blessed by messages of counsel if the clouds obscuring their spiritual vision could be driven back, and they could see aright. **But they do not see clearly. Therefore I dare not communicate with them.** When the Spirit of God clears away the ‘mysti-

cism,' there will be found just as complete comfort and faith and hope in the messages that I have been instructed to give, as were found in them in years past."—*1 Selected Messages*, 30.

"I saw that the reason why visions had not been more frequent of late is, they have not been appreciated by the church. **The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them.**"—*1 Testimonies*, 119.

"My brethren, beware of the evil heart of unbelief. **The Word of God is plain and close in its restrictions. It interferes with your selfish indulgence; therefore you do not obey it.** The *Testimonies* of His Spirit call your attention to the Scriptures, point out your defects of character, and rebuke your sins; therefore you do not heed them. **And to justify your carnal, ease-loving course you begin to doubt whether the *Testimonies* are from God. If you would obey their teachings you would be assured of their divine origin.** Remember, your unbelief does not affect their truthfulness. If they are from God they will stand."—*5 Testimonies*, 234.

"I have been shown that **unbelief in the testimonies of warning, encouragement, and reproof is shutting away the light from God's people.** Unbelief is closing their eyes so that they are ignorant of their true condition."—*5 Testimonies*, 674.

"**They think the testimony of the Spirit of God in reproof is uncalled for or that it does not mean them.** Such are in the greatest need of the grace of God and spiritual discernment that they may discover their deficiency in spiritual knowledge."—*3 Testimonies*, 253-254.

"Many who have backslidden from the truth assign as a reason for their course that they do not have faith in the

Testimonies . . . The question now is: Will they yield their idol which God condemns, or will they continue in their wrong course of indulgence and reject the light God has given them reproving the very things in which they delight? **The question to be settled with them is: Shall I deny myself and receive as of God the *Testimonies* which reprove my sins, or shall I reject the *Testimonies* because they reprove my sins?**—4 *Testimonies*, 31-32.

“Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and a teachable spirit, and all should decide from the weight of evidence.”—3 *Testimonies*, 255.

“God gives sufficient evidence for the candid mind to believe; but he who turns from the weight of evidence because there are a few things which he cannot make plain to his finite understanding will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith.”—4 *Testimonies*, 232-233.

“Soon every possible effort will be made to discount and pervert the truth of the testimonies of God’s Spirit. We must have in readiness the clear, straight messages that since 1846 have been coming to God’s people.

“There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. **They will bring in all conceivable fallacies, and will present them as coming from Mrs. White, that they may beguile souls.**”—1 *Selected Messages*, 41.

“Let none entertain the thought that I regret or take back any plain testimony I have borne to individuals or to the people. If I have erred anywhere, it is in not rebuking

sin more decidedly and firmly. **Some of the brethren have taken the responsibility of criticizing my work and proposing an easier way to correct wrongs. To these persons I would say: I take God's way and not yours.** What I have said or written in testimony or reproof has not been too plainly expressed . . .

"Those who would in any way lessen the force of the sharp reproofs which God has given me to speak must meet their work at the judgment . . . To those who have taken the responsibility to reprove me and, in their finite judgment, to propose a way which appears wiser to them I repeat: I do not accept your efforts. Leave me with God, and let Him teach me. **I will take the words from the Lord and speak them to the people.** I do not expect that all will accept the reproof and reform their lives, but I must discharge my duty all the same. I will walk in humility before God, doing my work for time and for eternity."—*5 Testimonies, 19-20.*

"These words were spoken to me: 'Your work is appointed you of God. Many will not hear you, for they refused to hear the Great Teacher; **many will not be corrected, for their ways are right in their own eyes.** Yet bear to them the reproofs and warnings I shall give you, whether they will hear or forbear.'"—*1 Selected Messages, 29.*

"Many now despise the faithful reproof given of God in testimony. I have been shown that **some in these days have even gone so far as to burn the written words of rebuke and warning,** as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. **To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender.**"—*4 Testimonies, 180.*

"From the beginning of my work, as I have been called to bear a plain, pointed testimony, to reprove wrongs,

and to spare not, **there have been those who have stood in opposition to my testimony and have followed after to speak smooth things**, to daub with untempered mortar, and to destroy the influence of my labors. The Lord would move upon me to bear reproof, and then individuals would step in between me and the people to make my testimony of no effect.”—*5 Testimonies*, 678-679.

“There are some in these last days who will cry: ‘Speak unto us smooth things, prophesy deceits.’ But this is not my work. God has set me as a reprov-er of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it. **God will not be trifled with, and those who despise His work will receive according to their deeds.**”—*4 Testimonies*, 231-232.

“If God has given me a message to bear to His people, **those who would hinder me in the work and lessen the faith of the people in its truth are not fighting against the instrument, but against God.**”—*5 Testimonies*, 680.

“It is not the instrument whom you slight and insult, but God, who has spoken to you in these warnings and reproofs. It is hardly possible for men to offer a greater insult to God than to despise and reject the instrumentalities that He has appointed to lead them.”—*5 Testimonies*, 680.

“Some of you in words acknowledge reproof, but you do not in heart accept it. You go on the same as before, only being less susceptible to the influence of the Spirit of God, becoming more and more blinded, having less wisdom, less self-control, less moral power, and less zeal and relish for religious exercises; and, unless converted, you will finally yield your hold upon God entirely. **You have not made decided changes in your life when reproof has come, because you have not seen and realized your defects of character** and the great contrast between your

life and the life of Christ. What do your prayers amount to while you regard iniquity in your hearts? Unless you make a thorough change, you will, not far hence, become weary of reproof, as did the children of Israel; and, like them, you will apostatize from God.”—5 *Testimonies*, 680.

“Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. **Light so precious, coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect.** An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things, or rejected because it was more agreeable to follow inclination.”—4 *Testimonies*, 391.

“Those who have most to say against the testimonies are generally those who have not read them, just as those who boast of their disbelief of the Bible are those who have little knowledge of its teachings. They know that it condemns them, and their rejection of it gives them a feeling of security in their sinful course.”—1 *Selected Messages*, 45-46.

“Let ministers and people remember that **gospel truth ruins if it does not save.** ‘The soul that refuses to listen to the invitations of mercy from day to day can soon listen to the most urgent appeals without an emotion stirring his soul. As laborers with God we need more fervent piety and less self-exaltation. **The more self is exalted, the more will faith in the Testimonies of the Spirit of God be lessened** . . . Those who trust wholly in themselves will see less and less of God in the *Testimonies* of His Spirit.’ ”—

5 Testimonies, 134.

“Those who have treated the light that the Lord has given as a common thing will not be benefited by the instruction presented.

“There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness.

“Some will yield their faith, and will deny the truth of the messages, pointing to them as falsehoods.

“Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray.

“But others will be greatly helped by the messages. Though not personally addressed, they will be corrected, and will be led to shun the evils specified . . . The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. **The testimonies themselves will be the key that will explain the messages given,** as Scripture is explained by Scripture. **Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved** . . . Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformations will take place.”—*1 Selected Messages*, 41-42.

“God has given sufficient evidence, so that all who desire to do so may satisfy themselves as to the character of the Testimonies; and, having acknowledged them to be from God, it is their duty to accept reproof, even though they do not themselves see the sinfulness of their course. If they fully realized their condition, what would be the need of reproof? Because they know it not, God mercifully sets it before them, so that they may repent and reform before it shall be too late. **Those who despise the warning will be left in blindness to become self-de-**

ceived; but those who heed it and zealously go about the work of separating their sins from them in order to have the needed graces, will be opening the door of their hearts that the dear Saviour may come in and dwell with them. Those who are most closely connected with God are the ones who know His voice when He speaks to them. **Those who are spiritual discern spiritual things. Such will feel grateful that the Lord has pointed out their errors.**—5 *Testimonies*, 682-583.

“When the minds of persons reprovéd are under a strong deception, they naturally resist the testimony; and having taken an attitude of resistance, it is difficult for them afterward to acknowledge that they have been wrong.”—1 *Selected Messages*, 51.

“I took the precious Bible and surrounded it with the several Testimonies for the Church, given for the people of God. Here, said I, the cases of nearly all are met. The sins they are to shun are pointed out. The counsel that they desire can be found here, given for other cases situated similarly to themselves. God has been pleased to give you line upon line and precept upon precept. But there are not many of you that really know what is contained in the *Testimonies*. You are not familiar with the Scriptures.”—2 *Testimonies*, 605.

“One stood by my side and said: **‘God has raised you up and has given you words to speak to the people and to reach hearts as He has given to no other one.** He has shaped your testimonies to meet cases that are in need of help. You must be unmoved by scorn, derision, reproach, and censure. In order to be God’s special instrument, you should lean to no one, but hang upon Him alone; and, like the clinging vine, let your tendrils entwine about Him. He will make you a means through which to communicate His light to the people. You must daily gather strength from God in order to be fortified, that your surroundings may not dim or eclipse the light that He has permitted to shine

upon His people through you. **It is Satan's special object to prevent this light from coming to the people of God, who so greatly need it amid the perils of these last days.**"—2 *Testimonies*, 607-608.

"There are some who think they are able to measure the character and to estimate the importance of the work the Lord has given me to do. Their own mind and judgment is the standard by which they would weigh the testimonies.

"My Instructor said to me, **Tell these men that God has not committed to them the work of measuring, classifying, and defining the character of the testimonies.** Those who attempt this are sure to err in their conclusions. The Lord would have men adhere to their appointed work. If they will keep the way of the Lord, they will be able to discern clearly that the work which He has appointed me to do is not a work of human devising."—1 *Selected Messages*, 49.

" 'Your success is in your simplicity. As soon as you depart from this and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please and charm for the moment and to exalt self. Your testimony is of a different character . . . God has given you your testimony, to set before the backslider and the sinner his true condition and the immense loss he is sustaining by continuing a life of sin. **God has impressed this upon you by opening it before your vision as He has to no other now living.**' "—2 *Testimonies*, 608.

"Those who carefully read the testimonies as they have appeared from the early days, need not be perplexed as to their origin. The many books, written by the help of the Spirit of God, bear a living witness to the character of the testimonies."—1 *Selected Messages*, 49-50.

"I was shown that in the wisdom of God the sins and errors of all would not be revealed . . . **All who are guilty**

are addressed in these individual testimonies, although their names may not be attached to the special testimony borne; and if individuals pass over and cover up their own sins because their names are not especially called, they will not be prospered of God. They cannot advance in the divine life, but will become darker and darker, until the light of heaven will be entirely withdrawn.”—*2 Testimonies*, 447.

“Sometimes in ministers and physicians bearing responsibilities there has developed a disposition to discard the testimonies, and I have been instructed not to place testimonies in their hands; for, **having yielded to the spirit that tempted and overcame Adam and Eve, they have opened mind and heart to the control of the enemy.** Being on a false track, and laboring under deceptive imaginings, they will read into the testimonies things that are not there, but which are in agreement with the false statements that they have listened to. By reading the testimonies in the light of their own kindling, they are deceived, and will deceive others.”—*1 Selected Messages*, 51-52.

“The Lord has seen fit to give me a view of the needs and errors of His people. Painful though it has been to me, I have faithfully set before the offenders their faults and the means of remedying them . . . Thus has the Spirit of God pronounced warnings and judgments, withholding not, however, the sweet promise of mercy . . .

“Repentant sinners have no cause to despair because they are reminded of their transgressions and warned of their danger. These very efforts in their behalf show how much God loves them and desires to save them. They have only to follow His counsel and do His will, to inherit eternal life. God sets the sins of His erring people before them, that they may behold them in all their enormity under the light of divine truth. It is then their duty to renounce them forever.”—*4 Testimonies*, 15.

“Some who are not willing to receive the light, but who

prefer to walk in ways of their own choosing, will search the testimonies to find something in them to encourage the spirit of unbelief and disobedience. Thus a spirit of disunion will be brought in.”—*1 Selected Messages*, 48.

“Warnings and reproofs are not given to the erring among Seventh-day Adventists because their lives are more blameworthy than are the lives of professed Christians of the nominal churches, nor because the example of their acts are worse than those of the Adventists who will not yield obedience to the claims of God’s law, but because they have great light, and have by their profession taken their position as God’s special, chosen people, having the law of God written in their hearts. **They signify their loyalty to the God of heaven by yielding obedience to the laws of His government. They are God’s representatives upon the earth. Any sin in them separates them from God and, in a special manner, dishonors His name** by giving the enemies of His holy law occasion to reproach His cause and His people, whom He has called ‘a chosen generation, a royal priesthood, an holy nation, a peculiar people,’ that they should show forth the praises of Him that hath called them out of darkness into His marvelous light.”—*2 Testimonies*, 452.

“If those whose errors are pointed out make confession of their wrongdoing, the spell of the enemy may be broken. If they will repent and forsake their sins, God is faithful and just to forgive their sins, and to cleanse them from all unrighteousness. Christ, the sin-pardoning Redeemer, will remove the filthy garments from them, give them change of raiment, and set a fair miter upon their head. But so long as they refuse to turn from iniquity they cannot develop a character that will stand in the great day of judgment.”—*1 Selected Messages*, 52.

“The Lord reprove and corrects the people who profess to keep His law. He points out their sins and lays open their iniquity because He wishes to separate all sin and wickedness from them, that they may perfect

holiness in His fear . . . God rebukes, reproves, and corrects them, that they may be refined, sanctified, elevated, and finally exalted to His own throne.”—2 *Testimonies*, 453.

“Testimonies of warning have been repeated. I inquire: Who have heeded them? Who have been zealous in repenting of their sins and idolatry, and have been earnestly pressing toward the mark for the prize of the high calling of God in Christ Jesus? . . .

“I have waited anxiously, hoping that God would put His Spirit upon some and use them as instruments of righteousness to awaken and set in order His church. **I have almost despaired as I have seen, year after year, a greater departure from that simplicity which God has shown me should characterize the life of His followers.** There has been less and less interest in, and devotion to, the cause of God. I ask: **Wherein have those who profess confidence in the Testimonies sought to live according to the light given in them?** Wherein have they regarded the warnings given? Wherein have they heeded the instructions they have received?”—2 *Testimonies*, 483-484.

“The *Testimonies* are not to belittle the Word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all.”—5 *Testimonies*, 665.

“As the Word of God is walled in with these books and pamphlets, so has God walled you in with reproofs, counsel, warnings, and encouragements. Here you are crying before God, in the anguish of your souls, for more light. I am authorized from God to tell you that **not another ray of light through the Testimonies will shine upon your pathway until you make a practical use of the light already given.** The Lord has walled you about with light; but you have not appreciated the light; you have trampled upon it. While some have despised the light, others have neglected it or followed it but indifferently. **A few have set their hearts to obey the light which God has been pleased to give them.**”—5 *Testimonies*, 666.

“When you gather up the rays of light which God has given in the past, then will He give an increase of light.”—5 *Testimonies*, 666.

“Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given through the Spirit of Prophecy.** We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His Word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?”—8 *Testimonies*, 298.

“Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably. They cannot harmonize it with their ideas of philosophy and science, ‘falsely so called’ (1 Tim. 6:20). Others for different reasons question portions of the Word of God. **Thus many walk blindly where the enemy prepares the way.** Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God’s Word. **When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth. When a man feels so very wise that he dares to dissect God’s Word, his wisdom is, with God, counted foolishness.** When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. ‘Learn of Me,’ says the Great Teacher; ‘for I am meek and lowly in heart: and ye shall find rest unto your souls’ (Matt. 11:29).

“You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. When it suits your purpose, you treat the *Testimonies* as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? **When the *Testimonies* speak contrary to your ideas, you treat them very lightly.**

“It does not become anyone to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the *Testimonies*, I would say, God has given a message to His people, and His voice will be heard, whether you hear or forbear. **Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep His people in the right way.** You will have to answer to Him for your blindness, for being a stumbling block in the way of sinners.

“To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them’ (Isa. 8:20). **Even the work of the Holy Spirit upon the heart is to be tested by the Word of God. The Spirit which inspired the Scriptures always leads to the Scriptures.**”—1 *Selected Messages*, 42-43.

“It is not alone those who openly reject the *Testimonies*, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it.”—5 *Testimonies*, 680.

“When you find men questioning the testimonies, finding fault with them, and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and

unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. Instead of beginning with their own hearts, and coming into harmony with the pure principles of the gospel, **they find fault, and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.**—*1 Selected Messages, 45.*

“In many cases the *Testimonies* are fully received, the sin and indulgence broken off, and reformation at once commences in harmony with the light God has given. In other instances **sinful indulgences are cherished, the *Testimonies* are rejected, and many excuses which are untrue are offered to others as the reason for refusing to receive them. The true reason is not given.** It is a lack of moral courage—a will, strengthened and controlled by the Spirit of God, to renounce hurtful habits.”—*4 Testimonies, 32.*

“Let some skeptical one come along, who is not willing to square his life by the Bible rule, who is seeking to gain the favor of all, and how soon the class that are not in harmony with the work of God are called out. Those who are converted, and grounded in the truth, will find nothing pleasing or profitable in the influence or teaching of such a one. But those who are defective in character, whose hands are not pure, whose hearts are not holy, whose habits of life are loose, who are unkind at home, or untrustworthy in deal—all these will be sure to enjoy the new sentiments presented. All may see, if they will, the true measure of the man, the nature of his teaching, from the character of his followers . . .

“There is in error and unbelief that which bewilders and bewitches the mind. To question and doubt and cherish unbelief in order to excuse ourselves in stepping aside

from the straight path is a far easier matter than to purify the soul through a belief of the truth, and obedience thereto. But when better influences lead one to desire to return, he finds himself entangled in such a network of Satan, like a fly in a spider's web, that it seems a hopeless task to him, and he seldom recovers himself from the snare laid for him by the wily foe.

"When once men have admitted doubt and unbelief of the testimonies of the Spirit of God, they are strongly tempted to adhere to the opinions which they have avowed before others. Their theories and notions fix themselves like a gloomy cloud over the mind, shutting out every ray of evidence in favor of the truth. **The doubts indulged through ignorance, pride, or love of sinful practices, rivet upon the soul fetters that are seldom broken.** Christ, and He alone, can give the needed power to break them.

"The testimonies of the Spirit of God are given to direct men to His Word, which has been neglected. **Now if their messages are not heeded, the Holy Spirit is shut away from the soul.** What further means has God in reserve to reach the erring ones, and show them their true condition?

"The churches that have cherished influences which lessen faith in the testimonies, are weak and tottering. Some ministers are working to attract the people to themselves. When an effort is made to correct any wrong in these ministers, they stand back in independence and say, 'My church accepts my labors.'

"Jesus said, 'Every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved.' There are many today pursuing a similar course."—*1 Selected Messages, 45-46.*

"For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. **Will you brush away all these evidences as a cobweb, at the suggestion of a**

man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who have had abundance of evidence and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days."—*1 Selected Messages*, 31.

"Abundant light has been given to our people in these last days. **Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last.** My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people."—*1 Selected Messages*, 55.

"I thank God for the assurance of His love, and that I have daily His leading and guidance. I am very busy with my writing. Early and late, I am writing out the matters that the Lord opens before me. **The burden of my work is to prepare a people to stand in the day of the Lord.** The promise of Christ is sure. The time is not long. We must work and watch and wait for the Lord Jesus. We are called upon to be steadfast, unmovable, always abounding in the work of the Lord. All our hopes have their foundation in Christ."—*1 Selected Messages*, 56.

"It takes those who have trained their minds to war against the truth to manufacture quibbles."—*3 Testimonies*, 37.

"We are not to receive the words of those who come with a message that contradicts the special points of our faith."—*Counsels to Writers and Editors*, 32.

"The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit."—*1 Selected Messages*, 202 (1903).

“False theories will be mingled with every phase of experience, and advocated with satanic earnestness in order to captivate the mind of every soul who is not rooted and grounded in a full knowledge of the sacred principles of the Word.”—*Review, January 7, 1904. (This comment, about the book of Jude, is under the heading: Our First-Page Message.)*

“Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing.”—*Special Testimonies, Series B, No. 7, 31.*

“Before the development of recent events, the course that would be pursued by Dr. Kellogg and his associates was plainly outlined before me. He, with others, planned how they might gain the sympathies of the people. They would seek to give the impression that they believed all points of our faith and had confidence in the *Testimonies*. Thus many would be deceived, and would take their stand with those who had departed from the faith.”—*Ellen G. White, Letter 238 (1906).*

“Brilliant, sparkling ideas often flash from a mind that is influenced by the great deceiver. Those who listen and acquiesce will become charmed, as Eve was charmed by the serpent’s words. They cannot listen to charming philosophical speculations, and at the same time keep the Word of the living God clearly in mind.”—*I Selected Messages, 197.*

“After looking upon the pleased, interested countenances of those who were listening, One by my side told me that the evil angels had taken captive the mind of the speaker . . . I was astonished to see with what enthusiasm the sophistries and deceptive theories were received.”—*Special Testimonies, Series B, No. 6, 41.*

“My soul is so greatly distressed as I see the working out of the plans of the tempter that I cannot express the

agony of my mind. **Is the church of God always to be confused by the devices of the accuser, when Christ's warnings are so definite, so plain?**"—*Special Testimonies, Series B, No. 2, 23.*

"In the very midst of us will arise false teachers, giving heed to seducing spirits whose doctrines are of satanic origin. These teachers will draw away disciples after themselves. Creeping in unawares, they will use flattering words, and make skillful misrepresentations with seductive tact."—*Review, January 7, 1904. (This comment, about the book of Jude, is under the heading: Our First-Page Message.)*

"I am afraid of the men who have entered into the study of the science that Satan carried into the warfare in heaven . . . When they once accept the bait, it seems impossible to break the spell that Satan casts over them."—*Manuscript Releases, Vol. 11, 212-213.*

"When engaged in discussion over these theories, their advocates will take words spoken to oppose them, and will make them appear to mean the very opposite of that which the speaker intended them to mean."—*Special Testimonies, Series B, No. 6, 42.*

"The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, **and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith**, and engaging in a process of reorganization."—*1 Selected Messages, 204.*

"The contest will wax more and more fierce . . . Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan . . . There are men who teach the truth, but who are not perfecting their ways before God, who are trying to conceal their defections, and encourage an estrangement from God."—*Special Testimonies, Series A, No. 11, 5-6.*

"I wish to sound a note of warning to our people nigh

and afar off. An effort is being made by those at the head of the medical work in Battle Creek to get control of the property over which, in the sight of the heavenly courts, they have no rightful control . . . There is a deceptive working going on to obtain property in an underhand way. This is condemned by the law of God. I will mention no names. But there are doctors and ministers who have been influenced by the hypnotism exercised by the father of lies. Notwithstanding the warnings given, Satan's sophistries are being accepted now just as they were accepted in the heavenly courts."—*Special Testimonies, Series B, No. 7, 30.*

"The long night interviews which Dr. Kellogg holds are one of his most effective means of gaining his point. His constant stream of talk confuses the minds of those he is seeking to influence. He misstates and misquotes words, and places those who argue with him in so false a light that their powers and discernment are benumbed. He takes their words, and gives them an impress which makes them seem to mean exactly the opposite of what they said."—*Ellen G. White, Letter 259, 1904.*

"God is dishonored when we do not receive the communications that He sends us. Thus we refuse the golden oil which He would pour into our souls to be communicated to those in darkness."—*Review, February 3, 1903 (4 Bible Commentary, 1180).*

"Satan's skill is exercised in devising plans and methods without number to accomplish his purposes. He works to restrict religious liberty and to bring into the religious world a species of slavery. **Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men;** and fraud and guile will bear the semblance of zeal for truth and for the advancement of the kingdom of God. Whatever in our practice is not as open as the day belongs to the methods of the prince of evil.

"Men fall into error by starting with false premises

and then bringing everything to bear to prove the error true. In some cases the first principles have a measure of truth interwoven with the error; but it leads to no just action; and this is why men are misled. They desire to reign and become a power, and, in the effort to justify their principles, they adopt the methods of Satan.

“If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God—they presume to do that which God Himself will not do in seeking to control the minds of men. Thus they follow in the track of Romanism. They introduce their own methods and plans, and through their misconceptions of God they weaken the faith of others in the truth and bring in false principles that work like leaven to taint and corrupt institutions and churches.

“Anything that lowers man’s conception of righteousness and equity and impartial judgment, any device or precept that brings God’s human agents under the control of human minds, impairs their faith in God, and separates the soul from Him.”—*7 Testimonies, 180-181.*

“The prevailing spirit of our time is that of infidelity and apostasy—a spirit of pretended illumination because of a knowledge of the truth, but in reality of the blindest presumption. There is a spirit of opposition to the plain Word of God and to the testimony of His Spirit. There is a spirit of idolatrous exaltation of mere human reason above the revealed wisdom of God.

“There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so called, are more to be trusted than the truth of the Bible, or the testimonies of the Holy Spirit. Such a faith as that of Paul, Peter, or John is considered old-fashioned and insufferable at the present day. It is pronounced absurd, mystical, and unworthy of an intelligent mind.

“God has shown me that these men are Hazael’s to prove

a scourge to our people. They are wise above what is written.”—5 *Testimonies*, 79.

“There is danger that men will receive the counsel of men, when by so doing they will discard the counsel of God. Oh, what lessons all must learn before they will understand that God seeth not as man seeth. The Lord says: ‘My thoughts are not your thoughts, neither are your ways My ways.’”—8 *Testimonies*, 146.

“We are living in the most solemn period of this world’s history. The destiny of earth’s teeming multitudes is about to be decided. **Our own future well-being and also the salvation of other souls depend upon the course which we now pursue.**”—*Great Controversy*, 601.

“There is another and more important question that should engage the attention of the churches of today. The apostle Paul declares that ‘all that will live godly in Christ Jesus shall suffer persecution.’ 2 Timothy 3:12. **Why is it, then, that persecution seems in a great degree to slumber? The only reason is that the church has conformed to the world’s standard and therefore awakens no opposition.** The religion which is current in our day is not of the pure and holy character that marked the Christian faith in the days of Christ and His apostles. **It is only because of the spirit of compromise with sin, because the great truths of the Word of God are so indifferently regarded, because there is so little vital godliness in the church,** that Christianity is apparently so popular with the world. Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled.”—*Great Controversy*, 48.

“When the testing time shall come, those who have made God’s Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped

of their foliage. So the falsehearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the halfhearted and hypocritical will waver and yield the faith; but **the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.**”—*Great Controversy*, 602.

“From the very beginning of the great controversy in heaven it has been Satan’s purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator, and though he was cast out of heaven he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God’s law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends ‘in one point,’ manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes ‘guilty of all.’ James 2:10.

“In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. **The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.**”—*Great Controversy*, 582.

“In the darkest days, when appearances seem so forbidding, fear not. Have faith in God . . . The strength of those who love and serve Him will be renewed day by day.”—*8 Testimonies*, 10-11.

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