

The Spirit of Prophecy
TREASURE CHEST



A Message to You From Sister White

WE are homeward bound. A little longer, and the strife will be over. May we who stand in the heat of the conflict, ever keep before us a vision of things unseen—of that time when the world will be bathed in the light of heaven, when the years will move on in gladness, when over the scene the morning stars will sing together and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." "Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

Ellen G. White

*(A reproduction of a personally autographed message placed
by Ellen G. White in gift copies of her books)*

The Spirit of Prophecy
TREASURE CHEST

An Advent Source Collection of Materials Relating to the
Gift of Prophecy in the Remnant Church and the Life and Ministry of

Ellen G. White

The Textbook for
Prophetic Guidance in the Advent Movement
A Seventh-day Adventist Correspondence Course

Printed by
REVIEW AND HERALD PUBLISHING ASSOCIATION
WASHINGTON, D.C.

for

Prophetic Guidance School of the Voice of Prophecy
P. O. Box 200, Glendale 5, California

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ELLEN GOULD WHITE

Born at Gorham, Maine, November 26, 1827; died at St. Helena, California, July 16, 1915; buried at Battle Creek, Michigan

Your Spirit of Prophecy Treasure Chest



IN YOUR *Treasure Chest* you will discover a valuable collection of materials that will give new meaning to the Spirit of Prophecy and help you to better evaluate the place of this gift in the remnant church.

There are eleven divisions to this book, into which the various types of data and facts have been arranged. The limits of the lesson space and the large amount of helpful material available led the compilers of the Prophetic Guidance Correspondence Course to employ this omnibus type of textbook for the student's use and future reference. The stories of Providence recorded here, the extremely valuable Ellen G. White statements and the rare source materials included, along with the discussions of prophetic inspiration, will prove to be an enormous help to the student in grasping the import of the lessons. *We trust that your Treasure Chest will become a working part of your personal library.*

The arrangement of the articles into divisions has given a certain helpful organization to this volume and thus made it more useful to the student; however, the articles do not appear in the sequence to which they have been referred in the lessons. Each *Treasure Chest* item may be associated with the corresponding lesson and section simply by noting the two numbers in parentheses after each title; for example, "Glimpses of Mrs. White at Home (15:1)" means that the point in the lessons at which we touched upon this subject was Lesson 15, Section 1.

The lessons were written and the material in the *Treasure Chest* was assembled in the office of the White Publications at the General Conference.

Many authors have been drawn upon for the items that comprise this reference work. Their names appear in connection with their respective articles. Some of the materials have been prepared by Arthur L. White, secretary of the Ellen G. White Estate, and some by D. A. Delafield, associate secretary. The authorship of these articles is indicated by initials at the close of the articles.

Many illustrations picturing the pioneers, the documents, and the places of interest have been included in this *Treasure Chest*. These have been drawn from the rich files of the Review and Herald Publishing Association and the White Estate. The captions have been written in such a manner as to impart helpful information concerning the early history of the church, thus making this textbook doubly interesting and valuable.

For years the ministers, teachers, physicians, and church officers of the denomination, as well as Sabbath school teachers and many, many others, have expressed a desire for just such information as is now made available in these lessons and in this *Treasure Chest*. Here it is now, in your possession, as another contribution of the Seventh-day Adventist movement to the building of confidence and assurance in God's leadership through the Spirit of Prophecy and the ministry of Mrs. Ellen G. White.

COMMITTEE ON SPIRIT OF PROPHECY LESSONS

WASHINGTON, D.C.

MARCH 24, 1960

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The Prophetic Gift in the Remnant Church (1:4)

By FRANCIS M. WILCOX

HAS God given to the human family a revelation of His divine will? Does Heaven communicate with men today as in past ages? Is the gift of prophecy still found in the church of Christ? How were the Scriptures given, and in what manner is a knowledge of the divine will imparted?

These are pertinent questions in these days of growing skepticism, when by many all divine revelation is discredited, and when even the existence of a personal God is denied. The solution of these questions, in part at least, will be sought in this study.

The Holy Scriptures

In his innocency, man talked with his Creator face to face, with no dimming veil between. With the entrance of sin, this method of communication ceased. The plan of salvation was devised, and under this plan God communicated His will to the human family through prophets. "Holy men of God spake as they were moved by the Holy Ghost."

We know of no written divine revelation until the days of Moses. He wrote the history of the antediluvian period, and to him was delivered the law of ten commandments, written with the finger of God upon tables of stone. Succeeding Moses, various persons were chosen, upon whom the gift of prophecy was bestowed, and who, under the divine influence, wrote the history of the church of God, and declared His will. Through visions and dreams they were given a knowledge of the things that were coming upon the earth. These writings, in time, under the providential leadings of God, were brought together, and constitute the canon of Sacred Scripture as we have it at the present time.

The Bestowal of Spiritual Gifts

The close of the Scripture canon did not mark the cessation of Heaven's communication with man. In His divine wisdom and foresight Christ bestowed upon His church until the end of time, certain spiritual gifts for the edification and upbuilding of His children. These gifts are enumerated by the apostle Paul:

"Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man



F. M. WILCOX (1865-1951)

Elder Wilcox served for a period of years as secretary of the Seventh-day Adventist Foreign Mission Board, later as manager of the Boulder-Colorado Sanitarium. In 1909 he became associate editor of the *Review and Herald*, official church paper, becoming editor in chief in 1911, in which capacity he served for a period of 33 years. He was a judicious church leader and was much respected. Ellen G. White appointed him as one of five original trustees of her estate.

to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (1 Cor. 12:4-11).

The same Holy Spirit which inspired the divine word known to us as the Bible, reveals

Himself to the church through the gifts of the Spirit; so that there need be no discord or lack of harmony. Acceptance of the Word and its teachings leads to the acceptance of the gifts.

The Gift of Prophecy

Among the gifts bestowed upon the church, that of prophecy is deserving of special consideration.

Both the Old Testament and the New Testament scriptures have come to us through the gift of the spirit of prophecy manifested in the various writers. This gift does not belong to any one age. Indeed, it is a matter of divine revelation through the prophets of the Old Testament era, that the gift of prophecy would be manifested in New Testament times. This is pointed out in a very direct and positive manner by the prophet Joel in these words:

"It shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel 2:28-32).

This prophecy met a partial fulfillment on the day of Pentecost. Answering the charge of their enemies that the men filled with the Spirit on this occasion were under the influence of strong drink, the apostle Peter declared:

"These are not drunken, as ye suppose. . . . But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness,

and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:15-21).

In the Last Days

This was, however, only a partial fulfillment of that which was foretold by Joel. The prophet declares that these manifestations of spiritual gifts should be witnessed in the last days, and particularly in connection with certain signs of the approaching end which should appear in the heavens, namely, the turning of the sun into darkness and the moon into blood.

The last days must include the very last day of this earth's history. They must therefore embrace the days in which we live, and the days in which we shall continue to live until the coming of the Lord. This prophecy of Joel, therefore, is a last-day prophecy. It bears out the statement already made, that the gifts of the Spirit belong to the church in every age. To the truth of this, the apostle Paul bears very positive witness. Speaking of the gifts which God has placed in the church, he declares:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:11-14).

The unity of the faith has not yet been fully attained by the church of Christ; the church has not yet arrived unto the perfect knowledge of the Son of God, or unto the measure of the stature of the fullness of Christ. There is still need that the church be saved from winds of false doctrine, from the sleight of men and their cunning, deceptive craftiness. Therefore the gifts of the Spirit of God are as greatly needed in the church today as ever before in her history.

The Testimony of Christ

That the gifts of the Spirit, including the gift of prophecy, would be manifested in the

church, even until the coming of the Lord, the apostle Paul bears testimony:

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:4-8).

This word of the apostle is spoken with direct reference to the church which will be "waiting for the coming of our Lord Jesus Christ," which must certainly be the church of the last days. In this church, he declares, "the testimony of Christ was confirmed." What is the testimony of Christ which was to be confirmed in the church looking for the coming of the Lord? We are given a definition of this term, "the testimony of Christ," by the angel in his conversation with John. John was about to fall at the feet of the angel and accord to him divine worship. This act brought from the angelic messenger this statement:

"See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

If, then, the testimony of Christ is to be confirmed in the church looking for the coming of the Lord, and the testimony of Jesus is the spirit of prophecy, we may confidently expect to find the spirit of prophecy manifested in the church in the last days; and this conclusion is further confirmed by the statement contained in Revelation 12:17:

"The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

The dragon, Satan, has always sought the destruction of the church of God. His wrath is particularly drawn out against the remnant, or last division, of that church, because they have taken their stand in obedience to the commandments of God, and there is manifested among them the testimony of Jesus, or the spirit of prophecy.

From these statements of divine revelation we must conclude that the gifts of the Spirit of God, including that of prophecy, would be manifested in every age of the church, and that

these manifestations will be seen even until the deliverance of the saints at the second coming of Christ.

The Faith and Labors of Mrs. Ellen G. White

The great Second Advent Movement, now doing its work in the many countries of the world, is a movement of prophecy. Long years ago the prophets of God pointed out that the coming of the Lord would be ushered in by a series of unusual manifestations in the heavens above and in the earth beneath; that there would go to the world, based upon these signs, a last warning message, like that given to the antediluvian world by Noah. This message would be a message of reform, calling the church back from the darkness into which it had been drawn by the subtle snares of the enemy, into the clear light of divine revelation. Those who were to lead out in this last-day message would proclaim Christ as the one Saviour from sin; His righteousness the one passport to the heavenly home; that by the operations of the Holy Spirit, His divine law should be written upon the heart; and as a result of His enabling power, this law should be expressed in the life. (See Joel 2:1; Matt. 24:14; Rev. 14:6-12.)

Another characteristic of this movement was to be the manifestation in it of the spirit of prophecy. This gift of prophecy, we believe, has been manifested in the life and work of Mrs. Ellen G. White. Connected with this movement from the beginning until the year 1915, when she was laid to rest, this remarkable woman gave every evidence of her divine call, and confirmed in the minds of those who were acquainted with her exercises the definite belief that through her the gift of prophecy was being manifested.

Beginning in 1844 with a vision of the second coming of Christ, Mrs. White was given through the years many revelations relating to the dangers threatening the church, and the preparation of heart and consecration of life necessary to fellowship with Christ here and to association with the just and holy hereafter.

Among the many evidences of her special call to this holy ministry, the following are worthy of particular consideration:

Striking Evidences

1. The similarity of many of her visions to the visions given to the prophets of old. We

refer to the physical manifestations under which many of these visions were given, duplicating the experience of Daniel and other prophets of the Old Testament. These physical manifestations were seen particularly in the earlier visions of Mrs. White, evidently for the purpose of affording evidences of her divine call. After these evidences were accepted by the church, and she was recognized in the work which God had given her, she was not given so many "open" visions, the Lord speaking to her more often in visions and dreams of the night. There appeared to be certain experiences in the beginning of the ministry of Samuel whereby "all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord." But it is very evident that throughout the life of Samuel he was given many revelations from the Lord which were not of the nature of "open" visions.

In Harmony With the Bible

2. The harmony of Mrs. White's teachings with the great standard of all truth and doctrine, the Holy Scriptures. Her writings are in perfect harmony with the statements of divine revelation. She has taken the great principles of truth expressed in the Bible, and drawn them out in finer detail.

3. Her writings have exalted the Word of God as the one rule of faith, and Jesus Christ as the only and all-sufficient Saviour.

4. In many striking instances and in truly marvelous ways God used this woman many times to save His church in severe crises from mistakes or divisions, and to safeguard His people from specious error in doctrine or in Christian experience.

5. She showed throughout her entire experience deep spiritual vision and strength of leadership in the active part she bore in the development of every phase of the Second Advent Movement. Her testimony was and is still a ringing call to deeper consecration, to the putting away of sin, to the enthronement of Christ in the heart, to more active Christian service in the homeland and in the great mission fields. Her life and labors proved a mighty incentive to the carrying of the gospel message to earth's remotest bounds.

6. Her messages make a direct appeal to the heart, and are proving in thousands of lives a transforming power, and an inspiration to Christian service.

7. Her life and Christian experience conformed to the pure, simple, dignified principles of the gospel of Christ. She exemplified in her own life, as does every true prophet, the principles of truth she taught to others.

Mrs. White's Own Statement Regarding Her Work

What estimate did Mrs. Ellen G. White place upon her own work? Did she consider that she was called of God as a special messenger to His church?

John the Baptist understood fully his divine call. There came some inquiring of him as to his identity and authority. "They asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?" (John 1:21, 22). The answer of John was positive and unequivocal. He knew that he was the messenger of the Lord, sent to prepare the way before Him, and so he said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias."

Elijah knew his divine call. Observe the preface to his denunciations of the sins of Israel, "As the Lord of hosts liveth, before whom I stand." He came as God's messenger, as it were from the very presence of the Infinite, to carry to a backslidden church the messages of the one from whom they had wandered.

In the same manner Mrs. Ellen G. White recognized her call to holy office. She came with no high-sounding titles, with no vain-glorious pretensions, with no ostentatious show. She was instructed that she was the Lord's messenger.

Relation to Prophets of Old

What relation, then, may we conclude, does the work of Mrs. White bear to the work of the prophets of old? The Lord did not give to her long lines of prophecy, as He did to Daniel and to John the revelator; in these days just before the coming of the Lord new revelations of this kind would not be needed. He did not make her a judge and lawgiver as He did Moses, nor a ruler of state as He did Joseph and David. Rather, Mrs. White filled the position of a great teacher in Israel, as did Samuel; of a great reformer, as did Elijah; of a special messenger of God, as did John the Baptist.

She lived in a time of fulfilling prophecy, in a day of marked spiritual declension, when multitudes are turning from the word and commandments of God to the traditions of men. She was commissioned as Heaven's special messenger of warning and reproof to turn men back to God and to His Word. By visions and dreams she was instructed in the mysteries of the Word, and given the messages she was to bear.

Like that of the prophets and messengers of old, her work belongs to the prophetic order. Just as the Seventh-day Adventist movement is a fulfillment of Bible prophecy, so Mrs. White's work meets the divine prediction that the spirit of prophecy would be connected with this movement (Rev. 12:17; 19:10). By the same Spirit which guided the prophets and messengers of old in their work, she was directed and guided in her work as a prophet of God, as His messenger to the church in this generation.

From Above or From Beneath

Mrs. White's work should not be judged by some detail, by the turn of a phrase or sentence, but by the spirit which has characterized her work through the years, by the fruit it has borne in connection with the great religious movement with which it was associated, and in the development of which it bore a prominent part and exerted a molding influence.

And it must either be accepted for what it purports to be, or be rejected altogether. The work of Mrs. Ellen G. White is either from beneath or from above. It bears the credentials of Heaven or the stamp of Satan. Regarding this she herself says:

"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. The *Testimonies* are of the Spirit of God, or of the devil.'

"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?'

"Christ warned His disciples: 'Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.' Here is a test, and all can apply it if they will. Those who really desire to know the truth will find sufficient evidence for belief."—*Testimonies*, vol. 5, pp. 671, 672.

The fruit borne by the life and labors of Mrs. White during her long years of efficient Christian service demonstrates that her inspiration was from above, and that the Spirit of Christ prompted her work for God and for humanity.

Relationship to the Bible

What relation do the writings of Mrs. Ellen G. White sustain to the Scriptures? Some have contended that her writings constitute an addition to the canon of the Bible, and should be regarded as Scripture. This manifestly is a wrong conclusion. God, by His providence, selected from the writings of the prophets of the past those portions which contained that expression of His divine will best suited to constitute a great spiritual guidebook for all nations, times, and conditions, even to the end of the world.

It evidently was not the divine purpose that any instruction which His Spirit might impart to His church in the latter days should be regarded as an addition to the completed canon of Scripture. This is expressly taught by Mrs. White as relates to her writings. . . .

The Scope of Mrs. White's Books

That the writings of Mrs. White fully bear out the conclusions reached in this study, we are fully convinced. Her teachings will be

found scriptural, spiritual, pure, and ennobling. They constitute the ablest help in the study of the Bible of any commentary in existence.

Her books cover a wide range of thought and experience. More than a score of books have come from her facile pen. Her written works could perhaps be divided into two general classifications:

1. Books dealing with the great controversy between truth and error from the entrance of sin to the final triumph of righteousness. *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy* constitute the principal books of this class.

2. *Testimonies for the Church* (nine volumes) deal with a multitude of questions relating to the church and its ministry at home and in the mission field, the duties and privileges of individual members of the church, their relation to the church as an institution, and their relation to one another as members of the spiritual body of Christ.

The works of Mrs. Ellen G. White constitute an inspired commentary upon the Scriptures and the plan of salvation. As we have stated before, they continually direct the mind of the reader to the great source of life, the Word of God. In their elucidation of Scripture

text or incident, they throw a flood of light upon the Sacred Volume.

Needless to say, these writings have received much criticism. But this opposition argues neither for nor against their claims. It requires no marked mental acumen to criticize a great movement or great leaders in that movement. Thomas Paine and Robert G. Ingersoll could discourse eloquently on the mistakes of Moses—and he, even though a Heaven-appointed leader, made mistakes, because he was human and not divine; but they utterly failed to appreciate the great principles for which he stood, and the movement which he led. They found an abundance of pegs upon which to hang their doubts. They judged great causes by trifling details. They saw only the human element in God's work, and failed to recognize God working through the human. Occasion for doubt may be found in every work where the human element exists, if the seeker hunts for the occasion. The Bible teaches that the remnant church will meet great opposition because of adherence to the commandments of God and the spirit of prophecy (Rev. 12:17). We should be careful to see that we do not share in any measure the spirit of this opposition. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

Our Use of the Visions of Sister White (3:2)

By J. N. ANDREWS

IT is quite generally understood that the Seventh-day Adventists are believers in the perpetuity of spiritual gifts. It is also understood that we regard the visions of Sister White as given by the Spirit of God. But the use which we make of the doctrine of spiritual gifts, and particularly of the visions of Sister White, is very generally misunderstood.

1. We understand that the Holy Scriptures are divinely inspired, and that they contain the truth of God which is able to make us wise unto salvation.

2. But we do not understand that the gift of the Scriptures to mankind supersedes [precludes] the gift of the Holy Spirit to the people of God.

3. On the contrary, we do believe that the Scriptures plainly reveal the office and work of the Holy Spirit; which office and work can never cease while man remains upon probation.

4. This work of the Holy Spirit is revealed to us in the Bible doctrine of spiritual gifts.

5. While therefore we do heartily accept the Scriptures as teaching man's whole duty toward God, we do not deny the Holy Spirit that place in the church which the Scriptures assign to it.

6. The office of the Holy Spirit is to reprove men of sin (John 16:8); to take away the carnal mind, and to change our evil nature by removing guilt from the conscience; to make us new creatures (Rom. 8:1-9); and to shed abroad in our hearts the love of God (Rom. 5:5); and to bear witness with our spirits that we are the children of God (Rom. 8:16); and to lead into all truth (John 16:13); and finally to change the saints to immortality at the last day (Rom. 8:11; 2 Cor. 5:4, 5).

7. The Scriptures contain the truth of God, as the precious metals are contained in a mine. The work of the Spirit of God in leading men into all truth is to search out, lay open, bring to light and vindicate the truth of God. And in reproofing sin, it has not only the work of impressing the conscience of the sinner by powerful convictions of guilt, but also in showing to chosen servants of God the guilt of



J. N. ANDREWS (1829-1883)

Elder Andrews accepted the Advent teaching at an early age and took his stand for the seventh-day Sabbath in 1845, when he was only sixteen. Five years later he began to preach. He grew in the work rapidly, becoming president of the General Conference in 1867. Sailing for Europe in 1874, he became our first overseas missionary. He was the author of several scholarly books, the best known of which is *History of the Sabbath*.

others; and revealing wrongs which otherwise would remain hidden to the great detriment of the church, and to the ruin of the sinner.

8. The work of the Holy Spirit may be divided into two parts: First, that which is designed simply to convert and to sanctify the person affected by it. Second, that which is for the purpose of opening the truth of God, and of correcting error, and of reproofing and rebuking secret sins. This part of the work is wrought by what the Scriptures term spiritual gifts. These exist, not for the especial good of the person to whose trust they are committed, but for the benefit of the whole body of the church.

9. Now, it is plain that those who reject the work of the Spirit of God under the plea that

the Scriptures are sufficient, do deny and reject all that part of the Bible which reveals the office and work of the Holy Spirit.

10. Thus 1 Cor. 12, and Eph. 4, which define the gifts of the Spirit of God, cannot really form a part of the rule of life of those who affirm that the Scriptures are so sufficient in themselves that the gifts of the Spirit are unnecessary.

11. The Spirit of God gave the Scriptures. But it is plain that it did not give them for the purpose of shutting itself out from all participation in the work of God among men. And what the Bible says of the gifts of the Spirit shows just what relation the Spirit of God sustains to the work of the gospel.

12. Thus Paul states the matter in two of his epistles:

1 Cor. 12:4-11: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Eph. 4:11-13: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

13. Now the Bible expressly teaches that the existence of these gifts is as necessary to the church of Christ as the different members are necessary to the well-being of the body. While, therefore, the Bible recognizes the gifts of the Spirit, these are not given to supersede the Bible, nor yet to fill the same place as the Bible.

14. The object of spiritual gifts is to maintain the living work of God in the church. They enable the Spirit of God to speak in the correction of wrongs, and in the exposure of iniquity. They are the means whereby God teaches His people when they are in danger of

taking wrong steps. They are the means by which the Spirit of God sheds light upon church difficulties, when otherwise their adjustment would be impossible. They also constitute the means whereby God preserves His people from confusion by pointing out errors, by correcting false interpretations of the Scriptures, and causing light to shine out upon that which is in danger of being wrongly understood, and therefore of being the cause of evil and division to the people of God. In short, their work is to unite the people of God in the same mind and in the same judgment upon the meaning of the Scriptures. Mere human judgment, with no direct instruction from Heaven, can never search out hidden iniquity, nor adjust dark and complicated church difficulties, nor prevent different and conflicting interpretations of the Scriptures. It would be sad indeed if God could not still converse with His people.

15. But here it is proper to say that these uses of the gifts of the Spirit pertain almost wholly to the household of faith. Men who have no acquaintance with them cannot be affected by them. And also, where men have had little opportunity to be acquainted with the manifestations of the Spirit of God, they cannot be asked to accept such work as specially wrought by God. It is but just that they should have clear and convincing evidence for themselves that the Spirit of God is in the work.

16. For this purpose we hold that all the tests presented in the Bible should be applied to the gifts, and that they should be found to sustain the test of such examination.

17. We therefore do not test the world in any manner by these gifts. Nor do we in our intercourse with other religious bodies who are striving to walk in the fear of God, in any way make these a test of Christian character. Upon none of these persons do we urge these manifestations of the Spirit of God, nor test them by their teaching.

18. There is such a thing, however, as men having in the providence of God an opportunity to become acquainted with the special work of the Spirit of God, so that they shall acknowledge that their light is clear, convincing, and satisfactory. To such persons, we consider the gifts of the Spirit are clearly a test. Not only has God spoken, but they have had op-

portunity to ascertain that fact, and to know it for themselves. In all such cases, spiritual gifts are manifestly a test that cannot be disregarded except at the peril of eternal ruin.

19. One of the chief gifts of the Spirit of God that He has placed in the New Testament church is the gift of prophecy. Joel 2:28; Acts 2:1-4, 17, 18; 1 Cor. 12:1-31; 14:1-5; Eph. 4:11-13. This gift the Bible connects with the closing work of this dispensation. Rev. 12:17; 14:12; 19:10. Spiritual gifts do not, therefore, cease to be of importance in the sight of God, nor in that of His true people. And that message which is to accomplish the perfecting of the saints and to fit them for translation, has

the Spirit of God connected with it, and speaking out in the management of its work.

20. Finally, in the reception of members into our churches, we desire on this subject to know two things: 1. That they believe the Bible doctrine of spiritual gifts; 2. That they will candidly acquaint themselves with the visions of Sister White, which have ever held so prominent a place in this work. We believe that every person standing thus and carrying out this purpose will be guided in the way of truth and righteousness. And those who occupy this ground are never denied all the time they desire to decide in this matter.—*The Review and Herald*, Feb. 15, 1870.

Do We Discard the Bible by Endorsing the Visions? (3:4)

By URIAH SMITH

THE Bible, and the Bible alone," "The Bible in its purity," "The Bible a sufficient and only reliable rule of life," etc., etc., is now the great cry of those who are giving vent to their opposition to the visions, and are working . . . to prejudice others against them. . . .

The Protestant principle, of "The Bible and the Bible alone," is of itself good and true; and we stand upon it as firmly as any one can; but when reiterated in connection with outspoken denunciations of the visions, it has a specious appearance for evil. So used it contains a covert insinuation, most effectually calculated to warp the judgment of the unguarded, that to believe the visions is to leave the Bible, and to cling to the Bible, is to discard the visions. For the sake of those who may be liable to be misled by such a course, let us give it a moment's candid examination.

1. When we claim to stand on the Bible and the Bible alone, we bind ourselves to receive, unequivocally and fully, all that the Bible teaches. This being a self-evident proposition, we pass on to inquire what the Bible teaches concerning the outpouring of the Spirit, its operations, the gift of prophecy, visions, etc.

It is the prerogative of this dispensation over all others, to rejoice in the outpouring of the Spirit. It is called emphatically a dispensation in which we have the "ministration of the Spirit." The prophecy which gleamed like a star of hope before the ancient prophets, was this: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." This prophecy applies to this dispensation, and its fulfillment commenced, but only commenced, on the day of Pentecost. And what follows the outpouring of the Spirit? "Your sons and your daughters shall prophesy." The very next announcement after the fact that the Spirit was to be given, is that the gift of prophecy will be exercised. Now just so sure as one part of the prophecy is fulfilled, and God grants His Spirit to His people, just so sure the other part will be fulfilled, and prophesyings, dreams, and visions, will be manifested in their midst; for they are connected together, one and inseparable.

Further, we find Christ giving to His disciples as the best legacy He could leave His church, the promise of the Spirit of truth, or Comforter, to be with them and lead them into all truth. He gave them this as the promise best calculated to comfort their sorrowful hearts in view of His separation from them. The next most desirable object to His personal presence, would be the presence and operation of His Spirit.

Again, we find emblazoned as it were in golden characters on the very face and front of much of the New Testament record, the fact that God has placed, set, and established in His church, the gifts of His Spirit. It is de-



URIAH SMITH (1832-1903)

Uriah Smith was a talented young man, well educated, with skill as a writer. He accepted the seventh-day Sabbath in 1852 and in the same year joined James and Ellen White in operating the little Advent print shop in Rochester, New York. He was connected with the publishing work for 50 years, much of the time as editor of the *Review and Herald*. He also served for many years as secretary of the General Conference. He was the first Bible teacher in Battle Creek College. His monumental work *Thoughts on Daniel and the Revelation* has had a large and fruitful circulation.

clared to be the one Spirit of God, with a diversity of operations. And these results will follow the presence of the Spirit of God, as surely as effect follows cause. As the engine moves on the application of steam, or the water-wheel revolves under the impulse of the waterfall, so the gifts of the church, prominent among which are visions, will inevitably follow the operation of the Spirit of God with power.

So that if we believe in the Spirit at all, we must believe in these, the appointed channels through which God has told us that it shall manifest itself.

2. What is the object of these gifts? Christ explicitly informs us that they are given to comfort His people, and lead them into truth; and the apostle responds, For the perfecting of the saints, to aid in the work of the ministry, to edify the body of Christ, to bring us into the unity of the faith. Most glorious and desirable objects; and criminally indifferent to his own spiritual interests must that person be, who is not reaching forward to them with all his heart, or who would oppose any of the means by which God would help us to attain them. . . .

So far then all is established and plain. We have seen that there would be manifestations of the Spirit, including visions, in the church, and that they should continue till the end. But perhaps the objector may make one more stand behind such a position as this: "I admit that there were to be visions among God's people before the end, but I cannot endorse the ones already manifested." If the one who thus objects is with us, in all the conclusions we have reached thus far in this article, as he must be if he stands upon his acknowledged position of the Bible and the Bible alone, this point will not detain us long. We need not remind him that in all questions between opinions and institutions, "there is a presumption in favor of the old opinion and established usage; and he who attacks the question, assumes the burden of proof; and unless he can bring proof to the contrary, the old opinion and institution must stand."—*Tappan*, p. 427. Apply this principle to the question in hand: From the very commencement of the third angel's message, there have been visions among us. They have been received by the body as genuine manifestations of the Spirit of God. They have comforted the desponding and corrected the erring. They have confirmed the doubting, and strength-

ened the weak. And the truest friends of the cause have cherished and loved them most. It must be a radical revolution, therefore, that would lead us to abandon these for the uncertainties of the future. But as such manifestations were to be in the church, the whole weight of evidence goes in favor of these, unless it can be shown that they are positively and radically defective. How then shall we satisfy ourselves on this point? The Bible gives us an infallible test for all these things. By "the law and the testimony," and "by their own fruits," we are to judge them. Whatever contradicts in no slightest particular the law and the testimony, and, in addition to this tends to elevate, ennoble, and purify, we may be sure comes from above, and not from beneath. But these manifestations do in the strictest manner accord with the teachings of the Word of God, and lead us to study and prize it; while we might safely challenge the world to show a single instance where their influence has tended to depravity and corruption, or where it has not on the other hand tended to lead all who would receive them, to holiness and purity of heart.

On the supposition, now, that these are not the work of the Spirit of God, as they must then be the work of the devil, we inquire, Has the devil thus fallen in love with truth and righteousness? Has he made a league with the word of God, to sustain and uphold it? Has he so far lost sight of the interests of his own kingdom as to lend his efforts to root out all false doctrines from our belief, and all seeds of unrighteousness from our hearts, that we may have truth without error, and live a life without sin?

In view of all these considerations, what shall we conclude? Those who reject these manifestations, do so not only without evidence, but against all evidence. Those who profess to stand on the Bible and the Bible alone, are bound to receive what the Bible tells them will exist, and commands them to respect.

One illustration may help to set this matter in a still clearer light. Suppose we are about to start upon a voyage. The owner of the vessel gives us a book of directions, telling us that it contains instructions sufficient for our whole journey, and that if we will heed them, we shall reach in safety our port of destination. Setting sail we open our book to learn its con-

tents. We find that its author lays down general principles to govern us in our voyage, and instructs us as far as practicable, touching the various contingencies that may arise, till the end; but he also tells us that the latter part of our journey will be especially perilous; that the features of the coast are ever changing by reason of quicksands and tempests; "but for this part of the journey," says he, "I have provided you a pilot, who will meet you, and give you such directions as the surrounding circumstances and dangers may require; and to him you must give heed." With these directions we reach the perilous time specified, and the pilot, according to promise, appears. But some of the crew, as he offers his services, rise up against him. "We have the original book of directions," say they, "and that is enough for us. We stand upon that, and that alone; we want nothing of you." Who now heed that original book of directions? those who reject the pilot, or those who receive him, as that book instructs them? Judge ye.

But some, through lack of perception, or lack of principle, or the ebullitions of an un-

conquerable prejudice, one, or all combined, may meet us at this point like this: "Then you would have us take Sister White as our pilot, would you?" It is to forestall any efforts in this direction, that this sentence is penned. We say no such thing. What we do say is distinctly this: that the gifts of the Spirit are given for our pilot through these perilous times, and wherever and in whomsoever we find genuine manifestations of these, we are bound to respect them, nor can we do otherwise without in so far rejecting the Word of God, which directs us to receive them. Who now stand upon the Bible, and the Bible alone?

Let no one then be frightened at this false alarm. A moment's consideration will show who receive the Bible, and who do not. Whoever receives it fully, will receive the pilot according to its directions. We do not, then, discard, but obey, the Bible by endorsing the visions; while we should just so far reject and disobey it, as we should refuse to receive the provisions it has made for our comfort, edification, and perfection.—*The Review and Herald*, Jan. 13, 1863.

How the Visions Were Given (4:0)

EVEN though the tragic fall of our first parents at the beginning separated them from face-to-face converse with their Maker, God did not leave man without means by which He could communicate with him. In order that those who should so choose might intelligently avail themselves of the gracious provisions for their salvation, they must receive instruction, information, and guidance. The methods of communication have been quite varied in their nature, ranging from the audible voice of God heard on several occasions to the Urim and Thummim by which the people might receive a simple Yes or No answer from the Lord in reply to their questions. Angels on several occasions have borne Heaven's messages directly to individuals; at times God has given dreams to warn of impending danger; and all through the centuries the voices of the prophets have been heard. "By dreams, by Urim, or by prophets. . . . These were God's own appointed mediums of communication." —*Patriarchs and Prophets*, p. 683.

Of these several means of communication employed by the Lord, the most common and widely used was that of the prophet. To Israel, God Himself declared His intention in simple language: "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream" (Num. 12:6). Information, instruction, and direction were to be revealed to the prophet, which he in turn would impart to the people. The process by which the prophet received the divine message was not through face-to-face converse with God, nor on the other hand was it merely through impressions or strong feelings; but it was through a definite, divinely chosen process designated as "visions."

"In Divers Manners"

The Word of God abounds in references to visions, but rarely do we find a description of just what took place in connection with their reception. In the writings of Mrs. E. G. White there are also numerous references to visions, yet rarely did she speak of the circumstances of the visions.

It seems clear that no one set of facts can

be related as constituting an invariable description of what took place when the visions were given to God's prophets. Nor can any one rule be formulated by which we may determine the manner in which the light of divine origin was imparted to God's messengers, to be given in turn by them to others. Not a few, having read or heard a vivid description of the physical phenomena accompanying certain of the visions, have assumed that all were given in the same manner. A study of the question reveals that "God, who at *sundry times* and in *divers manners* spake in time past unto the fathers by the prophets" (Heb. 1:1), did not alter His methods in speaking to the remnant church through His chosen messenger, Mrs. E. G. White.

Circumstances of the Visions

While the work of one who claims to speak for God must meet the sure tests of the Word of God—"by their fruits ye shall know them," "to the law and to the testimony," the fulfillment of the predictions, et cetera—yet the circumstances of the visions invariably constitute a point of interest in connection with the manifestation of the gift of prophecy. The circumstances of some of the visions, although these do not rightfully form a test, did indeed supply confirmatory evidence of great weight. We might divide these manifestations into three general groups:

1. Visions given in public, and accompanied by the marked physical phenomena.
2. Visions given during the hours of the night, often referred to as prophetic dreams.
3. Visions given during periods of prayer or writing, unaccompanied by physical phenomena.

The Account of Eyewitnesses

Quite naturally those who personally witnessed the visions which were accompanied by physical phenomena observed very carefully what took place. While at times there was a slight variation in the circumstances, yet in their general features they were quite uniform. The utmost freedom was extended to those present to examine Mrs. White, and at times

physicians were called for a more thorough and critical examination. Mrs. Martha Amadon, whose father and husband were both pioneer workers, and who for many years was a neighbor and close associate of Mrs. White, sums up the circumstances of a number of visions which she personally witnessed. Her account, which follows, is similar to many other accounts that are a matter of record:

"As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant and believers in her exercises, I have often wondered why a more vivid description of the scenes which transpired has not been given.

"In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands expressive of what she saw. It was impossible for any one else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of heaven or of earth.

"Her first word in vision was 'Glory,' sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated. . . .

"There was never an excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour. . . .

"When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, 'D-a-r-k.' She was then limp and strengthless."—MARTHA D. AMADON, "Mrs. E. G. White in Vision," *Notebook Leaflets, Miscellaneous—No. 1.*

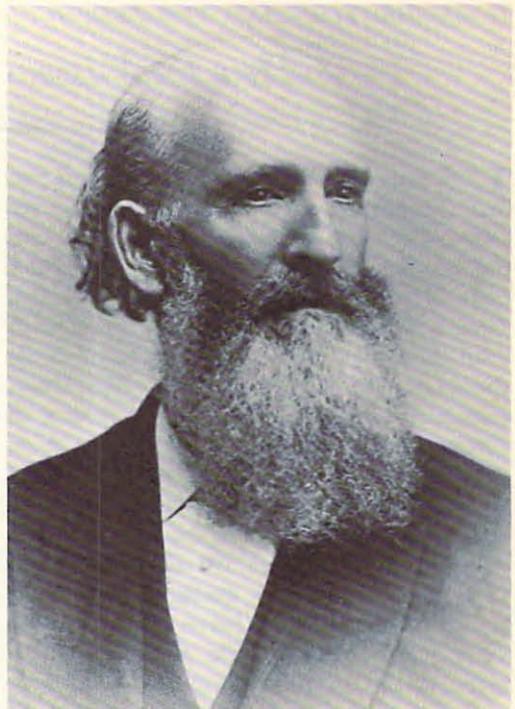
Of her condition while in vision, James White wrote in 1868:

"1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.

"2. She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours, there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.

"3. Immediately on entering vision, her muscles become rigid, and joints fixed, so far as any external force can influence them. At the same time her movements and gestures, which are frequent, are free and graceful, and cannot be hindered nor controlled by the strongest person.

"4. On coming out of vision, whether in the day-time or a well-lighted room at night, all is total darkness. Her power to distinguish even



JAMES WHITE (1821-1881)

Stirred by the preaching of the Advent message, James White at the age of 21 forsook his classroom teaching for the evangelistic platform. Two hundred were converted in one series of meetings. About the time of his marriage to Ellen Harmon in August, 1846, he and his youthful bride accepted the Sabbath truth. He led out in publishing *Present Truth*, the first denominational magazine, and founded the *Review and Herald*, first publishing house, serving as editor of the church paper for many years. He was instrumental in founding the *Signs of the Times*, evangelistic periodical on the Pacific Coast, and helped establish the Pacific Press Publishing Association. James White served as president of the General Conference three different times, from 1865 to 1867, 1868 to 1871, and 1874 to 1880. He was a capable administrator and progressive Christian leader, and his strong spiritual mark was impressed indelibly on the Seventh-day Adventist Church in its formative years.

the most brilliant objects, held within a few inches of the eyes, returns but gradually. . . .

"She has probably had, during the past twenty-three years, between one and two hundred visions. These have been given under almost every variety of circumstance, yet maintaining a wonderful similarity."—JAMES WHITE, *Life Incidents*, p. 272. (Battle Creek, Michigan, 1868.)

It should be noted that the visions, regardless of their duration, were no drain on her physical system. They did not leave her spent or worn out or ill. At times she was healed while in vision.

Place of Physical Phenomena

A logical question arises as to why visions were so often given in this way. One might reason, Are not the great tests of the prophet

set forth in the Word of God sufficient? The answer is found in a thoughtful analysis of the situation. Here was a maiden of barely seventeen years claiming that she had been instructed of God. She had been favored with revelations, she asserted, and had a message of divine origin for the people. Eventually the great test, "By their fruits ye shall know them," would determine the validity of her claims.

As we look back today, we see Mrs. White's claim that she was the recipient of light divinely imparted by God, tested by the Word of God; we view a voluminous body of writings on many subjects, but with a perfect unity stretching from the earliest to the last; we witness the fruit in the lives of those who consistently endeavor to follow the counsel given; we see in the development and conduct of the work of the remnant church the guidance of these messages. Also, we have witnessed and are today witnessing the fulfillment of predictions recorded many decades ago. From our perspective today we see many incontrovertible evidences which form a sound basis for belief.

But back in the beginning days, before there was time or opportunity for the development of fruit, convincing evidences were given to those who must at the time judge as to the messages presented. Were they of God? Much depended upon the answer. The very manner in which the visions were given was one strong evidence, among many, which settled the matter in the minds of most eyewitnesses. The primary value of such testimony was, no doubt, in the aid that it gave to those who must at the outset evaluate the claims of the one who spoke for God before there was full opportunity for the application of the sure test of the Word of God.

On one occasion, when Mrs. White wrote of her condition while in vision, she declared:

"These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the spirit of prophecy."—*The Review and Herald*, June 14, 1906, p. 8.

Visions Received at Night

In the Ellen G. White writings, expressions of this character are frequent: "In the visions of the night some things were clearly presented before me"; or, "In the night season the Lord gave me instruction." All through her experience, and more particularly in the later years

of her life, the visions were frequently given during the hours of the night, while the mind was at rest and entirely severed from circumstances and influences about her. Questions may arise concerning the relationship between a prophetic dream, or night vision, and an ordinary dream. Of this Mrs. White wrote in 1868:

"There are many dreams arising from the common things of life, with which the Spirit of God has nothing to do. There are also false dreams, as well as false visions, which are inspired by the spirit of Satan. But dreams from the Lord are classed in the word of God with visions and are as truly the fruits of the spirit of prophecy as visions. Such dreams, taking into the account the persons who have them, and the circumstances under which they are given, contain their own proofs of their genuineness."—*Testimonies for the Church*, vol. 5, p. 658.

At one time Mrs. White's son, W. C. White, made this inquiry of her: "Mother, you often speak of matters being revealed to you in the night season. You speak of dreams in which light comes to you. We all have dreams. How do you know that God is speaking to you in the dreams of which you so frequently speak?"

"Because," she answered, "the same angel messenger stands by my side instructing me in the visions of the night, as stands beside me instructing me in the visions of the day." The heavenly being referred to was at other times spoken of as "the angel," "my guide," "my instructor," "the young man," et cetera.

Thus we can see clearly that there was no confusion in the prophet's mind, no question as to the revelation which came during the hours of the night while the mind was at rest; for the very circumstances in connection with it made it clear that it was instruction from God. And it may well be said that the prophetic dream is on the same plane and is of equal importance with the prophetic vision. One authority has written of this:

"It does not seem possible to draw any very precise distinction between the prophetic 'dream' and the prophetic 'vision.' In the case of Abraham (Gen. 15:1) and of Daniel (Dan. 7:1), they seem to melt into each other."—M'CLINTOCK AND STRONG, *Cyclopaedia of Biblical, Theological, and Ecclesiastical Literature*, vol. 8, p. 646, art "Prophet."

Visions While Praying or Writing

While the two types of visions already mentioned were the most common in the experience of Mrs. White, the revelations to her were

by no means limited to these two. Not infrequently visions unaccompanied by physical phenomena were given while she was writing, speaking, or praying, either in private or in public.

At such times the immediate surroundings seemed to be shut out while matters were presented to her in revelation. One outstanding instance of this character was in connection with the Minnesota camp meeting of 1870. W. C. White, who was present, gives the following account:

"Father and mother were carrying a heavy burden in behalf of the ministry who had been working in the State. On Sunday morning they undertook to conduct a revival service. Father spoke for a few minutes, but with little freedom. Then after mother had spoken briefly, they asked the congregation to kneel in prayer. Father offered a labored, sorrowful prayer, then mother began to implore for light and freedom. After she had prayed for about two minutes she stopped. There was silence long enough to count to forty or fifty, about half a minute.

"I was kneeling with the congregation, and I turned to see what was the occasion for the silence. Just then she burst forth in prayer. Her voice was melodious, and triumphant, and the remainder of her prayer greatly moved the people present.

"During that period of silence, a revelation was given her regarding conditions in the Minnesota Conference, also conditions regarding the work in Battle Creek, also regarding other matters of general interest in the cause. Following the camp meeting, father and mother found retirement at the home of one of our brethren. Mother wrote diligently for about two weeks, in recording what had been shown to her during the half minute of pause in her prayer."—W. C. White in Lecture at Advanced Bible School, 1936. (White Publications Document File No. 514.)

References to visions during prayer are quite common in the E. G. White writings. Here is one:

"While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference."—*Testimonies to Ministers*, p. 461.

It is clear that the mind of the prophet, during vision, must be entirely freed from surrounding circumstances or influences. It was of little consequence whether this was accomplished through the loss of ordinary consciousness during the hours of wakefulness, or whether the revelations were given during the hours of the night when the mind was free and at rest. In either case God spoke, the mind was enlightened, the agent was entrusted with important messages to communicate to the church and the world. The varying circumstances of the visions created no degrees of quality of the revelations imparted.

The Length of the Visions

While some of the visions were extended in their nature, at times lasting more than an hour, and on one occasion four hours, there were other times when the visions were very brief in duration—only a few minutes, or in some cases, seconds. There were times when there was an almost instantaneous flashlight view given of certain situations or conditions. At such times the vision usually related to only one subject or one phase of a subject, while the longer views might take in many, many subjects, or deal with events occurring over a long period of time. The visions of the early years were more comprehensive in their content, longer in duration, and less frequent. In later years the visions were more frequent but often limited in scope.

Thus it may be seen that "at sundry times and in divers manners" God spoke to Ellen White as He did to the prophets in "time past."
A.L.W.

In Establishment of Confidence (4:3)

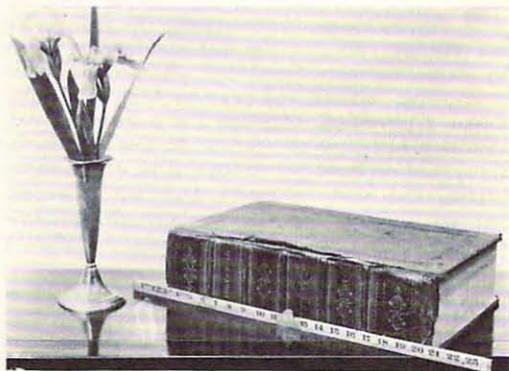
ON SEVERAL occasions, while in vision, Mrs. White held a Bible on her outstretched hand and twice she held Bibles open for quite long periods of time.

One experience often referred to, carries us back to the early part of the year 1845, and had to do with the large Harmon family Bible weighing 18½ pounds. One morning at her own home in Portland, Maine, while in vision, Ellen Harmon stepped over to a bureau upon which rested the large volume, picked it up, placed it on her left hand, and then, extending it at arm's length, held the closed book with ease for half an hour. During the vision, in short exclamations, she referred to the value of the Word of God. Under ordinary circumstances she was unable to pick up this book, for she was in frail health and at that time weighed only eighty pounds. She was in no way fatigued by the experience. This Bible is pictured here.

At a little later time, in 1846, while attending a Sabbath afternoon meeting at the Thayer home in Randolph, near Boston, Massachusetts, Mrs. White, in vision, held a "heavy, large quarto family Bible." Otis Nichols, an eyewitness, gives an account of what took place. With the Bible "open on one hand, and lifted up as high as she could reach, and with her eyes steadily looking upward," Mrs. White "declared in solemn manner, 'The inspired testimony from God,' or words of the same import. And then she continued, for a long time while the Bible was extended in one hand, and her eyes looking upward and not on the Bible, to turn

over the leaves with her other hand and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly, for her eyes at the same time were looking upward."—Quoted in *Spiritual Gifts*, vol. 2 (1860), pp. 78, 79. There were also other occasions when Bibles were held by Mrs. White while she was in vision. The Bible pictured here, the first held in vision, is the only one in our possession.

Such phenomenal exhibitions in connection with the early visions had a definite place in establishing the confidence of the believers in their divine origin before there was opportunity for the development of fruit by which the claims of the Lord's messenger might be judged.—A.L.W.



Weight, 18½ pounds; length, 18 inches; width, 11 inches; depth, 4 inches.

Testimony of Eyewitnesses to the Visions (4:3)

J. N. LOUGHBOROUGH, *Pioneer Historian**

AS to Mrs. White's condition while in vision, a few statements from eye-witnesses may be in place. The first is from M. G. Kellogg, M.D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in Tyrone, Livingston County. He says:

M. G. Kellogg, M.D.

"Sister White was in vision about twenty minutes or half an hour. As she went into vision every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in prayer and social meeting Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that He would bless the meeting with His presence, and that He would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! G-L-O-R-Y! g-l-o-r-y-!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, '*She doesn't breathe!*'"

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. The coming out of the vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M.D., Battle Creek, Mich., Dec. 28, 1890."

F. C. Castle

We give the following statement from an individual who witnessed a medical examina-

* The eyewitness accounts and the accompanying explanations are drawn from *The Great Second Advent Movement* (1905), pp. 205-210.



J. N. LOUGHBOROUGH (1832-1924)

J. N. Loughborough was a well-known pioneer of the Seventh-day Adventist Church. He accepted the Sabbath truth in 1852 and began preaching almost immediately. When at first he hesitated to preach, a vision given to Sister White encouraged him to step out by faith. He assisted in pioneering the work in California and a number of times served as conference president. Elder Loughborough is remembered as the denomination's first historian. This work is attested to by the now out-of-print *Great Second Advent Movement*.

tion of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says:

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

D. H. Lamson

The following testimonials relate to an examination made while Mrs. White was in vision, in a meeting held in the home of Elder James White, on Monroe Street, Rochester, N.Y., June 26, 1854:

"I was then seventeen years old. It seems to me I can almost hear those thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking gently, and was supported in the arms of an attendant. Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A looking-glass was brought, and one of them held it over her mouth while she talked; but very soon they gave this up, and said, 'She doesn't breathe.' Then they closely examined her sides, as she spoke, to find some evidence of deep breathing, but they did not find it. As they closed this part of the examination, she arose to her feet, still in vision, holding a Bible high up, turning from passage to passage, quoting correctly, although the eyes were looking upward and away from the book.

"She had a view of the seven last plagues. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now. To these facts I freely testify." Signed, "Elder D. H. Lamson, Hillsdale, Mich., Feb. 8, 1893."

Mrs. Drusilla Lamson

Another testimonial is given respecting the same medical examination from Mrs. Drusilla Lamson, widow of Elder Lamson's cousin, and matron of Clifton Springs, N.Y., Sanitarium. Speaking of the meeting of June 26, 1854, she says:

"I remember the meeting when the trial was made, namely, to test what Brother White had frequently said, that Sister White did not breathe while in vision, but I cannot recall the name of the doctor who was present. . . . It must have been Doctor Fleming, as he was the doctor called sometimes for counsel. He is, however, now dead. I can say this much, that *the test was made*, and *no sign of breath* was visible on the looking-glass." Signed, "Drusilla Lamson, Clifton Springs, N.Y., March 9, 1893."

David Seeley

"This is to certify that I have read the above testimonials of David Lamson and Mrs. Drusilla Lamson, concerning the physician's statement when examining Mrs. E. G. White while she was in vision, June 26, 1854. I was present at that meeting, and witnessed the examination. I agree with what is stated by Brother and Sister Lam-

son, and would say further that it was Doctor Fleming and another younger physician who made the examination. After Mrs. White rose to her feet, as they have stated, quoting the texts of Scripture, Doctor Fleming called for a lighted candle. He held this candle as near her lips as possible without burning, and in direct line with her breath in case she breathed. There was not the slightest flicker of the blaze. The doctor then said, with emphasis, '*That settles it forever, there is no breath in her body.*'" Signed, "David Seeley, Fayette, Iowa, Aug. 20, 1897."

Mr. and Mrs. A. F. Fowler

The following statements relate to an examination made while Mrs. White was in vision in Waldron's Hall, Hillsdale, Mich., in the month of February, 1857. Doctor Lord, a physician of Hillsdale of fifty years' practice, made a most careful examination, concerning which I present the following testimonials:

"We were present when (in February, 1857) Sister E. G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, 'Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition.'" Signed, "A. F. Fowler, Mrs. A. F. Fowler, Hillsdale, Mich., Jan. 1, 1891."

C. S. Glover

Here is given another statement concerning the same vision:

"I was present when Sister White had the above-named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said, 'There is something supernatural about that.'" Signed, "C. S. Glover, Battle Creek, Mich., Jan. 19, 1891."

Mr. and Mrs. Carpenter

Here is a third statement on the same case:

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision, and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, "W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

The President of the General Conference Presents Contemporary Testimony (4:3)

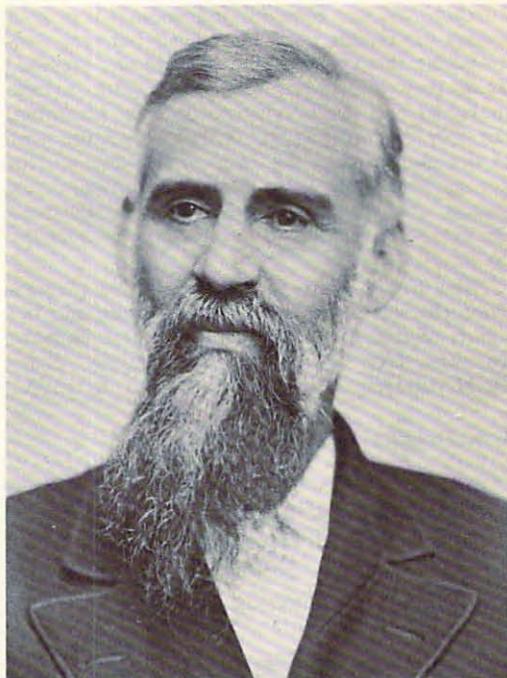
By GEORGE I. BUTLER

WE ARGUE still further the genuineness of these manifestations by comparing them with those brought to view in the Scriptures. As God's work ever has the same general characteristics, the manifestations of His power would be likely to resemble each other in different ages. Before proceeding directly to the Bible argument upon this point it will be necessary to give the reader some general idea of the appearance of the one mentioned while in vision. This is the more necessary to meet a question which may have arisen in the mind of the reader, as to what evidence we have that there is anything about them beyond mere human power and wisdom. We desire to speak upon this point with becoming diffidence, not wishing by any means to minister to the public craving for something sensational and startling, nor make boasts of things miraculous or supernatural.

"We are aware of the sentiment existing among sensible, sober people, of incredulity and lack of faith in things of this character. And we have no fault to find with this feeling, because there have been so many false claims put forth of such things; and where wonderful manifestations of power have existed, such have often been mixed up with doctrines so ridiculous and blasphemous, that it is certainly demanded of sensible people that they be cautious in their reception of everything of this nature. . . .

"Seventh-day Adventists believe in these visions because the Bible teaches them. They do not make them in any sense a test of fellowship, knowing very well the prejudice which exists against everything of this kind, and that the people have been witnesses to many false manifestations. They leave every one perfectly free to come to their own conclusions concerning them. They are not ashamed of these visions, but thankful to God for his care and interest in giving them, as their instructions have been of great benefit. They claim the right to believe in them and to present the reasons for such belief. There are some in their churches who have not been acquainted with Mrs. White, or had evidence sufficient to satisfy them in regard to the visions. These are not disturbed. It is true that many of those who have longest believed in the tenets of this church have faith in the visions as from the Lord. These were at first as skeptical as any. But after much investigation and careful observation of the workings of this cause, they were forced to this conclusion.

"The evidences which I have noticed are submitted to a candid public, hoping they will be fairly considered. There is much more which might be said; but it is believed that what is presented is sufficient to satisfy anyone who will



GEORGE I. BUTLER (1834-1918)

Elder Butler was converted at the age of twenty-two under the labors of J. N. Andrews. A man with great talent for leadership, he was elected to the presidency of the Iowa Conference, where he served for eight years. He was elected president of the General Conference in 1871, and held this position for twelve years, he and James White alternating in periods of administration. The distribution of Seventh-day Adventist literature attained new heights under Elder Butler's administration. In his later years he helped to develop the work in the Southern States, where he served as president of the Southern Union Conference.

candidly consider the subject with a determination to arrive at the truth. We fully believe we have reached the last church, that the great day of God is soon to burst upon the world, and that the spirit of prophecy exists among his servants, as God has declared it would. To the question proposed at the head of this article, Do visions and prophecy exist among S. D. Adventists? we therefore answer, *Yes.*"

"All we ask is that people shall be reasonable. We are prepared to support by hundreds of living truthful witnesses all that we shall claim, so far as facts are concerned, of the manifestation itself, for this thing has not been done in a corner. For nearly thirty years past these visions have been given with greater or less frequency, and have been witnessed by many, oftentimes by unbelievers as well as those believing them. They

generally, but not always, occur in the midst of earnest seasons of religious interest while the Spirit of God is especially present, if those can tell who are in attendance. The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. There is no ghastly look or any resemblance of fainting. The brightest light may be suddenly brought near her eyes, or feints made as if to thrust something into the eye, and there is never the slightest wink or change of expression on that account; and it is sometimes hours and even days after she comes out of this condition before she recovers her natural sight. She says it seems to her that she comes back into a dark world, yet her eyesight is in nowise injured by her visions.

"While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose. It has been proved many times by tightly holding the nostrils and mouth with the hand, and by putting a looking-glass before them so close that any escape of the moisture of the breath would be detected. In this condition she often speaks words and short sentences, yet not the slightest breath escapes. When she goes into this condition, there is no appearance of swooning or faintness, her face retains its natural color, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her

face is lighted up with radiance as though the glory of Heaven rested upon her. She is utterly unconscious of everything going on around her, while she is in vision, having no knowledge whatever of what is said and done in her presence. A person may pinch her flesh, and do things which would cause great and sudden pain in her ordinary condition, and she will not notice it by the slightest tremor.

"There are none of the disgusting grimaces or contortions which usually attend spiritualist mediums, but calm, dignified, and impressive, her very appearance strikes the beholder with reverence and solemnity. There is nothing fanatical in her appearance. When she comes out of this condition she speaks and writes from time to time what she has seen while in vision; and the supernatural character of these visions is seen even more clearly in what she thus reveals than in her appearance and condition while in vision, for many things have thus been related which it was impossible for her to know in any other way.

"Peculiar circumstances in the lives of individuals, whom she never before had seen in the flesh, and secrets hidden from the nearest acquaintances, have been made known by her when she had no personal knowledge of the parties other than by vision. Often has she been in an audience where she was wholly unacquainted with the individuals composing it, when she would get up and point out person after person whom she never had seen before, in the flesh, and tell them what they had done, and reprove their sins. I might mention many other items of like nature, but space forbids. These things can be proved by any amount of testimony, and we confidently affirm that they are of such a character that they could not be accomplished by deception."—*The Review and Herald*, June 9, 1874.

The Source of Dreams (4:2)

TO what source may be traced the dreams common to all of us? Does God speak through dreams to persons who are not endowed with the prophetic gift?

David Arnold, an early Adventist writer, has given a most helpful answer to the first question.

"Dreams are produced from three sources:

"First, by the power of the Holy Ghost moving upon the mental faculties, stamping upon the perceptions and memory by figures or otherwise the intelligence God designs to give. Such was the dream of Pharaoh of the seven fat and lean kine by which God communicated the knowledge of the approaching famine; also, Nebuchadnezzar's notable dream of the Metallic Image.

"Second, by the power of Satan; as in the dreams of which Job speaks in chap. vii, 14: 'Then thou scarest me with dreams, and terrifiest me through visions.'

"Third, through a multiplicity of business. [Eccl. 5:3, 7.] During the labors, cares, and excitements of the day the mental organs become surcharged with thoughts and do not sink to rest as soon as the external organs; consequently the thoughts are more or less active and real as the faculties one by one sink away to rest. To this source may be charged a great share of the entire mass of dreams."—*The Review and Herald*, Feb. 28, 1856, p. 171.

While it is God's prerogative to speak through dreams to anyone He chooses, and at any time that He wills, yet He has not chosen this medium of communication as His principal method when speaking to the ordinary person. Do we not possess the Bible in which His will is clearly revealed? And has not the church been blessed with the writings of the Spirit of Prophecy? Since these inspired books came to us through the medium of divine revelations, is not that sufficient? Shall God speak to everyone in a spectacular manner, in a fashion out of the ordinary? The Lord does not usually work in this way. But remember, if God chooses to speak in a dream to a person who is not a prophet, we repeat, *that is His prerogative*. And who are we to judge Him!

In Bible times Nebuchadnezzar, the Babylonian king, received dreams from God (Dan. 2 and 4); Pilate's wife, a Roman, was the subject of a divinely inspired dream (Matt. 27:19);

Cornelius, the Roman centurion, had a vision in which the angel of the Lord appeared to him (Acts 10:3-8). God spoke to Abimelech in "a dream by night" and communicated life-saving information (Gen. 20:3). Yet none would even suggest that Nebuchadnezzar, Cornelius, Abimelech, or Pilate's wife was a prophet.

In the early days of the Advent Movement, God spoke to William Miller in a dream (*Early Writings*, pp. 81-83). A special revelation of truth came also to Hiram Edson. (See *Captains of the Host*,* pp. 91-105.)

There were a few instances when God gave guidance to our pioneer workers through dreams.

J. N. Loughborough and James White each had a few dreams that were clearly of a divine origin. Elder Joseph Bates had several and Annie Smith, sister of Uriah Smith, was guided to the truth by a dream. Arthur Spalding tells the story of Miss Smith's conversion as the result of this dream. It seems that Annie Smith, to please her mother, agreed to attend a meeting held by Elder Bates at the home of Paul Folsom, Somerville, Massachusetts, on Sabbath. In *Pioneer Stories*, A. W. Spalding gives the account:

"The night before that Sabbath she dreamed a dream. She thought she went to the meeting, but was late, and that when she reached there, they were singing the second hymn. Every seat was filled except one next the door, and she sat down in that. A tall, noble-looking, pleasant man was pointing to a queer-looking chart, and saying, 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' What he said was very interesting, she dreamed, and she knew it was the truth.

"The same night Joseph Bates had a dream. He dreamed he was in the room where the meeting was to be held. He dreamed that he changed his mind about the subject he was to give, and that he spoke on the sanctuary question. After they had sung the first hymn and prayed, and were singing the second hymn, the door opened, and a young lady came in and took the only va-

* This book is the first of a two-volume history of the Advent Movement by Arthur W. Spalding, and probably the most interesting and accurate work of its kind available.

cant seat, by the door. It was Annie R. Smith, he dreamed, and she became interested at once and accepted the faith.

"So they both awoke that Sabbath morning, and they both forgot all about their dreams. Annie made ready to go to the meeting in plenty of time, but in Somerville she missed her way, and by the time she found Mr. Folsom's house, it was late. As she went in, they were singing the second hymn, and she took the only seat left, right by the door. Joseph Bates stood up and pointed to the chart, quoting, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Instantly Annie's dream flashed into her mind. At the same time Mr. Bates saw her, and his dream came back to him. He sent up a prayer for special help. He explained to the people how the disappointment came about, because the sanctuary is in heaven, not on this earth, and then he showed how the third message must be given, and brought forward the truth of the Sabbath.

"After the meeting closed, he stepped up to Annie and said, with a welcoming smile, 'I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your face looks familiar. I dreamed of seeing you last night.'

"'Why,' said Annie, 'I dreamed of seeing *you*. I dreamed of being in this meeting, and everything has happened just as I dreamed it. And,' she added, with a little hesitation, 'I dreamed it was the truth; and now I know it is the truth.'"
—Pages 206, 207.

Space will not permit us to recount other

dreams of these pioneer workers, but a word from J. N. Loughborough, who counted at least twenty times that the Lord favored him in this singular fashion, may prove helpful. Note that Elder Loughborough did not consider his dreams as revelations for the church in general, but he felt they were for his *personal* guidance and encouragement. Late in life he wrote of this in a letter addressed to a fellow minister.

"You ask for some of my dreams. I do not wish to have them used as an exaltation of self above others, but as a token that the Lord is willing to guide, in a personal duty, His servants who humbly trust Him.

"I have not taken my dreams as a dictation to other people, but have in their literal fulfillments been encouraged that I was moving in the line of duty."—J. N. Loughborough letter to D. A. Parsons, Oct. 27, 1916.

In the providence of God, Ellen G. White was given the role of prophetic messenger to the Advent people. The visions given to her at night were *prophetic dreams*, divinely inspired and of similar nature to those that came to the prophets of old. Several other persons in the history of the Seventh-day Adventist Church have claimed prophetic inspiration, but none has given satisfactory evidence that he has received instruction from God. D.A.D.

Relationship Between the Bible and the Spirit of Prophecy (10:4)

HAVE you ever heard the expression, "I have the Bible and that's enough for me. I don't need the Testimonies"? The person who believes and affirms this may be seeking honestly to defend the Scriptures; hence he should not be criticized. Actually, the Spirit of Prophecy does not purport to be "another Bible." There is no rivalry here, hence no cause for alarm.

L. H. Christian, Adventist leader for years and a contemporary of Ellen G. White, wrote:

"Some still seem to think that Adventists accept the Testimonies as a new Bible or as an addition to the Bible, though nothing could be farther from the truth. We accept the Holy Scriptures in full as divinely inspired and containing all the truth of God that is needed to make us wise unto salvation. . . .

"The relation of the Spirit of prophecy to the Holy Scriptures is not a theory but a long and blessed experience with Adventists. The Testimonies never lead away from the Bible. We are known as a church of Bible students. It is a matter of record that our foreign missionaries sell and use more Bibles than do the missionaries of any other church. We do not understand that the gifts spoken of in the Scriptures were in any way to supersede the Bible. The work and the office of the Spirit of God in the church, that is, the manifestation of spiritual gifts, does not do away with the Word of God. The gifts lead to the Word and build on the Word. We believe, however, that the Scriptures teach that the gifts of the Spirit were not merely for the apostolic church but were to be found among God's people to the end of time, and especially in the remnant church at the close of time. These gifts are not given primarily for sinners. They are bestowed upon the church to build up, preserve, and guide the people of the Lord."—*Fruitage of Spiritual Gifts*, pp. 61-63.

In setting forth the relationship between her writings and the Bible, Ellen White declared:

"Little heed is given to the Bible, and the

Lord has given a lesser light to lead men and women to the greater light."—*Colporteur Ministry*, p. 125.

How the Bible can stand as the "greater" light for the Christian and the Spirit of Prophecy writings as the "lesser light" is not clear to all. "How can this be," they question, "when both the Bible and the Testimonies are inspired by the same God?" An illustration may be helpful. Have you ever inserted a 60-watt bulb into the socket? The bulb lights up with the flow of electrical current, does it not? A 100-watt globe will glow with the same flow of current. But one is a greater light, the other a lesser. Both are illuminated by the same source of electrical power. So it is with the Bible and the Spirit of Prophecy.

The Source is one. The divine inspiration—the means employed by God in giving to men the Bible and the Spirit of Prophecy—is the same in both cases. But the product given by inspiration in each case is to serve its distinct purpose or function. Each is to be, in its place, a means of grace and help to the church.

The Bible receives great honor, but the Spirit of Prophecy has its place, too, and both proceed from the same source of inspiration. The Holy Spirit that inspired Moses, Paul, and John, also inspired Sister White. The inspiration of the prophets is one thing. It is not two or three different things. Yet the modern prophet was assigned the position of one whose great effort in life was to guide men and women through her books to the great Book of books, the Holy Scriptures.

Another helpful illustration appeared in an early *Review*. Turn to pages 17, 18 of the *Treasure Chest* and read Uriah Smith's story of the pilot who assists in the last part of the ship's journey. D.A.D.

Prophetic Vision Compared to Motion-Picture Projection (5:5)

CHRISTIANS may rightly claim that the Bible came directly from the Lord, the origin of the Scriptures being in the mind of God, not man. The Holy Spirit flashed upon the mind of the prophet the revelation of truth, sometimes figurative, sometimes literal—while the prophet was rapt in holy vision—and he saw himself viewing the most dramatic scenes. Mrs. White wrote of this phenomenon in the following enlightening manner:

"God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who reads might understand."—*Selected Messages*, book 2, pp. 319, 320.

Of her own experience she wrote:

"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 working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin."—*The Great Controversy*, Introduction, p. x.

The visual presentation was often augmented by a seeming employment of the sense of hearing. Describing in *Testimonies*, volume 9, pages 92, 93, a view of the destruction of a great city by earthquake with the shaking down of "pleasure resorts, theaters, hotels, and the homes of the wealthy," Mrs. White also records her reaction to hearing "the shrieks of the injured and the terrified." Following this she refers to the deep impression made upon her mind by the informative words of "the angel that stood at" her side, imparting instruction to her.

The vividness of such presentations is revealed in her allusion to certain early visions in which she witnessed the events in connection with the second coming of Christ. She wrote:

"Scenes of such thrilling, solemn interest

passed before me as no language is adequate to describe. *It was all a living reality to me.*"—*Selected Messages*, book 1, p. 76. (Italics supplied.)

In an early autobiographical work published in 1860 Mrs. White described how in vision she witnessed past, present, and future scenes of things occurring on earth. Note carefully her words:

"I would say that when the Lord sees fit to give a vision, I am taken into the presence of Jesus and angels, and am entirely lost to earthly things. I can see no farther than the angel directs me. My attention is often directed to scenes transpiring upon earth. At times I am carried far ahead into the future and shown what is to take place. Then again I am shown things as they have occurred in the past. After I come out of vision I do not at once remember all that I have seen, and the matter is not so clear before me until I write, then the scene rises before me as was presented in vision, and I can write with freedom."—*Ibid.*, p. 36.

The viewing of these scenes was as real to the prophet as any color film dealing with historical events, or any travelogue that we might view projected on a silver screen. But in the prophetic vision, God was the divine Projectionist. The prophet's mind was the silver screen. And the subject of the "film" was the glorious theme of man's redemption, in one phase or another.

Remember, the vision was an inspired showing of immortal truth, not a mere human production.

Said the apostle Paul, writer of fourteen books in the New Testament, as he described the reality of the visions:

"I will go on to visions and revelations of the Lord. I know a Christian man [himself, of course] who, fourteen years ago (whether in the body I know not, or out of the body, I know not. God knows), was caught up—this man of whom I speak—even into the third heaven. And I know such a man (whether in the body or apart from the body I know not, God knows), who was caught up into Paradise, and heard unutterable words which no human being is permitted to utter" (2 Cor. 12:1-4, Centenary Translation).
D. A. D.

What Mrs. White Said About "Another Prophet" (22:5)

AS MRS. WHITE neared the close of her life Seventh-day Adventists generally were interested in what the future might hold by way of special illumination for the church. Just a few months before her accident and death, Elder M. N. Campbell, a well-known denominational executive, called on Mrs. White, and in his interview with her this question was raised. Here is Elder Campbell's report of that interview.

"Not many months before Sister White had her accident (Feb. 13, 1915), Elder Montgomery and I, and one other brother, visited her at Elmshaven. Elder W. C. White and Sister McEnterfer were present at the interview. In the course of our conversation I asked Sister White if she had any light as to whether she would live until Jesus returned. She replied that she had no light as to whether she would or would not live till then.

"I expressed the earnest hope that the Lord would spare her to see the great controversy on the earth clear through to the second coming, 'for,' I said, 'if you are laid away we shall be pestered with all sorts of fanatics arising, claiming to be your successors.'

"Her quiet reply was, 'The Lord is perfectly able to take care of His cause.'

"Then I asked if, in the event of the Lord's calling her to her rest, another person was likely to be raised up to take her place. Several of her books were lying on the writing table attached to her chair. She spread her hands over them and said that in those books was outlined the information needed by our people for the rest of the journey. That is as far as she felt free to go in answering my question."—M. N. Campbell letter, Feb. 3, 1943. On file at the office of the Ellen G. White Estate.

In 1912, two years before the Campbell interview, Mrs. White's son, Elder W. C. White, in replying to a letter on this point, wrote:

"You may be interested to know that during the last five years Mother has received six or eight letters from individuals who feel . . . that God has placed upon them the Spirit of Prophecy, and that He will instruct Sister White to testify in their behalf. To all of these Mother has been obliged to send the same answer, that God has given her no instruction regarding their call to any special work. . . .

"Sometimes our brethren ask Mother who will bear the burden of the special work which God has given her after her death, and she tells them she does not know. God has never revealed this to her, and she has no anxiety regarding the mat-

ter because God is fully able to instruct His servants and to manage His work according to His infinite wisdom and purpose."—W. C. White letter, Oct. 6, 1912.

Speaking again on this point, Elder White reported that when at times questions would arise as to the future, Mrs. White would point to her published works and manuscript books and state:

"Here are my writings, when I am gone they will testify for me."—W. C. White letter, July 9, 1922.

Elder F. M. Wilcox, in an editorial in the *Review and Herald* shortly after Mrs. White's death, dealt with this question of a successor, which was of general interest and was in the minds of so many, stating:

"This is a question which only the Lord Himself can answer, and so far as we know He has never given to any one any intimation of His will in the matter."—*The Review and Herald*, Aug. 19, 1915.

But, some ask, Why is it there has been only one prophet in the remnant church while in Bible times there were many? In ancient times one after another was called to witness for God. Sometimes there were contemporaneous prophets. In this connection it is well to consider that in Bible times the prophet delivered his message orally. In some cases copies were laboriously made by hand, but even the scrolls were not generally available, and at times were even lost to the leaders of the people. It therefore became necessary for the Lord to keep His message before His people through repeated oral testimony.

In our day the Spirit of Prophecy messages have been printed not only in the English language but in many other leading languages of the world. They have been distributed very widely. These books witness in the homes of all Seventh-day Adventists who care to secure them. They are read from the pulpits of our churches and reprinted in our journals. Thus Ellen White could truthfully declare:

"Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."

A.L.W.

The Vision of January 3, 1875 (8:5)

By WILLIAM C. WHITE

DURING the last of December, 1874, a very severe epidemic of influenza swept through the land, and many in Battle Creek were prostrated. One after another of our family came down with the sickness, and rallied. Mother was the last to be attacked. After the three or four days of the usual run of the disease, we expected her to recover, but she did not improve. Rather she grew worse, and the sanitarium physicians feared that she was in danger of pneumonia. They urged that she be brought without delay to the sanitarium for treatment.

Her illness came at a most inopportune time, for there were important meetings being held, and father was distressed at the thought of her not being able to bear her testimony before the members of the Bible Institute, the Battle Creek church, and many visiting brethren who had gathered to witness the dedication of the college.

Father felt that he could not endure the thought of this representative body of Adventists being deprived of her testimony, and he decided to follow the course taken many times in former years when he had called in the elders of the church to pray for mother's recovery.

I shall never forget the solemnity of the occasion. Mother had been brought down from her sickroom into the parlor. She was seated in a large armchair, warmly wrapped in blankets. Uriah Smith and J. H. Waggoner had come up from the Review office with father, to unite with him in prayer, and four members of our family were also permitted to be present.

Ellen G. White in Vision

Elder Waggoner prayed. Elder Smith followed in prayer, and then father prayed. It seemed that heaven was very near to us. Then mother undertook to pray, and in a hoarse, labored voice, she uttered two or three sentences of petition.

Suddenly her voice broke clear and musical, and we heard the ringing shout, "Glory to God!" We all looked up, and saw that she was in vision. Her hands were folded across her breast. Her eyes were directed intently upward,

and her lips were closed. There was no breathing, although the heart continued its action.

As she looked intently upward, an expression of anxiety came into her face. She threw aside her blankets, and, stepping forward, walked back and forth in the room. Wringing her hands, she moaned, "Dark! Dark! All dark!



W. C. WHITE (1854-1937)

The third son of James and Ellen White, William C. White, figured prominently in the development of the Sabbath school and publishing work. After the death of his father, James White, in 1881, he devoted his time largely to traveling with Mrs. White and assisting her in the publication of her writings. At one time he served as secretary of the Foreign Mission Board. He was a trustee and secretary of the Ellen G. White Estate for many years.

So dark!" Then after a few moments' silence, she exclaimed with emphasis, and a brightening of her countenance, "A light! A little light! More light! Much light!"

This we understood afterward, when she told us that the world was presented to her as enshrouded in the mists and fog of error, of superstition, of false tradition, and of worldliness.



BATTLE CREEK COLLEGE

The administration building was erected in 1874 and dedicated January 3, 1875. Moved to Berrien Springs in 1901, the first denominational college carries on today as Emmanuel Missionary College. On the same campus is located the new Andrews University.

Then as she looked intently and with distress upon this scene, she saw little lights glimmering through the darkness. These lights increased in power. They burned brighter, and they were lifted higher and higher. Each one lighted other lights, which also burned brightly, until the whole world was lighted.

Following her exclamatory remarks regarding the lights, she sat down in her chair. After a few minutes, she drew three long, deep breaths, and then resumed her natural breathing. Her eyes rested upon the company that had been assembled for prayer. Father, knowing that after a vision everything looked strange to her, knelt by her side, and spoke in her ear, saying, "Ellen, you have been in vision."

"Yes," she said, her voice sounding far away as though she were speaking to someone in another room.

"Were you shown many things?" father asked.

"Yes," she replied.

"Would you like to tell us about them now?" he asked.

"Not now," was her response. So the company was dismissed, and she went back to her room.

Father then hastened down to the Review office to meet the brethren who were coming in from the East and the West to attend the dedication.

About sundown he came up from the office, walking through the snow, for it had been snowing quite heavily during the afternoon. Entering the house, he threw off his overcoat in the kitchen, and hastened up to mother's room. There, after a few words of inquiry about the experience of the afternoon, he said, "Ellen, there is to be an important meeting in the

church this evening. Do you wish to attend?"

"Certainly," she answered. So she dressed for the meeting, and with father, walked down through the snow to the church.

In the *Review* for January 8, Elder Waggoner wrote thus of this meeting:

"The closing exercises on Sunday evening, January 3, were of unusual interest. A recapitulation of subjects canvassed was presented by Brother Smith. At this point Sister White entered the house. She had been very sick for several days, and all had resigned their hope of hearing her again before their departure. But the Lord, in answer to prayer, visited her in mercy and in power, and to the great joy of all present she was enabled to give a powerful exhortation and cheering testimony. Brother White followed with a stirring appeal which went to the hearts of the large assembly."—*The Review and Herald*, Jan. 8, 1875.

The Vision Related

In answer to the prayers offered, Mrs. White had been fully and permanently healed. Her cold and hoarseness were gone; her weakness was replaced with vigor, and she bore her part during special meetings that were held for several evenings after the dedication. In the next evening meeting she spoke about three quarters of an hour.

In her remarks she spoke with great emphasis upon the necessity of our taking broader views regarding the work which God had given us to do. She dwelt upon the necessity of our laying much broader plans for the education of home and foreign workers. She said that our movements in sending workers to foreign fields were altogether too slow and inadequate. She told us that in vision she had seen, in different parts of the world, companies studying the Bible, finding there the promise of Christ's soon return to redeem His people, and also the facts regarding the sacredness of the seventh-day Sabbath. She saw little companies here and there keeping the Sabbath without knowing that there were any other Sabbathkeepers in the world; and she told us that as we heard of such companies, it would be our duty to send experienced ministers to labor among them, teaching them the way of truth more fully. Otherwise there would arise disagreements among them, and they would become discouraged and give up the faith.

During the years, as our work has progressed, we have found in many lands just such companies as those described by Mrs. White in

this meeting. Not long after this meeting, we learned of groups of Sabbathkeepers in Germany. The largest company was in Volwinkle, Elberfeld. After we heard of them, it was some time before we were able to send a teacher among them, and already the results of dissension had begun to manifest themselves. However, the earnest labors of one who had had long experience as an Adventist minister brought a degree of unity and harmony, and from among the young men in this company some entered the field as preachers.

There was, as we learned later, another marked instance of a group of Sabbathkeepers being raised up in Australia at that time.

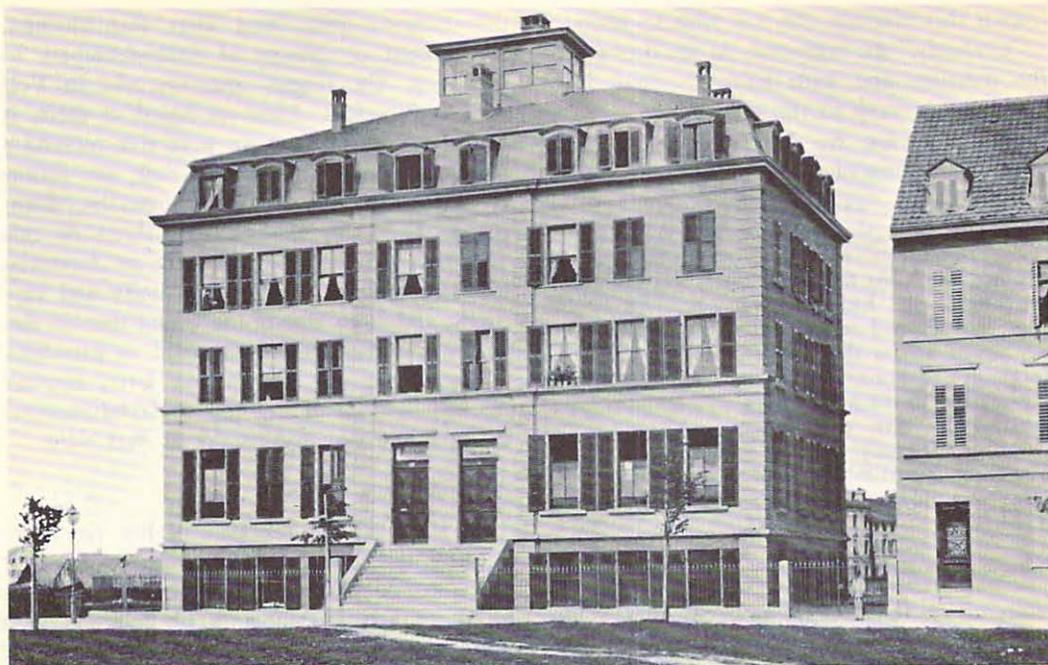
A Broadening Work

In Mrs. White's rehearsal of her vision regarding the growth of the work, which was given her on January 3, 1875, not only did she speak of seeing companies of believers who were waiting for the gospel messenger, but she also told her hearers that the time was not far distant when we should send ministers to many foreign lands, that God would bless their labors, and that there would be in many places a work of publishing the present truth. She said that in the vision, she had seen printing presses running in many foreign lands, printing periodicals, tracts, and books containing truths regarding the sacredness of the Sabbath, and the soon coming of Jesus.

At this point, father interrupted and said, "Ellen, can you tell us the names of those countries?" She hesitated a moment, and then said, "N-o, I do not know the names. The picture of the places and of the printing presses is very clear, and if I should ever see them, I would recognize them. But I did not hear the names of the places. Oh, yes, I remember one, the angel said, 'Australia.'"

At the time when this vision was given, we had one publishing house, and were contemplating the establishment of a second one in California. We had one health institution, and were about to dedicate our first college. It was several years before we had presses of our own in Switzerland and Norway, and ten years before we had work of any kind in Australia, the country that was especially mentioned in the relation of the vision.

The rapid growth of our work in the United States, and the beginning of evangelistic work in Scandinavia, England, and on the Continent,



HEADQUARTERS OF THE EUROPEAN MISSION

Constructed in 1885 and located in Basel, Switzerland, this building served as the Seventh-day Adventist publishing house and administration building. In the printing office on the ground floor Mrs. White saw and recognized the printing press shown to her ten years before in the vision at Battle Creek. Of this she spoke at the dedication of Battle Creek College.

absorbed the attention of our people and taxed their resources to the uttermost. . . .

During the ten years following the vision, the Pacific Press, in Oakland, a sanitarium in St. Helena, and two academies—one in Healdsburg, California, the other in South Lancaster, Massachusetts—were established. At the same time new conferences were being organized, covering nearly all the unoccupied territory of the United States.

Early in 1885, steps were taken to carry the message to Australia, and on May 10, S. N. Haskell, J. O. Corlies, and M. C. Israel, with their families, together with Henry Scott, a printer, and William Arnold, a book salesman, sailed on the steamer "Alameda" for Sydney.

The European Press

Three months later, on August 8, Ellen White, accompanied by her faithful secretary and traveling companion, Sara McEnterfer, and son, the writer, and his wife, and daughter Ella, sailed from Boston on the steamer "Cephalonia" for Liverpool, en route to Basel, Switzerland, where a general meeting was to be held in September.

In Basel, Ellen White was permitted to see for the first time with her natural eyes, one of the printing presses that had been shown to her in vision ten years before. We arrived in the city late in the evening, and the next morning were shown the various departments of the new publishing house at 48 Weirweg. "This place looks natural," remarked Mrs. White to B. L. Whitney, as we entered the pressroom. "I have seen these presses before." Soon the presses stopped, and the young men who had been feeding them were introduced to her. She shook hands with them, and turning to Elder Whitney, she said, "Where is the other one?"

Elder Whitney, desiring to ascertain just how much Mrs. White knew about the affairs of the office, inquired, "What other one, Sister White?"

She answered, "There is an older man who works in this room, and I have a message for him."

Elder Whitney replied, "Brother Albert Deichy, foreman of the room, is in the city this morning on business. You will see him here tomorrow."

This was the first fulfillment of her statement that if she should see the places where the presses were running, she would recognize them.

The Scandinavian Press

A few months later we visited Christiania [Oslo], Norway, and when we entered the new publishing house, mother remarked, "This place seems very familiar to me. I have seen this before."

When we reached the pressroom, she said, "I have seen these presses before. This is one of the places shown me years ago where publications were being issued in countries outside the United States."

Then, returning with Elder Matteson to his editorial room, she gave him much counsel about his work, thus indicating her familiarity with the work of this office. Among other instruction, she pointed out that he was exhausting his strength by carrying a great burden of detail regarding the management of the publishing house, that should be borne by other men.

The Australian Press

Six years later, in December, 1891, Mrs. White, accompanied by several members of her family and G. B. Starr, arrived in Australia, where she lived and labored nearly nine years. We reached Melbourne the first week of 1892, and when she entered the publishing house in North Fitzroy, she spoke of the building, its different parts, and its uses as though she was fully acquainted with the place. When we came to the pressroom, she said, "I have seen this place before. I have seen these persons, and I know the conditions existing among the workers in this department. There is a lack of unity here, a lack of harmony."

Soon after this, she wrote words of counsel to the workers in the office, and especially to

those in the pressroom, which, when heeded, brought about important changes.

The report of these three experiences of visiting publishing houses in distant lands, and of seeing with her natural eyes the printing presses that had been shown to her in the vision of 1875, greatly cheered our brethren in their difficult endeavor to provide facilities for the publication of the third angel's message in many places. . . .

The vision of January 3 was given at a most opportune time to make a deep impression upon the denomination. Its relation before the large number of workers and prospective workers attending the Biblical institute, and those gathered to the dedication of the new college, as well as the standard bearers in Battle Creek, not only resulted in stirring those present, but in influencing our people in the entire field as these workers returned to their homes. And the remarkable manifestations connected with the healing of Mrs. White deepened the solemn conviction that God had visited His people with light.

"The vision itself lasted only about ten minutes, and furnishes another illustration of the rapidity with which revelations were communicated to her at such times. Besides that portion which pertained to the great expansion of the work of God in the world, there were given to her many messages for individuals, imparting counsel for them personally, and for proper relationships in the home and in the church. About one hundred and forty pages of matter based upon this remarkable vision are found in *Testimonies for the Church*, vol. 3, pp. 434-575. In addition to this, many pages of counsel and instruction were written out by hand and sent to individuals for whom they were given. Some of this instruction was given for persons whom she did not see until years later."—*The Review and Herald*, Feb. 10 and 17, 1938.

Two Early Predictions Fulfilled (7:7)

The County Treasurer and His Embezzlement

ELDER J. N. Loughborough, early in the work, gives us an account of what took place at Oswego, New York, in the winter of 1849-1850. While Elder and Mrs. White were there laboring for souls, a revival was started in one of the Protestant churches by a layman who was county treasurer. This man professed to have a great burden for the unconverted. A young man, Hiram Patch, and his fiancée were in the balance as to whether to cast their lot with the revival or join with the Sabbathkeeping Adventists. In vision Ellen White was shown the true character of the man conducting the revival, and as she spoke of it to Mr. Patch, she told him she was instructed to tell him, "Wait a month, and you will know for yourself the character of the persons who are engaged in this revival, and who profess to have such a great burden for sinners." Mr. Patch replied, "I will wait."

Within a fortnight the treasurer-revivalist, in his affected agony for sinners, burst a blood vessel in his stomach and was confined to his bed at home. When others took over the treasurer's work at the county office, a shortage of \$1,000 in county funds was immediately found. An inquiry made by the sheriff brought only solemn denials from the treasurer of any knowledge of the missing money, until another officer observed the treasurer's wife hastily hide something in a snow bank, and found the bag containing the money, and confronted the embezzling treasurer with the evidence.

Needless to say the revival collapsed, and Hiram Patch and his affianced, with the words of prediction still fresh in their ears, became fruitful members of the remnant church. This experience of a prediction fulfilled within two weeks after the words were spoken inspired confidence in the hearts of those who looked on. (*The Great Second Advent Movement*, pp. 230-232.) This was also true of the prediction

made at the dedication of the Parkville, Michigan, church a little more than a decade later.

Prediction of Civil War Bloodshed

It was a joyous occasion for the Parkville Seventh-day Adventist church. Several of the leading workers were present to assist in dedicating this new house of worship to the service of God. In connection with the afternoon meeting, Ellen White, who had been speaking, was taken in vision. This was Sabbath, January 12, 1861. Three weeks earlier South Carolina had seceded from the Union. Three other States had followed, one each on Wednesday, January 9, Thursday, January 10, and Friday, January 11. Of the action of these last three States, the believers at Parkville may or may not have known. No one expected actual war, and it was not until a full three months later that President Lincoln called for an army.

But a deep impression was made upon those in the little church as Ellen White, coming out of vision, told the audience that a number of States would join South Carolina in secession, and that the nation was on the brink of war. She described views of armies in conflict, with terrible carnage by bullet and bayonet. She saw battlefields covered with the dead and dying. She described scenes of suffering in overcrowded prisons, and she saw homes where distress and anguish reigned because of the loss of husbands, sons, or brothers. Then looking around she said solemnly and sadly, in words which startled the audience, "There are those in this house who will lose sons in that war." (*The Great Second Advent Movement*, pp. 337, 338.)

In a few months the dreadful war was in progress. For four sad years it dragged on. Newspaper accounts brought ever new and convincing evidence of the accuracy of the prediction in the Parkville church. No less than five families in the room that day lost sons in the carnage.

A.L.W.

"The Lord Will Open the Way" (8:1)

By J. N. LOUGHBOROUGH

SHORTLY after accepting the third angel's message, I was powerfully impressed that I should go and preach the message, but I hesitated until I could accumulate means to support my wife. The business in which I had been successful before accepting the message, with all my endeavors, would not succeed. My funds were very low. I was in a strait. In one of our meetings in Rochester, Sister White had a vision.

In relating it she said:

"Brother Loughborough is holding back from his duty to preach the message, trying to get means for his support. The Lord told me to say, 'Decide to preach the message, and the Lord will open the way for your family's support.'"

I went home from that meeting, retired to my bed, and told the Lord:

"I will go and trust in you to open the way for my support." When I made that promise I had but three cents in money, and I knew not where any money would come from. But I was happy.

On Monday morning my wife said to me, "We are out of matches, and I need some thread."

I took the three-cent piece out of my pocket, and said: "Mary, that is all the money I have left. You get one cent's worth of matches, and a skein of thread, and bring me one cent. I do not want to be entirely out of money."

She said, "What are we going to do?"

I replied, "I am going out to preach, and let the Lord open the way for us as He promised in the vision last Sabbath."

She went to her room for an hour's cry, then

went to make her purchases. She had been gone but a few minutes, when a strange man called and ordered \$60 worth of sash locks. It was this sort of business I tried to make succeed, but could not. He said, "I will call for them at noon tomorrow, and pay you for them." I only had to take the order to the factory, about two blocks away. My profits on the sale would be over \$30.00, which as prices then were, would buy as much as \$100.00 now.

When my wife returned with the purchases, she found me singing.

She said: "You seem to be very happy."

I answered, "Yes." Then I told her what had happened. She went to her room for another hour's cry, but this cry was a different kind from the first. She was then a firm believer in the Testimonies.

With these early experiences on the Testimonies, I saw that according to the Scriptures, one of the strong claims of a true prophet was that what he predicted came to pass. From 1853 to 1868 there was no minister in our ranks who traveled from State to State with Brother and Sister White more than myself, and I had the privilege of seeing Sister White in "open vision" more than forty times. I have kept count of more than one hundred important predictions made by Sister White that have been accurately fulfilled.

"Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lamentations 3:37.

"All that he saith cometh surely to pass." 1 Samuel 9:6.—In F. C. Gilbert (compiler), *Divine Predictions Fulfilled*, pp. 25-27.

Ellen Harmon Meets Fanaticism in South Boston (21:3)

Related by ARTHUR W. SPALDING

SHE [Ellen Harmon] had a power that none could gainsay. Sometimes, fearing her opposition, men sought by deception to avoid her. So it was with two fanatics in Boston, Sargent and Robbins, who were advocates of the no-work doctrine, and who declared that Ellen Harmon's visions were of the devil. Invited to Massachusetts in the summer of 1845 by a faithful and true Adventist, Otis Nichols, of Dorchester (now South Boston), Miss Harmon and her sister Sarah accepted, and were entertained by the Nichols.

While they were there, Sargent and Robbins came from Boston to visit, saying that they intended to stay all night. Mr. Nichols welcomed them. "The Misses Sarah and Ellen Harmon are in the house," he said, "and I want you to become acquainted with them." No, no! at once they replied, they could not stay; and

nothing would induce them to put foot over the threshold.

"Well," said Mr. Nichols, "if we come to Boston, will Ellen Harmon be given an opportunity to bear her message, and will you hear and judge?"

"Oh, yes," said they, "come next Sunday. We should like to hear her."

Mr. Nichols laid his plans to drive with his family and the sisters to Boston on Sunday. But Saturday night at family worship Ellen was given a vision. After waking from it, she said, "Brother Nichols, I am not going into Boston to-morrow; the Lord has shown me I must go to Randolph. He has a work for me to do there." Randolph is thirteen miles south of Boston.

"But," objected her host, "what shall I do with my word to Sargent and Robbins?"

"Never mind that," said Ellen Harmon; "the



NICHOLS HOME, DORCHESTER, MASSACHUSETTS

Otis Nichols was a lithographer. He and his wife were among the early Sabbathkeeping Adventists. Their home became the stopping place for Seventh-day Adventist workers in the early years, particularly James and Ellen White. At this home in November, 1848, a vision was given to Mrs. White in which she was shown that her husband was to begin the printing of a little paper (*Present Truth*), which set in motion streams of publishing light going clear round the world.

Lord has bidden me to go the other way.”

“Well, I don’t understand it.”

“The Lord showed me we would understand it when we get there,” said she.

And they did; for when they arrived at Randolph, there were Sargent and Robbins, who had thought they would neatly evade the meeting by this maneuver. There was a considerable company of Adventists in Randolph, largely under the influence of these men. The meeting was held in the house of a Mr. Thayer.

What followed was illustrative not only of the operation of the Holy Spirit upon Ellen Harmon in vision but of the effect of her message and mission. The meeting of the morning was held with these two men and another named French in charge. They intended to give no place to Ellen Harmon. During the intermission they boasted that she could have no vision where they were. But her presence troubled them; and well it might. In the beginning of the afternoon meeting, as prayer was being offered, she was taken into vision. With three enrapturing shouts of “Glory!” each fainter but more thrilling than the preceding, she lost for a moment all strength; then, filled with power, she rose to her feet and began to proclaim her message. Her open eyes, with mild but intense gaze, fastened, it seemed, upon distant objects, and though she spoke, no breathing was discernible.

The three men were excited and exasperated, particularly as the message was directed against their fanatical teachings. They sought to restrain her, but in vain. They united in singing very loudly, then in turn speaking and reading from the Bible in as thunderous tones as they could command, until they were exhausted; yet Ellen’s clear voice rose above or penetrated

their tones, so that all could distinctly hear her. Some of their own adherents advised them to quit; but they shouted, “You are bowed to an idol: you are worshiping a golden calf.”

Mr. Thayer, the owner of the house, was not fully satisfied that her vision was of the devil, as Robbins, Sargent, and French declared. He had heard that the devil might be exorcised by opening the Bible and presenting it to the medium. Taking a large family Bible from the table, he laid it against the breast of Miss Harmon. Immediately she took the heavy Bible and, holding it aloft in one hand, announced, “The inspired testimony from God.” Then, with her eyes directed heavenward, she continued for a long time to turn the leaves with her other hand, and placing her finger upon passage after passage, repeated them. Some of the passages were judgments against the wicked and blasphemous; others were admonitions relating to conditions under which this company stood. Some of those present, standing on a chair, looked at the texts to which she pointed; she had quoted them correctly.

This is the longest vision on record. It continued through the afternoon meeting, for four hours, until near the set of sun, when she awoke out of it. Sargent, Robbins, and French were silenced when she arose with the Bible held aloft on that frail arm, and so continued for a long time. And when she, unseeing, quoted the Scriptures which cut the ground from under their feet, they could say no word. Distraught but dumb, they braved the thing through, and departed with no acknowledgment. But their power was broken, and many who had been deceived by them were delivered from their bondage, and set their feet upon solid ground. —*Captains of the Host*, pp. 128-130.

The Story of the Salamanca Vision (23:0)

THE year was 1890. Sister White was in Salamanca, New York, completing a series of important weekend meetings. Seventh-day Adventists and their friends had come in from long distances to hear her. She was quite ill at these meetings, but she bravely kept on. After the last meeting she went to her room. She knelt by a chair to pour out her soul to God and plead for strength and for His healing blessing. Then a remarkable thing happened. She wrote of it in her diary the next day, November 3, 1890. "I had not uttered a word when the whole room seemed filled with a soft, silvery light, and my pain of disappointment and discouragement was removed. I was filled with comfort and hope and the peace of Christ." The Great Physician healed His servant.

Then Mrs. White was rapt in a vision of God's glory. In this vision she witnessed an important committee meeting of denominational publishing leaders who had met in Battle Creek to settle the future of an important church paper.

The next morning Mrs. White rested and began preparing for further appointments. With her traveling companion, Sara McEnterfer, and her son, Elder W. C. White, she went on to meetings in Stanley, Virginia. Before they left Salamanca she tried to relate to her son the vision that she had seen. "I want to tell you about the vision that was given to me last night," she said in essence. "It had to do with important matters. In the vision I seemed to be in Battle Creek, and I was taken to the Review and Herald building, and the angel messenger bade me, 'Follow me.'" Then, strangely, the vision was gone from her. She could not remember it. Twice she tried to describe the vision, but without success.

After attending a number of meetings on the Atlantic coast, Mrs. White returned to her home in Battle Creek and prepared for the General Conference to be held March 5-25, 1891. She took the five-thirty meeting each morning in the Battle Creek Tabernacle and spoke Sabbath afternoon to a large audience. Her text for the afternoon meeting was from the Sermon on the Mount, "Let your light so shine before men,

that they may see your good works, and glorify your Father which is in heaven." Her appeal was for Seventh-day Adventists to hold to the front the great foundation truths of our message.

In her sermon that Sabbath afternoon she tried three times to relate to the large crowd assembled what had been shown to her. "While at Salamanca, New York," she said in substance, "matters of importance were revealed to me. In the vision I seemed to be here in Battle Creek, and the angel messenger said, 'Follow me.'" But then she hesitated. The scene was gone, and she could not call it to mind. Several times during the sermon she tried to tell about the Salamanca vision, but without success. "Of this," she said, "I shall have more to say later," then completed her sermon, and the meeting was dismissed.

After the service the president of the General Conference, O. A. Olsen, came to her. "Sister White," he said, "will you be with us in the morning?" referring to the five-thirty meeting. "No," she replied, "I am weary, I have borne my testimony. You must make other plans for the morning meeting." Sister White returned to her home, tired and weary, and went to bed. There were others who that night after the close of the large evening meeting went into a special meeting.

It was a small group of men who met in one of the offices in the Review and Herald building. At that meeting were representatives of the Pacific Press, who published the *American Sentinel*; and there were present also the representatives of the Religious Liberty Association. They met to discuss and settle a very vexing question—the editorial policy of the *American Sentinel*. Someone locked the doors, proposing that those doors would not be unlocked until the question was settled. Ten o'clock passed; eleven o'clock; twelve o'clock struck, and the men were still there; one o'clock, and they had reached no decision; two o'clock, and the doors were still locked, and the men were hard at it.

A little before three o'clock on Sunday morning the meeting ended in a deadlock, with the assertion on the part of the Religious Liberty men, that unless the Pacific Press would accede

to their demands and drop the terms "Seventh-day Adventist" and "the Sabbath" from the columns of the paper, they would no longer use it as the organ of the Religious Liberty Association. That meant killing the paper. They unlocked the door, and the men went to their rooms, went to bed, and went to sleep.

But God, who never slumbers or sleeps, sent His angel messenger to Ellen White's room at three o'clock that morning. She was aroused from her sleep and instructed that she must go into the workers' meeting at half-past five, and there she must present what was shown to her at Salamanca. She dressed, went to her bureau, took from it the journal in which she had made the record of what had been shown to her. As the scene came clearly to her mind, she wrote more to go with it.

As the workers passed her home early Sunday morning, W. C. White, among others, noticed there was a light in her room. "Strange," he said to the man with whom he was walking. "Mother was not planning to attend the meeting today. She seems to have changed her mind." He stepped into the house to see what she was doing. He found her dressed and putting on her bonnet to go to meeting. She told her son that at three o'clock that morning she had been aroused from her sleep and instructed to go into the workers' meeting and present what was shown to her at Salamanca in the vision.

You may be assured that W. C. White was interested.

Five times he had heard her begin to tell it—five times she had been prevented.

They were just getting up from prayer in the Tabernacle as Mrs. White was seen coming in the rear door, a bundle of manuscripts under her arm.

The president of the General Conference was the speaker, and he addressed her:

"Sister White," he said, "we are happy to see you. Do you have a message for us?"

"Indeed I do," she said, and stepped to the front. Then she began right where she had left off the day before. She told them that at three o'clock that morning she had been aroused from her sleep and instructed to go to the workers' meeting at half-past five and there present what had been shown to her at Salamanca, New York.

"In the vision," she said, "I seemed to be in Battle Creek. I was taken to the Review and Herald office, and the angel messenger bade me, 'Follow me.' I was taken to a room where a

group of men were earnestly discussing a matter. There was a zeal manifest, but not according to knowledge." She told of how they were discussing the editorial policy of the *American Sentinel*, and she said, "I saw one of the men take a copy of the *Sentinel*, hold it high over his head, and say, 'Unless these articles on the Sabbath and the Second Advent come out of this paper, we can no longer use it as the organ of the Religious Liberty Association.'" Ellen White spoke for an hour, describing that meeting which had been shown to her in vision months before, and giving counsel based upon that revelation. Then she sat down.

The president of the General Conference did not know what to make of it. He had never heard of any such meeting. But they did not wait very long for an explanation; for a man stood up in the back of the room, and he began to speak:

"I was in that meeting last night."

"Last night!" Sister White remarked. "Last night? I thought that meeting took place months ago, when it was shown to me in vision."

"I was in that meeting last night, and I am the man who made the remarks about the articles in the paper, holding it high over my head. I am sorry to say that I was on the wrong side; but I take this opportunity to place myself on the right side." He sat down.

Another man stood to speak. It was the president of the Religious Liberty Association. Note his words: "I was in that meeting. Last night after the close of the Conference some of us met in my room in the Review office where we locked ourselves in and there took up and discussed the questions and the matter that has been presented to us this morning. We remained in that room until three o'clock this morning. If I should begin to give a description of what took place and the personal attitude of those in the room, I could not give it as exactly and as correctly as it has been given by Sister White. I now see that I was in error and that the position that I took was not correct. From the light that has been given this morning, I acknowledge that I was wrong."

Others spoke that day. Every man who was in the meeting the night before stood to his feet and bore his testimony, saying that Ellen White had accurately described the meeting and the attitude of those in the room. Before that meeting closed that Sunday morning, the Religious Liberty group were called together, and they

rescinded the action they had taken only five hours before.

Now you may say, Why was it that Ellen White was not allowed to tell the vision when five times she tried to tell it? If she had told it, it would have been said that it was not true. No such meeting had taken place. If the counsel that was sent out by her in her manuscripts, based upon this revelation, but not making mention of this particular view, had been followed, the meeting never would have been held. If the counsel given that Sabbath afternoon of how they must hold the light high at the time when Ellen White tried to tell the vision and was three times prevented—if that counsel had been followed, the meeting never would have been held.

But somehow the men thought they knew better. You know how it is—some say, "Well, perhaps Sister White did not understand," or, "We are living in a different day now," or, "That counsel applied years ago but it doesn't fit now." You know how we do at times, and so did they in 1891. And then God, in His own time and in His own way, made it clear that it was His work; He was guiding; He was guarding; He had His hand upon the wheel. Ellen White tells us in *Testimonies*, volume 9, pages 91, 92, that God "has often permitted matters to come to a crisis, that His interference might become marked.

Then He has made it manifest that there is a God in Israel."

If ever the great God in heaven timed a message for the proper occasion, He did that Sunday morning in the meeting of ministers in Battle Creek. And, thank God, the counsel was accepted and followed.

But the foregoing are only several of many, many illustrations to show that God knows the times and the seasons, and "moves in a mysterious way His wonders to perform." He neither slumbers nor sleeps. He is alert and ever mindful of the welfare of His cause upon the earth. His church is the apple of His eye. He who touches the church of God touches the Lord Himself. As the prophet Isaiah said, a woman might desert her sucking child, that she should not have compassion on the son of her womb, but God will never forsake us. We are engraved upon the palms of His hands. The scars that are there testify to the enduring love of our Lord for His children.

The question is not, Does God love and care for His church? but Do we love and serve God? Do we have a care for the needs of His cause? Have we given our hearts and our lives to His service? The Seventh-day Adventist Church will triumph at last. The messages of the Spirit of Prophecy bear that out. Will we triumph with it?
A.L.W.

An Experience in the Washington, New Hampshire, Church (14:4)

By WILLIAM C. WHITE

THE farming community centering about the little village of Washington, New Hampshire, had been mightily stirred by the early preaching of the Advent message. One of the laborers in that message, writing from Washington under date of January 11, 1843, reported:

"The Lord is reviving His work graciously in this section of country. Never did I witness a more powerful work of God than I have witnessed in this section for some six or eight weeks past. . . . My brethren and sisters generally in this place are looking for their redemption this year."—JOSHUA GOODWIN, in *Signs of the Times*, Feb. 1, 1843.

Most of the church members in this vicinity belonged at that time to the denomination known as "Christian." And so generally did these accept the advent views that the church building which they had erected now became an Adventist meetinghouse. Furthermore, within a few years, so generally had they accepted the message of Sabbath reform, that they held their services on that day; and so the building, which is still standing, is of interest as the oldest Seventh-day Adventist meetinghouse. . . .

Elder [Frederick] Wheeler's faithful labors greatly strengthened the Sabbath cause in the vicinity of his home for a number of years. In 1850 we find the earliest mention of the Washington company in the *Review*. It was from his pen, as follows:

"As it regards the state of the cause in this place and vicinity, I would say, there is a little company who have been endeavoring to keep the Sabbath according to the commandment since 1844; and several have lately been led to embrace the truth of the third angel's message in full, and others are more or less interested in the subject. We hope they may yet be led to embrace the truth in full."—*The Review and Herald*, vol. 1, no. 2, December, 1850.

Brother Wheeler soon left his early home in Washington, and labored in the cause of truth for many years, principally in the State of New York. Though his earnest and effective labors were a gain to the cause as a whole, his

move from Washington proved to be a serious loss in leadership to the company there. During the years that followed, the enemy used his deceptive powers to bring confusion and distraction into the church. The inconsistent course of many of the older members naturally repulsed the children and youth, and there was a strong trend toward the world.

So by the time of the visit of Elder and Mrs. White and Elder Andrews in the latter part of December, 1867, even the Sabbath school had been discontinued. Those who had made a profession had backslidden, and those who had not were in a condition hard to reach.

Among the members of the church was a Brother ——— who was in active opposition to many of the church tenets. He had written bitter articles of criticism to the papers of other denominations against the church and its doctrines.

It was evident that little or no benefit could come to the church at Washington until this opposition was met and conquered. . . .

[Elder and Mrs. White and J. N. Andrews appealed to this brother most earnestly to lay aside his objections. With tender explanations and the removal of difficulties, the brother was led to confess his errors and seek fellowship again with his brethren and sisters.]

Brother ——— not only confessed most humbly to those whom he had criticized through misunderstanding, but he soon after sent a letter of confession to the *Review* and to the papers to which he had written articles of criticism against Seventh-day Adventists.

Bearing Personal Testimonies

But the reclamation of Brother ——— was not the only victory resulting from the meetings in Washington. Personal testimonies were borne by Mrs. White relating to the shortcomings of several members, and words of encouragement were spoken to others who were doubting their acceptance with God.

On Monday the meeting began in the morning and continued for more than five hours.

During this time one person after another in the congregation was addressed by Sister White.

Brother and Sister Newell Mead, who "had been passing through the dark waters" until "the billows had nearly gone over their heads," were assured that God loved them, and that "if they would only trust their ways to Him, He would bring them forth from the furnace of affliction purified."

A young sister "beloved of God, but held in servile bondage," was counseled that in her married life she must maintain her individuality, and not yield her convictions to follow the will of an unconverted husband.

"She did run well for a season: what did hinder her?" was the message of the angel, given through Sister White to another young girl who had departed from God and was enshrouded in darkness. Her backsliding was shown to be due to her association with unconverted youth.

Tender words were addressed to a brother who had been deemed by the church members to be unworthy of membership with them. "God who sees hearts" had been better pleased with his deportment than with the lives of some who had held him outside.

And so the personal messages were delivered one by one. At length there came into the mind of a young man [Eugene Farnsworth], nineteen years old, the thought, "I wish she would tackle the case of my father." As if in answer to his unspoken wish, Sister White almost immediately addressed the father [William Farnsworth], saying in substance:

"I saw that this brother is a slave to tobacco. But the worst of the matter is that he is acting the part of a hypocrite, trying to deceive his brethren into thinking that he has discarded it, as he promised to do when he united with the church."

The young man had known by observation that his father was a slave to King Nicotine. As they had worked together in the woods, he had not failed to note the accusing brown stain in the snow where his father had expectorated, and had quickly sought to hide the evidence by kicking clean snow over it. This inconsistent course in one who was acting as a leader in the church, together with what he and other youth knew of the faults of others of the older

church members, had hardened their hearts against the claims of Christ. Now as he saw these covered sins dealt with faithfully by the servant of the Lord, his heart was struck with conviction that he was witnessing a manifestation of the prophetic gift.

After the testimonies addressed to various individuals were delivered, opportunity was given for response, and one after another arose and acknowledged the truthfulness of the message, and with repentance and confession yielded himself anew to God.

During all these meetings, earnest efforts had been put forth by Elder and Mrs. White and by Elder Andrews for the conversion of the children of the Sabbathkeeping families. Now, as the parents made confessions to their children and removed the stumbling blocks from their lives, the youth were tenderly affected.

At the meeting on Christmas Day, Wednesday forenoon, thirteen of the children and youth arose and expressed a desire to be Christians. Relating an experience of that evening, Orville O. Farnsworth said, in a recent visit with him:

"I went with some of my brothers to exchange Christmas gifts with our cousins Fred and Rose Mead. Because of the meetings the previous evening, we were delayed one day in giving our humble presents to each other. Fred had been a rather wild boy, but he was present in the morning meeting, and he with his sister had taken their stand for Christ. Now they felt a burden for souls, and we were invited into Fred's room, where, after an earnest appeal, we knelt together by his bed, and I gave my heart to the Lord."

Four other children who had not been present at the morning meeting also made their surrender in response to appeals from their young friends, making a total of eighteen.

It was with great rejoicing because God had so abundantly blessed their labors that James and Ellen White left Washington the morning after this memorable Christmas. And how their hearts would have swelled with joy and gratitude to God, could they have foreseen the future of this little group of children and youth from the rugged New Hampshire hills. Out of these eighteen new converts, not fewer than nine became workers in the cause of God. —*The Review and Herald*, Feb. 11, 1937, pp. 7, 8.

Stephen Smith and the Unread Testimony (24:4)

THIS is the story of Stephen Smith. It is constructed from the records of the early days as found in the manuscript vault of the Ellen G. White Publications. His name is used with his expressed permission.

It was in 1850 that Stephen Smith, a man in middle life, accepted the third angel's message. He loved the Sabbath truth, and he rejoiced in the Advent message. Mrs. Smith and the children too loved this truth. They lived in the vicinity of Washington, New Hampshire, where the Adventists first began to keep the Sabbath in 1844. It was not long until Brother Smith was giving his time and strength to heralding his new-found faith. Though he traveled a good bit, the Washington, New Hampshire, church was his home church.

But in those early days, as sometimes today, discordant voices were heard, as now and then someone came along with so-called new light. Stephen Smith was swept off his feet with some such teaching concerning the spiritual Advent of Christ, and began to push his new-found but strange views. Having turned from one of the fundamentals of the message, he employed his influence to undermine confidence in the leaders of the work, and was especially critical of Elder and Mrs. White.

We find him next at a conference of the believers held in Washington, New Hampshire, in late October, 1851. Here seventy-five of the believers assembled, some coming from other States. Elder and Mrs. White were there. Stephen Smith was bitter in his criticism and opposition. He was ardent in promulgating his discordant views. Near the close of the Sabbath, Mrs. White was taken off in vision, and the state of things in Washington was revealed to her. In plain words she told the brethren what she had been shown. The handwritten record of that early day reads, "The vision had a powerful effect. All acknowledged their faith in the visions except Brother — and Stephen Smith." Before the conference closed, the assembled group, because of his discordant views, withdrew the hand of fellowship from Brother Smith. The next year, however, after a seeming change of heart and deep confession, Stephen

Smith was back in the church again, but not for long.

Clinging to the Sabbath truth, but in bitter opposition to the visions, poor Mr. Smith was ready to join this little group and that offshoot party, each of which claimed to have new light for God's people. He saw no need for the Spirit of Prophecy. His sympathies were first with the Messenger Party till it came to nought. He espoused the 1854 time setting till this collapsed, and then he was off with the Marion Party, with their no-organization, no-sanctuary, and no-Spirit-of-Prophecy teachings. The true nature of these discordant teachings was clearly seen by the church as the Lord opened up the true significance through the visions to Mrs. White, but Mr. Smith felt no need of these warnings and counsels.

Now, the Lord loved Stephen Smith. During this time of wavering and alienated sympathies, a vision was given to Sister White pointing out his dangers, showing the ultimate results of his course of action, but assuring him of God's love and acceptance if he repented. Painstakingly Mrs. White wrote out what had been revealed to her and closed the epistle with an appeal to turn from his waywardness and walk with God's people. At this time the Whites were residing at Battle Creek, Michigan, so the communication was sent to Mr. Smith through the mail.

Calling at the post office for his mail shortly thereafter, Mr. Smith was handed a long envelope, and his eyes fell on the return address, Mrs. E. G. White, Battle Creek, Michigan.

"Mrs. White has written me a testimony," he said to himself, as in anger he felt the blood rushing to his cheeks, "and I don't want any testimony." In silence he held it for a time in his trembling hand, uncertain as to what he should do.

"No, I'll not read it," he said to himself as he pushed the unopened envelope in his pocket and hurried home. Reaching the house, he noticed the trunk over in the corner, and immediately he knew what to do with the letter. In anger he raised the lid, reached down, and lifted the contents enough so that he could slip the

unopened letter into the bottom of the trunk. He slammed the lid down and locked it tight. For twenty-eight years that testimony lay on the bottom of his trunk unopened and unread.

Now, Stephen Smith went on in his own way. I hardly need to describe the course he took. One who knew him well said that he "had the most withering, blighting tongue of any man I ever heard. He could say the meanest things, in the meanest, most cutting way of any man I ever met." He was particularly bitter in his criticism of Mrs. White and the Spirit of Prophecy. Mrs. Smith, who remained loyal to the message, and the children had an unhappy time indeed. Manifesting such a spirit and such an attitude, Stephen Smith spent what should have been the best years of his life.

Twenty-seven years rolled by. It was now 1884, and his hair had turned white and his back was bent. One day he picked up from the parlor table a copy of the *Review and Herald*—and the *Review* should be on the parlor table of every Adventist home. As he turned its pages and his eye caught the name of Ellen G. White as the author of one of the articles, he stopped to read it, and when he finished he said to himself, "That's the truth." The next week he got hold of another issue of the *Review*, and there was another article from the pen of Sister White, and he said again, "That's God's truth."

And that is the real test of the Spirit of Prophecy, isn't it? It is the way the Lord speaks to our hearts from the pages of the Spirit of Prophecy books, and constitutes the strongest evidence that the work is of God.

From week to week Stephen Smith read. He began to soften in his words and his attitudes. His wife and others noticed the change.

The next summer, 1885, Eugene W. Farnsworth was asked to go back to his old home church at Washington, New Hampshire, to hold revival meetings. This he was happy to do. It was his father, William Farnsworth, right there in the little frame church, who in 1844 had taken his stand for the Sabbath. The word soon got around that Eugene Farnsworth was coming to hold meetings. Stephen Smith, now living at Unity, twelve miles to the north, wanted to see Eugene again and hear him preach. He had known him as a lad and had seen him grow up. So the old man journeyed the twelve miles to Washington to be present at the meeting to be held Sabbath morning. He sat in the

audience, and Elder Farnsworth preached. His topic was the rise of the Seventh-day Adventist Movement—a movement of prophecy.

When Elder Farnsworth had finished his sermon, a rustle was heard in the audience, and Stephen Smith was struggling to his feet. He wanted to speak, but Elder Farnsworth did not know whether he dared let him speak or not. He expected that if he did speak, it would be a tirade of ridicule and of criticism, but he thought perhaps he better let the man get it out of his system. This is what Smith said:

"I don't want you to be afraid of me, brethren, for I haven't come to criticize you—I've quit that kind of business." He then reviewed the past; he told how he had opposed church organizations and "most everything else"; he referred to his connection with the Messenger Party, his sympathy with the Marion Party, and his general hatred of our work and our people. Finally, he said, he had been comparing notes for a year or two, and he'd seen those parties, one after another, go down, and those who had sympathized with them come to confusion.

"Facts," he said, "are stubborn things. But the facts are that those who have opposed this work have come to nought, and those who have been in sympathy with it have prospered, have grown better, more devoted and Godlike. Those who have opposed it have only learned to fight and debate, and they've lost all their religion. No honest man can help seeing that God is with the Advent Movement and against us who have opposed it. I want to be in fellowship with this people in heart and in the church."

After this public confession Stephen Smith began to review his past experience. On Thursday he recalled that letter in the bottom of his trunk. It had been years since he had thought of it. For the first time in twenty-eight years he wanted to know what was inside that envelope.

He found the key, and with trembling hand unlocked the old trunk and lifted up the lid, and he reached down to the bottom feeling for the envelope. Finally he had it in his hand. He pulled it out, looked at it for a minute, and then tore it open. He slipped out the folded handwritten sheets, dropped into a chair, and read.

There he read a picture of what his life would be if he followed the course he had embarked upon. He read of bitterness and disappointment. There he read an accurate picture

of what his life had been, for he hadn't changed his way. There he read an appeal to turn to God.

Sabbath morning he was back again at Washington. He did not want to miss the meeting. Elder Farnsworth, who knew nothing of this experience, preached on the Spirit of Prophecy, and he no sooner finished than old Stephen Smith was on his feet again. Listen to his words: "I received a testimony myself twenty-eight years ago, took it home, locked it up in my trunk, and never read it until last Thursday." He said he didn't believe the testimony, although he didn't know a word that was in it. He said he was afraid to read it, for fear it would make him mad, but he said, "I was mad all the time nearly anyway."

Finally he said, "Brethren, every word of that testimony for me is true, and I accept it. I have come to that place where I finally believe the testimonies are all of God. And if I had heeded the one God sent to me as well as the rest, it would have changed the whole course of my life and I would have been a very different man. Any man that's honest must say that they lead a man toward God and the Bible always. If he's honest, he'll say that; if he won't say that, he's not honest.

"If I had heeded them, it would have saved me a world of trouble. The testimony said there was to be no more definite time preached after the '44 movement, but I thought I knew as much as an 'old woman's visions,' as I used to term them. May God forgive me. But to my sorrow I found the visions were right, and the man who thought he knew it all was all wrong, for I preached the time in '54, and I spent all I had, when if I had heeded them, I should have saved myself all that and much more. The testimonies are right and I am wrong.

"Brethren," he concluded, "I'm too old to undo what I've done. I'm too feeble to get out to our large meetings, but I want you to tell our people everywhere that another rebel has surrendered."

Our first reaction is one of joy that old Stephen Smith even late in life came to see the light and walked in the light. (And I am glad to tell you that he was faithful till his death.) But, then we think of the situation. There in his old trunk unopened and unread was a message that God sent to save him from a wrong course—a message that God sent to bless and guide him—but there it lay, unopened and unread, and Stephen Smith went on in his own way. According to his own testimony that message, if it had been read and had been heeded, would have changed his life, and he would have lived a godly, useful life. But the testimony was unheeded because it was unread.

And then I think of our experience—yours and mine. Over on the shelf are those Spirit of Prophecy books—books filled with counsel for us. If they are not on the shelf, we can easily secure them. These books are filled with counsel that meets the problems we are confronted with today. They are filled with light as to the experiences before the church. There's hardly a page that does not bring a positive message to our hearts. True, our names are not mentioned there, but the messages deal with our experience. They give us guidance and furnish help in living the Christian life and in making decisions each day. If we leave those books on the shelf unopened and unread, are we any less responsible than was old Stephen Smith?—*The Review and Herald*, Aug. 6, 1953. A.L.W.

The Anna Rice Phillips Story (20:6)

By W. M. ADAMS

DURING 1893 and 1894 there was a maiden lady at Battle Creek by the name of Anna Phillips, sometimes called Anna "Rice-Phillips," who claimed to have the gift of prophecy. She wrote her visions and sent them to the leading elders. The report was whispered around among some of the lay members, which naturally caused concern and comments.

It was about the middle of April, on a Sabbath morning in 1894, that Elder Jones in the Dime Tabernacle, which seated about 4,000 people, presented Anna Phillips' testimonies as a genuine manifestation of the spirit of prophecy.

I will never forget seeing him standing in the pulpit and reading her testimonies. He spoke of the sheep following the true Shepherd, for "they know his voice." (John 10:4.) Then he read some of Sister White's testimonies, and said, "Do you hear the voice?" (He referred to the voice of God through the Holy Spirit.) "Yes," said he, "we hear the voice." Then he read some of Anna Phillips' testimonies and said, "Do you hear the voice?" "Yes," he said, "it is the *same voice*." He then argued the genuineness of Miss Phillips' testimonies simply because he could hear the voice, as he claimed. Some of the rest of us, for some reason, did not hear the voice.

When the meeting closed, the people quietly passed out of the building, but instead of going to their homes, they gathered in groups and began to express themselves. They began to discuss the new prophethood. "Can it be so?" some said. Others said, "Do you think Elder Jones is right, or may he be mistaken?" "Will she and Sister White work together?" some inquired. "I should like to know what Sister White has to say about it," remarked others. Finally the crowd dispersed and went to their homes, musing on the way.

I was a young man attending Battle Creek College, and knew not what position to take. I had confidence in Elder Jones, yet I wanted more evidence of the genuineness of Anna Phillips' testimonies. The Sabbath was passing and the shades of another night drew on.

On Sunday morning I went to the Review

and Herald post office and purchased a postal card. I had just stepped to the writing board when Elder Jones came in.

"Any mail?" he inquired in his characteristic way. I watched, and saw a long envelope bearing the return address of Mrs. E. G. White. I was immediately interested, for I recalled his sermon just the day before concerning Anna Phillips. I stood there and closely watched him as he sat down on a bench and began to read. I saw he was deeply affected, and the tears began to flow freely. He read on.

Presently, Elder O. A. Tait came in, and Elder Jones said, "Oscar, come here. Sit down. You heard me preach that sermon yesterday?"

"Yes," replied Elder Tait.

"Well, read this," he said, as he handed him the testimony he had just received from Sister White.

Here is a part of what Elder Tait read:

"No. 3, George's Terrace
St. Kilda Rd.
Melbourne, Vic.
March 15, 1894

"Elder A. T. Jones

"DEAR BROTHER:

"I know that we are living very near the close of this earth's history; startling events are preparing for development. I am fully in harmony with you in your work when you present the Bible, and the Bible alone, as the foundation of our faith. Satan is an artful foe, and he will work where he is, by many, least expected. I have a message for you. Did you suppose that God has commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the Testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do.

"My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of heaven. I know what I am talking about. . . .

"How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the Testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesying, and

state that I have said this and that in reference to this matter. Such statements I well know, encourage men, women and children to imagine that they have special light in revelations from God, when they have not received such light. This, I have been shown, would be one of Satan's masterpieces of deception. You are giving to the work a mold which it will take precious time and wearing soul-labor to correct, to save the cause of God from another spasm of fanaticism. These unadvised movements tend to a demoralized state of things which will give unbelievers an opportunity to reproach the precious cause of God. May God in His infinite mercy give you clear spiritual eyesight, that you may see distinctly the dangers which threaten us as a people.

"Our only safe course is to move correctly upon every question, and healthfully in all our works that concern the interest of the little flock which is God's heritage. Your action in bringing before them the Anna Phillips revelations is not the fruit of wisdom from heaven, you are moving ignorantly. We want not to encourage any one in self-deception.

"ELLEN G. WHITE"

"Who told Sister White a month ago," said Elder Jones, "that I was going to preach that sermon about Anna Phillips as a prophetess?"

"Ah, you know, Alonzo," declared Elder Tait.

"Yes, I do know. God knew what I would do, and He impressed Sister White a month before I preached the sermon to send the testimony that I am wrong. Look at that date, 'March 15, 1894.' I am wrong." The two men then left the post office.

I was greatly stirred. Thought I to myself, "God sees the future, and He used the Spirit of Prophecy as the 'eyes' of the church."

The next Sabbath Elder Jones read part of the testimony mailed him full thirty days prior to the date he preached his sermon, mailed from Melbourne, Australia. It reproved him for his position taken concerning Anna Phillips' testimonies. He said, "I am wrong, and I confess it. Now I am right." That ended the matter and saved the church from the pitfall of Satan. Thank God for the Spirit of Prophecy, the eyes of the church.—*The Review and Herald*, July 7, 1949, pp. 10-12.

(NOTE: Miss Phillips accepted the reproof implied in the testimony to Elder Jones and with full confidence in Ellen White's guiding counsel, renounced her extreme views, repudiated her experience as a deception of the enemy and fully consecrated herself to the Lord. She became a valuable Bible instructor in the cause of truth and was used by God in winning souls to Christ. A.L.W.)

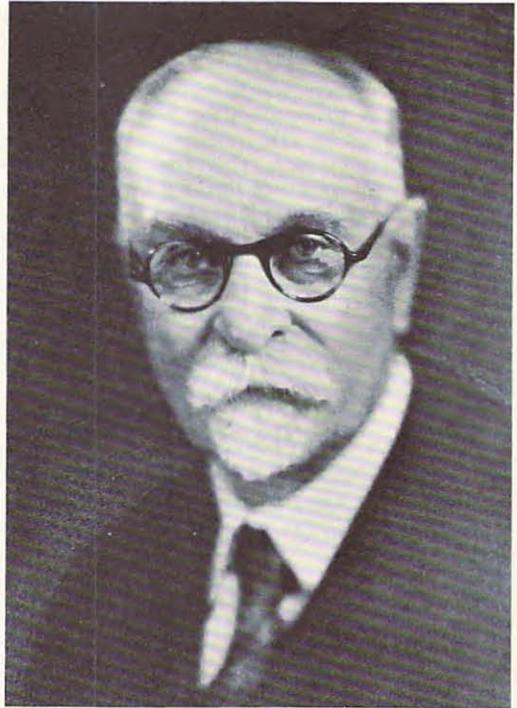
A Message Sent by Elder Daniells (8:2; 16:3)

THE following experience is related by A. G. Daniells, for many years (1901-1922) president of the General Conference:

"Sometimes she [Mrs. White] would receive messages for men, and instead of sending them direct, she would send them to persons of age and experience with instruction for them to read them to the persons concerned. Some of them were very solemn, serious messages.

"I recall a message sent to me to read to one of our ministers. It told this minister that he had been a Spiritualist medium; that he had been delivered from it, but that now evil spirits were seeking to re-enslave him; that they were tormenting him, and that he was on the verge of surrendering to that terrible delusion. I had to take this message to him. When I began reading it to him, he became very much excited. After a little, I heard some sort of disturbance, and looking up, saw him with an open knife in his raised hand. I asked, 'What is the matter?' He grated his teeth and glared at me like a mad man. His wife and I appealed to him to put the knife down, but he was menacing us so wildly that I did not dare to go on reading. I did not know whether he would thrust it into me or his wife or himself. I said, 'Let us kneel down and pray to God. There is a God in Israel who can help us, and we must have His help.'

"We knelt down, and I may tell you that I was never in a more perplexing place. I knew that demons were in the room and I knew that we must have the power of that same Christ who subdued demons and cast out devils while among men. The first thing I said was, 'O Lord, we come to Thee in the all-prevailing name of Jesus.' At the mention of the name of Jesus, that man hurled his knife across the room with terrible violence. At the mention of the all-powerful name of Jesus he broke into sobs, and the violence disappeared. After his wife and I had prayed, he prayed most earnestly for God to deliver him from those tormenting devils. When we arose, I finished reading the message, and then asked him to tell us what he knew about the truthfulness of this message. I had not known anything of this before. He said, 'Brother Daniells, every word of it is true. For weeks I have been tormented by these evil spirits. I have been thrown out of my bed, and I have been hammered on the floor by those demons; it has



ARTHUR G. DANIELLS (1858-1935)

Converted at the age of ten, Arthur Daniells began his fruitful ministry at the age of twenty in 1878. He was ordained two years later. In 1886 he and Mrs. Daniells were sent as missionaries to New Zealand. A few years later he assisted in organizing the Australasian Union Conference. In 1901 he was elected president of the General Conference, which office he filled until 1922. He was chosen by Mrs. White as one of the trustees of her writings, which work he carried until his death, serving many years as chairman of the board. Under his administration the work of the church made rapid and solid expansion.

wrecked my nerves, and I was about to give up to them and become their obedient slave again.'

"Now, friends, where did Sister White get the knowledge of that poor man's condition? No one else knew anything of it, so far as I know. And what was the knowledge given to her for? It was to help save that poor man; it was not to hurt him. It was a severe message, laying out the whole matter, and giving rebuke and counsel; but it was all for his good."—Address by A. G. Daniells, in *Australasian Record*, Aug. 23, 1928.

Hidden Dangers Revealed (22:1)

NOT always was it easy for individuals to see the dangers or wrongs pointed out in their experience by the testimonies. But prayerful meditation and self-examination in time revealed hidden traits and characteristics. One worker of years gone by, Willard H. Saxby, recounted his experience for the readers of the *Review*. In this case the testimony was given by Mrs. White to a third person to read to the man addressed. Here is his account:

"Several years ago, while attending the Ohio camp meeting as a conference laborer, I received a Testimony from the servant of the Lord. It had been sent to one of our leading brethren, to be read to me. At the close of an evening meeting we retired to his tent. Elder A (for so I shall call him) said, 'You believe in the Testimonies?' I replied, 'Certainly I do.' We united in prayer, after which he slowly read the manuscript (it was in Sister White's own handwriting). The first five pages pertained to me personally; the next six were counsels more general in character, applying especially to any one in charge of a city mission, etc.

"After Elder A had read a few paragraphs, he read a personal statement to which I objected, saying with emphasis, 'That is not so!' He stopped, and said, 'Brother Saxby, you say it is so, and the Lord will help you to see that it is so.' 'But how can I say a thing is so when I know it is not so?' He repeated, slowly, substantially what

he had said, and continued reading. After a page or more, I said again, concerning another statement, 'That is not so!' He repeated what he had said before, talked awhile, and then resumed his reading.

"I objected four times in all; but it was on the first point that I was especially positive.

"At my request, Elder A lent me the Testimony until the next day. I returned rather late to my room, and Mrs. Saxby was anxious to know why I was so late. When I told her my experience, she asked me to read the Testimony. I said, 'No, it will take too much time tonight; but here is one paragraph I will read. I told Elder A it was not so.' It was a matter between my wife and me; and I shall never forget how, after I had read this paragraph, she rose up in bed and said, with all the earnestness of her being, pointing to me with her index finger, '*Willard, that is so!*'

"I began to reason very seriously, like this: My wife says it is so; and Elder A, because of his confidence in the Spirit of prophecy, says it is so; and, above all, the Lord through His servant says it is so: it must be so—three against one. As I sought the Lord by fasting and prayer, I soon saw things in the true light. The testimony was a photograph of my inner life, and I could see that it was.

"It is comparatively easy to believe a Testimony in reproof of someone else; but to one's own self it is altogether a different proposition, at least I found it so."—*The Review and Herald*, May 18, 1916.

A Timely Providence in Old Battle Creek (20:6)

SOON after the turn of the century the headquarters of the Seventh-day Adventist denomination were moved from Battle Creek to Washington, D.C. With the General Conference headquarters gone, there were those in Battle Creek, not in full sympathy with the leaders of the church, who thought that the Battle Creek tabernacle built as a church home for the Battle Creek congregation and as a meeting place for the General Conference session and now held by a group of trustees (dedicated 1879, destroyed by fire, 1922) should

now come under the control of the large Battle Creek Sanitarium. The cause in old Battle Creek faced a crisis. What would the solution be? None but God knew. But the historical records reveal that He worked to save the tabernacle for the denomination. Let the late M. N. Campbell, who was at that time pastor of the Battle Creek church, tell the story in his own words. In a letter addressed to the White Publications office, dated December 16, 1957, he wrote as follows:

"While I was pastor of Battle Creek, we were



BATTLE CREEK TABERNACLE

Often referred to as the Dime Tabernacle, this church was completed in the year 1878. Most of the General Conference sessions between the years 1879 and 1901 were held in this imposing building. Each Seventh-day Adventist was asked to contribute ten cents a month over a period of one year toward its construction. The total cost of the building, with furnishings, was less than \$27,000. The tabernacle was destroyed by fire in 1922.

trying to reincorporate the church. The old corporation had expired sixteen years previously. At that time no corporation could run for longer than thirty years when it must be reincorporated if it wished to continue. There was quite a strong element who wanted the church property turned over to the Sanitarium, but we were afraid of Dr. Kellogg's pantheistic views.*

"Sister White had urged the church to take steps to safeguard the property and after I came as pastor, several communications came urging us to safeguard the tabernacle, that it must never fall to others, only into the hands of true Seventh-day Adventists.

"I tried to take immediate steps to get the trustees to reincorporate but it was very evident to me that they had no intention to do so. It was quite evident to me that they were willing to turn it over to the Sanitarium. They felt that as long as the General Conference had moved out of Battle Creek that the church building would be safer held by the Sanitarium but the nature of Sister White's warning revealed that that would be unacceptable, so I called a business meeting of the church for the purpose of securing an action authorizing the reincorporation of the church property. That brought things to a head. A large number of half-converted Adventists were there to fight the reincorporation. One brother occupied the entire first meeting with loud denunciations of Sister White and her counsel to reincorporate the tabernacle. It took five adjourned meetings to finally bring the matter to a successful result."

Elder Campbell now describes a particularly moving experience:

"The point I wish especially to write about is something that happened at the last meeting. Previous to that meeting I had called the seven elders together for a season of earnest prayer as I planned to bring things to a head at that time. The word had gotten out that a certain judge was to be there at that meeting to fight the reincorporation. He was a member of the church but seldom attended. These seven elders were terribly frightened over the judge's being there to oppose what I was to suggest and they fairly trembled over the prospect. I knew it would never do to take these men into that meeting showing such fright on their faces. Old Brother

———, one of the most wonderful saints I believe that ever lived, lost his courage and he kept exclaiming, 'Oh, if Sister White were only here.'

"I said, 'Brother, Sister White is not here, we have got to pull ourselves together and bring this to a head tonight.'

"He shook his head and looked pretty dubious over the prospect.

"About five minutes before we were to go into the main meeting, a telegram arrived for me from Sister White which gave the reference to a simple Bible text, Philippians 1:27, 28. Turning to our Bibles we read:

"'Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; and in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.' (Phil. 1:27, 28.)

"Well, brother," continues Elder Campbell in his letter, "we went in and swept the decks that night. The judge stood up and said, 'I would like to know who has the right to judge me as to whether I am sound in the faith or not.'

"In the article of the incorporation we had made it necessary for the members of the corporation to be sound Seventh-day Adventists, in harmony with the principles of faith set forth in the yearbook. After he told what a wonderful man he was, and how he had been such a wonderful lawyer and had sat on the judicial bench, I answered him.

"I said, 'I am not a lawyer and have not sat on the judicial bench; I am simply a plain Seventh-day Adventist minister, but I will answer your question. Some years ago you evidently became interested in the Seventh-day Adventists and applied for membership in the church. The church sat in judgment on your case to decide whether you were fit to become a member. I don't mind telling you that it is altogether likely that the church will sit in judgment on your case again to decide whether you are fit to remain a member.'

"The judge sat down in confusion. In twenty minutes, action was taken to reincorporate. *The influence of Sister White's telegram did more in twenty minutes than we had done in all the meetings before that.*" (Italics supplied.)

And the tabernacle was saved! But this is only one of many such incidents representing God's timely intervention through the Ellen G. White messages, which resulted in blessing to His church. D.A.D.

*The doctor wrote and circulated a book titled *The Living Temple*, in which his pantheistic views of an impersonal God everywhere present, in the snowflake, in the blade of grass, et cetera, were expressed. Efforts were made to correct the thinking of the much-respected doctor, but without success. He was later dropped from the church rolls.

Prophecy of the San Francisco Earthquake (7:7)

AT about the turn of the century, prophecies and warnings came from Ellen White's pen stating that because of crime, corruption, and capital-labor tensions, there would soon be great distress and disasters. The judgments of God would fall upon the earth, a few drops here and there. Through the columns of the *Review*, Mrs. White warned:

"Calamities, earthquakes, floods, disasters by land and by sea will increase. God is looking upon the world today as He looked upon it in Noah's time. He is sending His message to people today as He did in the days of Noah."—*The Review and Herald*, Dec. 11, 1900, p. 796. (See *The Great Controversy*, pp. 589, 590.)

Three years later she cried:

"O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry."—*The Review and Herald*, Sept. 10, 1903. (Published in *Evangelism*, p. 29.)

Repeatedly she warned by voice and pen:

"I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God."—E. G. White Manuscript 35, 1906. (Published in *Evangelism*, p. 27.)

In oral and written word she warned two cities in particular, located less than one hundred miles from her home, with the prediction:

"Not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath."—E. G. White Manuscript 114, 1902. (Published in *Evangelism*, pp. 403, 404.)

Not a few, and among them non-Adventists, heeded the warning and moved with their families from San Francisco and Oakland to more retired locations.

The devastating San Francisco earthquake of April 18, 1906, four years later, fulfilled the prophecy. Oakland was damaged, but largely spared. For other great cities, however, that are given over to sin, the hour of reckoning is

hastening on. Destruction will fall not only upon one sinful city but upon "thousands of cities."

San Francisco was intended to serve as an object lesson for the world. Residents of the sinful city who came through the destruction were deeply impressed that the earthquake and fire were judgments of God.

According to *Collier's* magazine 490 city blocks were destroyed. Between 225,000 and 256,000 were left homeless. Between 452 and 498 died in the cataclysm and 1,500 were injured. Property was destroyed at the rate of one million dollars every ten minutes. While the earthquake caused considerable damage, a far greater devastation was wrought by the fire, which at times burned with blast furnace heat, ranging up to 2,000° F.

During the sweeping blaze that followed the quake, many of the residents of San Francisco thought that the end of the world had come. "Rumors, tidings of catastrophe, flew up and down the lines. Chicago was in flames. A tidal wave had engulfed Seattle. New York had toppled into the sea. Confusion and chaos were besetting the world. San Francisco's fate was merely a tick of the clock of doomsday."—*Collier's*, March 30, 1956.

Yet the morning of the quake, April 18, was a soft spring morning, "a dawn filled with tremulous, pale-green light and bird song, and quite lovely enough for the birth of a world, or the death of one."—*Ibid.* Awakening San Franciscans thought that morning only of the birth of a world. When they retired that night, it seemed like a world dead or dying. They watched the smoldering ruins of their stricken city and while the smoke arose to high heaven, from the still active flames, they awaited word of the devastation wrought in one city or another around the world.

It was all revealed to Mrs. White and foretold by her before the tragedy struck! (See *Testimonies*, vol. 9, pp. 92-94.) D.A.D.

Mrs. White's Use of History and Poetry (6:6)

THAT the reader may understand the principles of the conflict between good and evil and clearly understand the "fast-approaching struggle of the future," certain portions of *The Great Controversy* are mainly historical in nature; yet Mrs. White did not write as a historian. Moreover, in all her writings the details of history were always subordinated to the great theme of the conflict.

This is true not only in the original 219-page edition of *The Great Controversy* issued in 1858, but in the same theme as it was greatly expanded in the later books.

Mrs. White, referring to the presentation of this history to her in vision, wrote:

"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."—*The Great Controversy*, Introduction, p. xi. (Italics supplied.)

Even where the facts of the Bible or secular history are introduced by Mrs. White, there is always a characteristic background of the invisible, contending forces of good and evil, such as no other writer has ever attempted. Her view of the place of history as exemplified in her own writings is well expressed in the following words:

"In the annals of human history, the growth of nations, the rise and fall of empires, appear as if dependent on the will and prowess of man; the shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, above, behind, and through all the play and counterplay of human interest and power and passions, the agencies of the All-merciful One, silently, patiently working out the counsels of His own will."—*Prophets and Kings*, pp. 499, 500.

"We are to see in history the fulfillment of prophecy, to study the workings of Providence in the great reformatory movements, and to understand the progress of events in the marshaling of the nations for the final conflict of the great controversy."—*The Ministry of Healing*, pp. 441, 442.

Having received by revelation the great scenes of the conflict from its inception to its



ELLEN G. WHITE WRITING

Ellen White was commissioned to write out what God had revealed to her. But the humble young woman remonstrated, telling the angel that she could not write. Poor health forbade! The command was repeated, and taking the pen in her right hand, she said that she would try and found that she could write the words easily. From that time on through long years of successful labor, Mrs. White wrote and wrote incessantly, describing in gripping words what the Lord had revealed to her. That which was done—nearly all in longhand—aggregated well over 100,000 pages.

close, it was but natural that Mrs. White should be stirred to a deep interest in the study of historical writings covering the eras of the past that had been presented to her in vision.

When W. C. White was a mere boy, he heard Mrs. White read Merle d'Aubigné's *History of the Reformation* to his father. She read to him on Sabbath afternoons, and sometimes in the evening. She also read from other histories of the Reformation. Her reading helped her to locate and identify many of the events and movements presented to her in vision.

In connection with the writing out of these views of the events of ancient and modern history, and especially the history of the great

Reformation of the sixteenth century, she sometimes made use of good and clear historical statements to help make plain to the reader the things which she was endeavoring to present. Also, by thus corroborating with indisputable historical evidence that which had been revealed to her, she could win the confidence of the general reader in the truths she was presenting.

Concerning her drawing upon such histories for quotations in *The Great Controversy* she explained in the introduction:

"The great events which have marked the progress of reform in past ages, are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. 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."—*The Great Controversy*, xi, xii.

An interesting side light, and one which may help to illustrate Mrs. White's employment of

secular writers in her inspired work, is found in her use of poetry. Let me give you an illustration.

In the *Review and Herald* of January 3, 1882, Mrs. White extends "a happy New Year" greeting to the members of the church. In her article, she embodies five lines of poetry. Here is the statement:

"Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, 'I wish you a happy new year. . . ."

"May the beginning of this year be a time that shall never be forgotten,—a time when Christ shall come in among us, and say 'Peace be unto you.'

"'We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs when they beat
For man, for duty. He most lives
Who thinks most, feels the noblest, acts the best.'"

In her books she occasionally employed a line or a stanza of poetry to carry home a nice point. See *Steps to Christ*, *Thoughts From the Mount of Blessing*, and *The Ministry of Healing* for examples. A.L.W.

Why All the Testimonies Were Not Reprinted in 1864 (17:4)

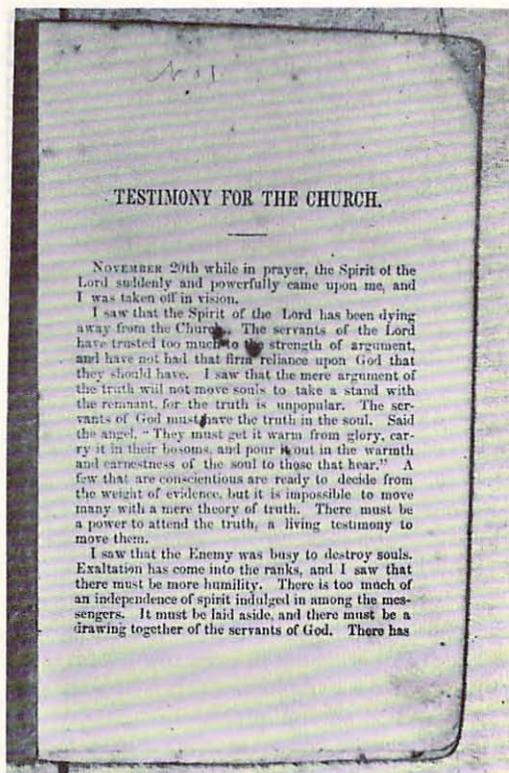
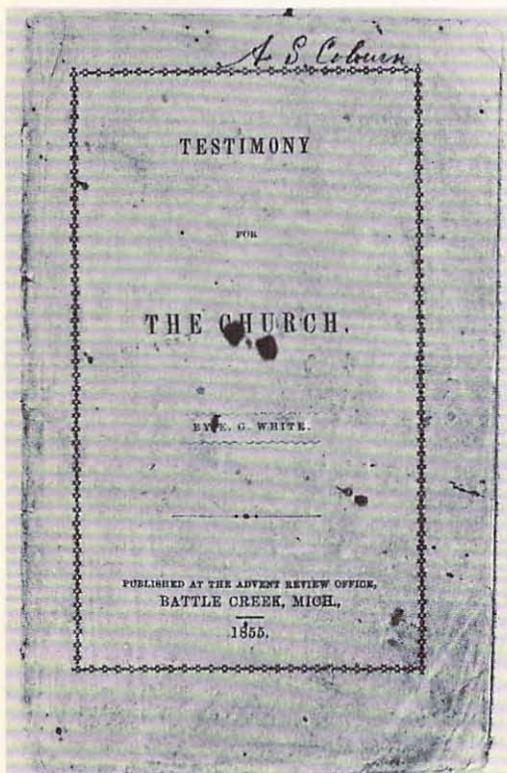
BETWEEN the years 1855 and 1864 ten numbered pamphlets appeared each bearing the title "Testimony for the Church." As the earlier numbers were not available at the publishing house, Mrs. White set about to arrange for their republication.

The first reprinting of the "Testimonies" was in the last portion of *Spiritual Gifts*, vol. 4, late in 1864. But not all of that which constituted the first ten numbers of the *Testimonies* was included. This fact, with the reason for the deletions, was stated by Mrs. White in her "Remarks" which formed a foreword to the "Testimony" section of *Spiritual Gifts*, volume 4:*

* Note: Currently available in facsimile reprint.

"During the last nine years, from 1855 to 1864, I have written ten small pamphlets, entitled, "Testimony for the Church," which have been published and circulated among Seventh-day Adventists. The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to re-print them, as given in the following pages, *omitting local and personal matters, and giving those portions only which are of practical and general interest and importance.* Most of *Testimony No. 4 may be found in the second volume of Spiritual Gifts, hence, it is omitted in this volume.*" (Italics supplied.)

The significance of the action that was taken in this first reprinting of the *Testimonies*, and of this statement written by Ellen White, is clear. While she recognized that these testimonies were a presentation of messages from



TESTIMONY FOR THE CHURCH, NO. 1

Facsimile of first testimony in pamphlet form. The message delivered orally was soon printed and distributed widely among Adventists everywhere. This counsel appears in *Testimonies for the Church*, volume 1, pages 113 to 126.

heaven, yet she pointed out that certain of these articles were, by their very nature, *not necessary to all church members for all time*. So in the 1864 reprinting of the *Testimonies*, only those were selected which seemed to be "of practical and general interest and importance."

The first ten pamphlets of the *Testimonies* totaled about 450 pages. After Mrs. White had made her extractions only about a third of the original content remained and was reprinted in *Spiritual Gifts*, volume 4.

The question might properly be asked whether she, as the Lord's messenger, was working within her rights when she omitted in reprints a part of that which had previously been published as "Testimony for the Church."

In considering this matter, keep in mind that not all the writings of the Bible prophets were preserved in the Bible for general reading for all time. And we may reasonably conclude that the books mentioned but not included in the Bible, and the messages of prophets who were named, but who did not contribute to the Scripture canon, were of immediate importance to the people living at the time that they were written. However, being local in character, they were not needed for all time, and were with good reason not included in the Scriptures.

Mrs. White exercised good judgment in omitting from a book for general circulation, matter that had already served its purpose in meeting certain specific issues. There were times also in subsequent years when Mrs. White selected for permanent use in one of her books the more general portions of a testimony issued originally in pamphlet form and directed to a certain church, members of a church, or institution. An illustration of this is found in the articles in the early part of *Testimonies for the Church*, volume 5 (pp. 21-98), being such portions of messages to the Battle Creek church, published in a pamphlet entitled "Testimony to the Battle Creek Church," as Mrs. White understood would be of service to the church generally. She did not include in volume 5 for wide use in permanent form those portions of the pamphlet which were very personal or local in application.

Although the messages were given to her by the Lord, she carried very largely, under the guidance of the Holy Spirit and with the counsel of her brethren, the responsibility of deciding how to deliver those messages to

individuals or to the church at the proper time and place.

There have been down through the years to the present some persons who, not understanding this matter, have concluded that the failure of Mrs. White to republish for general circulation for all time the personal or local portions of testimonies as they were originally printed in pamphlets, constitutes what they have termed "suppression." The knowledge of the facts demonstrates that such conclusions are groundless.

Reprinted in Full Since 1871

But the record concerning the reprinting of the *Testimonies* does not end here. Although Mrs. White was justified in 1864 in reissuing them in condensed form, when it was necessary to reprint the *Testimonies* again in 1871, to meet the desire of our church members, they were reprinted in full. By this time nineteen Testimony pamphlets had been issued and the first sixteen were put out in their entirety in two short, thick books of about 500 pages each. Elder James White wrote the preface and in it explained just what was done. We reproduce this informative statement here:

"During the period of sixteen years Mrs. W. has published her Testimonies to the Church in a series of pamphlets, which, at this date, number twenty. But as the editions of the first numbers were small, and have long since been exhausted, we are not able to furnish the series complete to the numerous friends who subsequently embrace the views of Seventh-day Adventists. The call for these Testimonies being large, we re-publish, and offer them in this form.

"And we are happy to do this, inasmuch as the testimonies, given under the trying, and ever-changing circumstances of the past sixteen years, ever breathing the same high-toned spirit of scriptural piety, contain in themselves the best evidences of their being what they profess to be.

"There are in them matters of a local and personal character, which do not have a direct bearing upon our time. But as many have desired it, we give them complete" [italics supplied].—*The Testimonies to the Church*, Nos. 1-11 [vol. 1], 1871 edition.

There are two points in this statement by Elder James White which we note particularly. First, the evidence of the integrity of the *Testimonies*. James White rejoiced that the "testimonies" could be presented in their entirety, because they always breathed "the same high-toned spirit of scriptural piety," even though

they were "given under . . . trying and ever-changing circumstances." *Second, the subordinate place of local and personal testimonies.* In response to the desire of many, those portions of Testimonies Nos. 1-10 which had been omitted by Mrs. White in the first reprint were now restored. Yet in doing this, James White recognized, as did his wife when preparing the first reprint, that these "local and personal" portions did not "have a direct bearing upon our time."

As additional testimony pamphlets were published from year to year, filled with counsels of importance to the church, they were in time drawn into the growing series of little black books until they numbered six in all.

Early Foundations for Present Books

The record set forth above presents a sound background for the publication in 1949 of the selection of articles from the *Testimonies*, which comprise the three volumes known as *Testimony Treasures*.

It is vitally important that each Seventh-day Adventist shall be instructed, warned, guided, and encouraged by the testimony counsels given

expressly for the church. The massiveness of the nine volumes with their nearly 6,000 pages discourages consecutive reading. To provide in easily compassed form the crucial lines of instruction so important to each member of the worldwide church without his being burdened with repetition of instruction and, as James White says, with items of "a local and personal character, which" may "not have a direct bearing upon our times," the *Testimony Treasures* have been issued. These convenient volumes appear in attractive but inexpensive form.

In volume, the material comes within the practical reading scope of the average family. For a thoughtful and consecutive reading of the intimate instruction for the church and its members these volumes are superb. And inasmuch as the full nine-volume set of the *Testimonies* is, and will ever be, available, none need entertain fears of being deprived of the full body of counsels.

The three *Testimony Treasure* volumes do thus fill an important and practical place in our Spirit of Prophecy literature and constitute the basis for the world edition of *Testimonies* published overseas.

A.L.W.

Third Testimony Reprinting the Occasion of Settling a Vital Question (17:4)

BY 1883 the publishers were again unable to furnish complete sets of the *Testimonies* either in the bound volumes or in pamphlet form. To meet the demand for this instruction for the church, it was decided to again republish the *Testimonies*.

There were certain problems in connection with the proposal regarding the printing of this edition which it was felt must be duly considered. A number of the "Testimonies" had been written under unfavorable circumstances, and in the haste to bring them before the people, numerous grammatical imperfections had been allowed to pass uncorrected into the published works. Now that the "Testimonies" were to be reprinted, it was recognized by Mrs. White and her associates that these imperfections in expression should be corrected so as to present the message in better literary form.

The question was of such vital importance that it was carried to the General Conference session of 1883. At that meeting important decisions were reached which not only affected the reprinting of these "Testimonies" but also placed the denomination on record as to its understanding of certain fundamental principles having to do with the utterances of the Spirit of Prophecy. We quote from the minutes of the meeting:

"32. WHEREAS, Some of the bound volumes of the 'Testimonies to 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 re-printing of these volumes; therefore—

"Resolved, That we recommend their re-publication in such a form as to make four volumes of seven or eight hundred pages each.

"33. 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 [italics supplied]; therefore—

"Resolved, That in the re-publication 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—

"34. Resolved, That this body appoint a committee of five to take charge of the re-publication of these volumes according to the above preambles and resolutions."—*The Review and Herald*, Nov. 27, 1883.

It was recognized that the messages that were imparted to Mrs. White came not through a mechanical, verbal inspiration, but rather through an enlightenment of the mind. Mrs. White was ever desirous that the message entrusted to her should be presented in a manner to convey most perfectly to others the thoughts imparted in the revelations. As noted elsewhere, these revelations were many times presented through scenes or views that passed before her. She must then describe them to the best of her ability, and in doing this she endeavored to use the most fitting language at her command. Thus in preparing the manuscript for publication, any mechanical or editorial changes made by her or her secretaries, and approved by her, or any alterations or additions which she herself might make to bring out the thought more clearly or more forcefully, were fully justified. Similarly, in the published *Testimonies* mechanical, grammatical, or editorial changes in these described limits were also in place.

In harmony with the action at the General Conference a committee of five were named to examine the thirty numbers of the *Testimonies* involved. They did conscientious work and laid all matters of importance before Mrs. White for her approval. As had been planned, the new edition came in a larger size page and a more attractive type face. To these four volumes published in 1885 there were added in succeeding years five additional volumes, the last coming from the press in 1909. A.L.W.

Inspiration and the Ellen G. White Writings (5:8)

By T. HOUSEL JEMISON

WAS every word spoken by a prophet, after he received his prophetic call, inspired by God? No intensive study of the Bible is required to produce an emphatic No to this question. There is no indication that a man called to the prophetic office could henceforth speak only the words given him by the Lord, or that other men could take it for granted that everything said and done by the prophet was done so under divine inspiration. Abraham deceived, Moses lost his patience and spoke hasty words, David instructed Joab how to have Uriah killed, Nathan agreed with David's plans to build a house for the Lord, and then had to reverse his statement. All these men were prophets, but the possession of the prophetic gift did not mean moment-by-moment direction of all their words and acts.

If *all* they said was not inspired, how much was given by divine direction? Nowhere in the Bible is there a clear statement on the subject. A study of Ellen White and a comparison of her work with some Bible prophets shed light on the problem. In dealing with Mrs. White we have the advantage of a larger number of her writings and many more comments bearing on the topic at hand than we have in studying the work and writings of any Bible prophet. The same questions are frequently asked regarding her words and writings as are raised relative to the Bible writers.

How much of it was from the Lord, and how much was the result of her own thinking?

On August 30, 1906, there appeared in the *Review and Herald* this statement from the pen of Mrs. White, addressed to a Seventh-day Adventist who had written her concerning the inspiration of the *Testimonies*.

"In your letter, you speak of your early training to have implicit faith in the *Testimonies*, and say, 'I was led to conclude and most firmly believe that *every* word that you ever spoke in public or private, that every letter you wrote under *any* and *all* circumstances, was as inspired as the ten commandments.' [Italics hers.]

"My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims."

She then referred to her statement concerning the inspiration of the Bible writers in her introduction to *The Great Controversy*.

How Much Was Inspired?

About three years later, in Manuscript 107, 1909, Mrs. White gave some details that guide us in reaching sound conclusions. To understand the significance of her statements it is essential that the story behind them be told briefly. A worker in southern California was justifying his loss of confidence in the inspiration of the *Testimonies* as a whole on the basis of what he claimed was an inconsistency in one of Mrs. White's letters. According to this man's account, Ellen White had written a letter in which she made the statement that the Paradise Valley Sanitarium contained forty rooms. He said that actually there were only thirty-eight rooms, and therefore his confidence in the *Testimonies* was impaired. Apparently it was his belief that if a statement made at any time by one who claimed inspiration proved inaccurate in any detail, the claim to inspiration was false.

In writing about the incident Mrs. White commented:

"The information given concerning the number of rooms in the Paradise Valley Sanitarium was given, not as a revelation from the Lord, but simply as a human opinion. There has never been revealed to me the exact number of rooms in any of our sanitariums; and the knowledge I have obtained of such things I have gained by inquiring of those who were supposed to know."

Farther on in the same document she adds this general statement:

"There are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages."

A sentence included among the comments on the number of rooms in the sanitarium gives

a further key to understanding the matter of how to determine what is inspired and what is not.

"In my words when speaking upon these common subjects, there is nothing to lead minds to believe that I receive my knowledge in a vision from the Lord and am stating as such."

It seems clear from this statement that Mrs. White intended to convey the idea that when she dealt with common subjects, or answered questions "not upon religious subjects," there would be nothing in what was spoken or written that would suggest it had been given by inspiration. The opposite idea is implied: That which was written or spoken under divine direction would bear its own credentials, either in the spiritual nature of the matter dealt with, or by some such indication as "I was shown." Any treatment of "religious subjects" would be based on illumination that had been given in the visions. She made no claim that everything she wrote in every letter she penned was given under inspiration, nor did she imply that what she said in ordinary conversation was necessarily directed by God. Frequently she talked of everyday events of common interest, and she freely expressed her personal views.

There have been differences of opinion as to how much of what Mrs. White said and wrote was inspired. Some have maintained that the books, and the books alone, should be accepted as given by inspiration, that the periodical articles are no different from those written by others, and that many of her communications to individuals were merely letters and not inspired. Some profess to accept anything prefixed with "I saw" or its equivalent, and reject any thought that is not so labeled.

What did Mrs. White claim for her writings and words? If we believe she was the messenger of the Lord, and if we accept anything she said as given by God, certainly we must accept her description of what was inspired. She could not be true to her divine calling and still send out her own ideas as messages from the Lord. F. M. Wilcox, for many years editor of the *Review and Herald*, commented:

"We must believe that what she gave, by either voice or pen, in printed page or through the medium of correspondence, as the messages of God, was true to this representation. We must accept her statement as true relative to this, or else reject altogether her call to the prophetic office."—*The Testimony of Jesus*, p. 64.

Here are Ellen White's statements regard-

ing the inspiration of various kinds of communications.

Books

"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."—*Colporteur Ministry*, p. 125.

"The volumes of *Spirit of Prophecy* [forerunners of the Conflict of the Ages Series], and also the *Testimonies*, should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them. . . . 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."—*Testimonies*, vol. 4, pp. 390, 391.

The obvious intent of these sentences is to confirm that the material in her books was given Ellen White by the Lord. Particular attention should be given, however, to one type of account mentioned in the preface to *Spiritual Gifts*, volume 2. Speaking of the biographical portion of this volume, Mrs. White wrote:

"In preparing the following pages, I have labored under great disadvantages, as I have had to depend in many instances, on memory, having kept no journal till within a few years. In several instances I have sent the manuscripts to friends who were present when the circumstances related occurred, for their examination before they were put in print. I have taken great care, and have spent much time, in endeavoring to state the simple facts as correctly as possible.

"I have, however, been much assisted in arriving at dates by the many letters which I wrote to Bro. S. Howland and family, of Topsham, Maine. As they for the period of five years had the care of my Henry, I felt it my duty to write to them often, and give them my experience, my joys, trials, and victories. In many instances I have copied from these letters."

In the first 400 copies of this book there appeared an appendix containing this solicitation:

"A special request is made that if any find incorrect statements in this book they will immediately inform me. The edition will be completed about the first of October; therefore send before that time."

No claim is made by Ellen White for inspiration of the purely biographical account in *Spiritual Gifts*, volume 2, or other volumes; but it can be clearly seen that this has no bearing on the spiritual messages that came from her pen. Speaking of the way some persons

The Signs of the Times.

"Behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

VOLUME 12.

OAKLAND, CALIFORNIA, FIFTH-DAY, MAY 12, 1890.

NUMBER 18.

The Signs of the Times.

PUBLISHED WEEKLY, FOR THE
International Tract and Missionary Society.
(For terms, etc., see last page.)

Entered as the Third-Class in Oakland.

THE COMINGS.

(From a hymn, "Waiting for the coming of our Lord Jesus Christ," written by Mrs. C. E. Pym, based on 1 Cor. 1:7.)

"Come!" Oh, the bliss and gladness bound up in that blessed word.

Come! and our eyes shall see Him—Him our own beloved Lord.

Come! how our hearts leap upward, with a joy no words can say.

Come! so we watch and wonder, hour by hour and day by day.

Come! then shall his dominion reach from distant sea to sea;

From the river to Christ's ending shall his glorious kingdom be;

Then the foes of earth be vanquished, truth and righteousness shall reign.

Over all the earth triumphant; joy shall follow in his train.

Come! but to those that scorn him, those that now dispute his right,

Wilt thou be their awful portion when he cometh in his might!

Fire and sword, and flaming vengeance, showering on them from above.

Oh, wilt thou that time remainest, seek his face and plead his love.

He is lingering yet a moment, that before it be too late

You may find his pardoning mercy ere forever sealed your fate.

Come! ye, it still is "coming," but how soon it may be "come."

Thus the shout of "Christ triumphant!" then the glorious

"Welcome home!"

General Articles.

Israel and the Law.

BY MRS. E. G. WHITE.

The Lord gave the Israelites evidences of his presence with them, that they might know that he was leading them, and that they might fear his name and obey his voice. Great and radical changes were to be wrought in the lives of these demoralized people, upon whose character, habit, and appetites, servitude and the idolatrous associations of Egypt had left their mark. God was lifting them to a higher moral level by giving them a knowledge of himself through the manifestations of divine power seen in his dealings with them, and an acquaintance with his will as expressed in the laws given for their government.

Moses, who under the divine direction was leading the children of Israel through to the promised land, understood the character and value of the law of God. He assured the people that no other nation had such wise, righteous, and merciful rules as had been given to the Hebrews. "Behold," he says, "I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of

the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people."

Moses called their attention to the "day that thou stoodest before the Lord thy God in Horeb." "And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments." And he challenged the Hebrew hosts: "What nation is there so great, who hath God so nigh unto them as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

When Moses was about to relinquish the position that he had so long held as the visible leader of the hosts of Israel, he rehearsed in the hearing of the people the dealings of God with them and the rules and regulations he had given them. He endeavored to impress upon their minds the importance of obeying the law of God, and urged them to make its sacred precepts the rule of their daily life. The children of God, they should be willing to suffer any inconvenience, rather than to break one of his commandments. Such a course would be more pleasing to him than mere professions of loyalty or words of praise.

Obedience to God would preserve harmony between man and man and between man and his Maker, and would cause Israel to be regarded as a wise and understanding people. And in the path of obedience alone was there safety for them either as individuals or as a nation; for nothing but obedience would secure the divine favor, and insure to them happiness and prosperity in the land to which they were going. God had plainly stated this to them. If they did not keep his commandments, he would not—he could not—fulfill the rich promise which were given them on condition of obedience.

Israel was highly honored of God, and the surrounding nations looked upon them with wonder and admiration. Their laws and discipline, when compared with the laws of other nations, seemed, even to their enemies, in every way superior to their own. And Moses, as their visible leader and lawgiver, appears on the page of history as superior in wisdom and integrity to all the sovereigns and statesmen of earth; yet Moses ever recognized that he is the servant of God, speaking and acting according to divine direction. He claims no credit for himself, but points the people to God as the source of power and wisdom.

When the law was given to Israel, the Sabbath was made specially prominent. It had been instituted in Eden as a memorial of God's creative work. After he had wrought six days, God rested on the seventh; and he blessed and sanctified that day, setting it apart as a day of rest and worship for mankind. And at Sinai he commanded: "Remember the Sabbath day, to keep it holy." "It is thy duty not to do any work." Man was to rest from his labor, and as he should look upon the earth beneath, and the heavens above, his thoughts were to be directed toward Him who brought all these wonderful and beautiful things into existence; and his heart was to be filled with love and

reverence to his Maker, as he should behold the tangible proofs of his infinite wisdom and goodness.

The Sabbath was placed in the dialogue as the seal of the living God, pointing out the Law giver, and making known his right to rule. It was a sign between God and his people, a test of their loyalty to him. Moses was commanded to say to them from the Lord: "Verily my Sabbaths ye shall keep, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." And when some of the people went out on the Sabbath to gather manna, the Lord asked, "How long refuse ye to keep my commandments and my laws?"

Particular directions were given in regard to the manner of observing the Sabbath. All unnecessary work was strictly forbidden, and the day before the Sabbath was made a day of preparation, that everything might be in readiness for its sacred hours. "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord. Bkpe that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning." The Israelites were not in any case to do their own work on the Sabbath. The divine direction was, "Six days thou shalt work, but on the seventh day thou shalt rest. In caring time and in harvest thou shalt rest." In the busiest seasons of the year, when their fruits and grains were to be secured, they were not to trespass on holy time. They were to remember that their temporal blessings came from the bountiful hand of their Creator, and he could increase or diminish them according to their faithfulness or unfaithfulness in his service.

The Lord places a high estimate upon his Sabbath. Through his prophet he has promised: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

God is merciful. His requirements are reasonable, in accordance with the wisdom and benevolence of his character. He claims the Sabbath as his own, and will not let his blessing rest upon those who disregard his holy day; yet the Sabbath institution was designed as a blessing to mankind. Man was not made to fit the Sabbath; the Sabbath was made after his creation, to meet the necessities of his nature. The Sabbath should stand before the people in its moral power, answering its original design—to keep in remembrance the living God, the Creator of the heavens and the earth. But the Sabbath has been treated with great disrespect. Men have dared to detract from its dignity; they have ventured to remove the sanctity placed upon it by the Creator himself.

Temporal affairs must come under divine restrictions. The Sabbath is not to be modified to meet men's business arrangements, but business affairs are to be arranged to meet God's great standard of righteousness. But the God

ELLEN G. WHITE PERIODICAL ARTICLE

This stirring message published in the *Signs of the Times* is typical of the highly spiritual Ellen G. White articles published in the journals of the denomination over a period of 65 years. A number of these articles have been drawn upon as material appearing in later E. G. White books and compilations.

were treating the messages in her books—claiming the ability to distinguish some portions that had been given by the Lord and some that were Mrs. White's own thinking—the messenger wrote this rebuke:

"And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the *Testimonies*. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the *Testimonies* speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ's sake do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, and be snared, and be taken.'"—*Testimonies*, vol. 5, p. 691.

Trying to make distinctions, except with everyday experiences and biographical accounts, is dangerous. It involves setting up one's own judgment as a criterion in place of the clear declaration of the messenger whom he claims to believe to be inspired. If the word of the messenger cannot be accepted, then none of the messages should be accepted as being of God.

Articles

"I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—*Ibid.*, p. 67.

Mrs. White's articles in various denominational periodicals totaled about 4,500. No distinction can be made between them and the books. In fact, a large number of book chapters appeared originally as periodical articles. The chapter on "The Preparation of the Books" has outlined how the articles were drawn upon for use in her books. There is no warrant for discounting the importance of instruction simply because it appears in an article rather than in a book.

Letters

In the minds of many persons the inspiration, or lack of inspiration, in the letters of Ellen White constitutes more of a problem than is posed by either the books or the articles. We have already noticed her declaration that: "There are . . . common letters [that] must be

written. . . ." Beside this must be placed another quotation.

"Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me."—*Ibid.*

How is it possible to distinguish between the "common" and that which has been revealed? Again we must return to the principle that what was passed on *as a message from God* or dealt with spiritual matters, was given by inspiration.

"I have no special wisdom in myself; I am only an instrument in the Lord's hands to do the work He has set for me to do. *The instructions that I have given by pen or voice* have been an expression of the light that God has given me."—*Ibid.*, p. 691. (Italics supplied.)

Instruction contained in letters to individuals or groups was sometimes included later in articles for periodicals and in books circulated to the whole church and intended for instruction to all. For example, on October 11, 1895, Ellen White, who was in Australia, addressed a letter to S. N. Haskell in Africa. It was a letter of encouragement to a man facing many difficulties and combating discouragement. Less than a year later, on June 9, 1896, the letter appeared as an Ellen White article in the *Review and Herald*. The introduction to the letter was omitted, as was any reference to the name of Elder Haskell, but the article is made up largely of the letter. Since Mrs. White wrote no articles for the periodicals expressing merely her own opinions, but only what God had revealed to her, then the contents of the original letter, so far as it constituted instruction or professed to be a message from God, was given by inspiration.

Usually the Ellen White letters opened with some salutation or personal references that had no need to be inspired. These, however, were purely incidental, and not a vital part of the message itself. An example or two will show how easily accounts of common or everyday happenings may be distinguished from instruction.

"Oct. 10, 1910

"MY DEAR BROTHER,

"Last night, in plain sight from my bedroom window, the forest was ablaze. Men were at work

all night fighting the fire, which was not checked till near morning. Today we are having a nice rain, the first this season. We are very thankful for this rain.

"We are now to seek God most earnestly. I have been instructed by the Lord that calamities of every description will come upon the world. The end of all things is at hand, and the very things that have been presented to me will take place. Satan is powerful in carrying out his plans. Some are awakening to a realization of what will be in the future."—Ellen G. White letter 98, 1910.

"Sept. 30, 1910

"MY DEAR BROTHER,

"I have just read again what you wrote regarding your experience at the Battle Creek camp meeting. I am very thankful for this report from you. I am impressed that just such meetings should be held in prominent places like Battle Creek. I have often been assured that as a result, a favorable impression will be made upon the minds of many not of our faith. . . .

"In the night season instruction has been given me that many have become confused by the experience of some who have departed from the faith and have given the trumpet an uncertain sound. For the benefit of those who have thus become confused, the message is now to go forth with great power. The evidences of the truth are to be repeated, that the people may see that we are standing in assurance, giving the trumpet a certain sound.

"The words were spoken to me: 'Tell My people that time is short. Every effort is now to be made to exalt the truth.'"—Ellen G. White letter 88, 1910.

Many of the letters, however, begin in exactly the same fashion as do periodical articles and chapters in the volumes of the *Testimonies for the Church*. With no personal references, they launched into the message to be given.

"Aug. 11, 1910

"DEAR BROTHER,

"For several months I have been instructed of the Lord that a decided change must be made from this time onward in the carrying forward of our work.

"Message after message has come to me from the Lord concerning the dangers surrounding you and ———."—Ellen G. White letter 70, 1910.

"June 15, 1910

"DEAR BRETHREN:

"I have a message for you. Those who serve the cause of God need to be men of prayer, men who will heed the instruction that the Lord is giving regarding the prosecution of His work. . . .

[Later in the same letter these words appear:]
"I am charged with a message to you both that you need to humble your hearts before God. . . .

I am to tell you that neither of you is prepared to discern with clear eyesight that which is needed now."—Ellen G. White letter 58, 1910.

"April 27, 1910

"DEAR BROTHER:

"I wish to express to you some thoughts that should be kept before the sanitarium workers. That which will make them a power for good is the knowledge that the great Medical Missionary has chosen them for this work, that He is their chief instructor, and that it is ever their duty to recognize Him as their Teacher. . . .

"During the night of April 26, many things were opened before me. I was shown that now in a special sense we as a people are to be guided by divine instruction."—Ellen G. White letter 61, 1910.

Though brief, these excerpts from letters fairly represent the situation encountered in dealing with the letters, and show that it is not a difficult one. That which is intended as a message from the Lord is clearly distinguishable from any incidental biographical or personal references. Additional examples may be seen in the *Testimonies for the Church*. Note the headings to many of the articles which indicate that they were originally sent as letters. Mrs. White herself marked these for inclusion in the books as she was impressed by the Lord to do so, or saw that the counsel sent to one would be helpful to another.

Interviews

At times statements were circulated purporting to have been made by Ellen White in interviews with individuals and written out by the persons who heard them. In connection with statements of this type it is helpful to remember the principle enunciated as follows:

"He [a leading minister] has with him a little notebook in which he has noted down perplexing questions which he brings before me, and if I have any light upon these points, I write it out for the benefit of our people, not only in America, but in this country [Australia]."—Ellen G. White letter 96, 1899.

If Mrs. White had light on the subject regarding which the minister inquired, she would not refuse to answer his questions, but she did more than that. A question of importance had its answer written out for the benefit of all. Her written comments, not the notes of the one hearing the answer, should be accepted as an accurate record of the counsel. If the matter was not of sufficient moment for her to write about it, none should snatch up reports of others as to what was said, since she distinctly stated

that when she had light for the people she would write it out. Wise instruction is given in *Testimonies for the Church*, volume 5, page 696:

"And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said."

Ellen White's situation was a difficult one on many occasions when she was asked for counsel. Unless she had received definite instruction from the Lord, she hesitated to express an opinion lest it be taken as based on a revelation. She stated her difficulty in these words:

"I find myself frequently placed where I dare give neither assent nor dissent to propositions that are submitted to me; for there is danger that any words I may speak shall be reported as something that the Lord has given me. It is not always safe for me to express my own judgment; for sometimes when someone wishes to carry out his own purpose, he will regard any favorable word I may speak as special light from the Lord."—Ellen G. White letter 162, 1907.

The same care was exercised in answering questions in writing. A worker had written asking that Ellen White make some suggestions concerning his future work. Here is a part of her reply:

"I am not at liberty to write to our brethren concerning your future work. . . . I have received no instruction regarding the place you should locate. . . . I dare not even take the responsibility of advising you in this matter. . . . If the Lord gives me definite instruction concerning you, I will give it to you; but I cannot take upon myself responsibilities that the Lord does not give me to bear."—Ellen G. White letter 96, 1909.

Unpublished Letters and Manuscripts

There is no indication that the messages that remained unpublished came to the prophet in

a manner different from those that were published. In fact, there is every indication to the contrary. Not all the inspired matter was published at once; some of it was never published:

"Some portions of that which I write are sent out immediately to meet the present necessities of the work. Other portions are held until the development of circumstances makes it evident to me that the time has come for their use."—ELLEN G. WHITE, *The Writing and Sending Out of the Testimonies to the Church*, p. 6.

"I have given some personal communications in several numbers of my testimonies, and in some cases persons have been offended because I did not publish all such communications. On account of their number this would be hardly possible, and it would be improper from the fact that some of them relate to sins which need not, and should not, be made public."—*Testimonies*, vol. 1, p. 631.

It was the nature of the material, not the time or manner of its reception, that determined whether or not it should be published. Time, circumstances, and appropriateness were factors in considering and reaching such decisions.

How Much Was Inspired?

In answer to the question, "How much was inspired?" the whole matter seems to hinge not on whether the messages were first written or spoken, whether they were published or allowed to remain in manuscript form, whether they appeared as books, periodicals, or personal letters; but whether they dealt with spiritual matters and were intended as instruction from the Lord to the individuals or groups addressed. As to whether or not they were intended for instruction is obvious from the study of the individual documents. The Ellen White writings constitute a reservoir of material, available for use as the circumstances may indicate. From an enlightened mind, she spoke and wrote. She consistently refrained from mingling her personal ideas with instruction and light she was giving in her letters, articles, and books.—*A Prophet Among You*, pp. 393-406.

The Proof Is in the Writings (9:0)

THE Bible has stood the test of centuries and millenniums. The Bible is divinely inspired. History and experience attest to that. But what can be said of the Spirit of Prophecy writings? Do the fruits of inspiration appear also in these writings? To discover this we must read these books. In this article we shall examine some internal evidences of inspiration. There is no question as to the inspiration of Scripture. But let us first examine some phases of evidence.

Who is it that speaks with the greatest degree of authority?

"Where the word of a king is, there is power" (Eccl. 8:4). The Bible is the authoritative word of a King, the King of the universe Himself. This volume of heavenly instruction is clothed with vital, life-giving power.

Every sincere reader of the Bible will testify that in the reading of the Scriptures he comes in contact with a source of spiritual authority such as he does not find in an ordinary book.

"The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

The Bible has re-creative and transforming power. C. C. Crisler, a Seventh-day Adventist worker of long experience, suggested:

"The surest and most satisfactory test by which one may establish his faith in the Word of God, as revealed in the Bible, is the effect that this Word has upon life and character,—the transforming power of the Word seen in the lives of multitudes of men and women."—"A Sure Basis of Belief," *Notebook Leaflets*, Miscellaneous, No. 1. (Written in 1907.)

The Bible's influence is always re-creative and transforming. Men who were once the slaves of self-will and perversity bow low before the Saviour who is the King and hero of its pages. In what other book is such supreme authority exercised? And with such dramatic changes in the lives of men!

By taking up the Bible and examining it for yourself, you take up as it were the keys to heaven and open the door. (See Matt. 16:19 and *The Desire of Ages*, p. 414.) You enter the

very presence of the King. God expects you to use these keys and ascertain for yourself what is the secret of power in the Word of God. As you search the Bible, you will find salvation through Christ (John 5:39). Your character will be transformed. Read John, chapters 5-8. Here the voice of divine authority is heard speaking distinctly. Also read *The Great Controversy*, pages 593-602. Here is one of the best statements about the transforming power of Bible study ever written!

Appeal of the Spirit of Prophecy Writings

How may we account for the authoritative appeal of the Spirit of Prophecy volumes?

It is because the voice of the Spirit of God that speaks in the Scriptures is heard in the Spirit of Prophecy! We are not here equating the writings of Ellen G. White with the Scriptures. But we recognize in these writings the same authoritative voice of the Spirit of Christ.

A sincere and prayerful reading of the writings of Ellen G. White will establish the truth on this subject in the mind of the sincere inquirer. Look inside the books themselves. Read *Steps to Christ*, or *The Desire of Ages*, or *Thoughts From the Mount of Blessing*, or *The Ministry of Healing*, or *Christ's Object Lessons*. When you have done this you will testify that the witness of the Spirit is present. No matter where you start or where you end, you will always find the same witness—the Spirit testifying of Christ.

The following personal testimony reveals how the Spirit of God attracts the reader of the Spirit of Prophecy volumes to the Saviour.

A woman, belonging to another church, visiting a Seventh-day Adventist sanitarium, read *The Desire of Ages*, Mrs. White's classic life of Christ. Aflame with interest, she read other Ellen G. White books. She was stirred to the very depths. "That author is inspired," she exclaimed. Then she gave this heartfelt testimony:

"After a lifetime of studying the religions of the world—the efforts of the human soul to get into contact with the Infinite—I have come across a book by Ellen G. White, the very name of which describes its motive, 'The Desire of

Ages.' Since reading this truly wonderful book my most ardent wish for this suffering, distraught world is that every man and woman should become, through its pages, familiar with its supreme Subject, and that the mind of every child should be nourished on it. I can imagine no gift to mankind that could help humanity more really to live, for in it are, indeed, the words of Eternal Life."—Quoted by C. E. Weaks in *North Pacific Union Gleaner*, July 13, 1937.

The Broad and Varied Appeals of the Ellen G. White Messages

Elder C. H. Watson, General Conference president, speaking at the General Conference session of 1936, said:

"During the last six years of General Conference administration, this church encountered many crises, for the meeting of which instruction had already been given through the Spirit of prophecy. . . . I have never found it necessary to go outside the Bible and the Testimonies for the Church' for direction in the leadership of this movement."—"Proceedings of the General Conference," Thirty-second meeting, June 8, 1936, 10 A.M., in *The Review and Herald*, June 18, 1936, p. 281.

In the fifty-three Ellen G. White books in circulation today, the devotional, doctrinal, and prophetic emphasis is strong. But these do not occupy the field to the exclusion of other vital topics. Education, health, the Christian home, child training, and biographies of great Bible characters make up a good percentage of the total; for example, there are five current books dealing with health and temperance alone, and five more volumes treating the vital theme of Christian education and the home.* Among the best-known books are the five immortal classics—all dealing with biography—*Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*.

There is a vast array of truth assembled in the Spirit of Prophecy. Observed one pungent writer:

"Her experience was broad, and her interests multiple. The range of the writer's interests seemed as wide as all human experience. There seem to be but few subjects that escaped some words from her ready pen. It matters little, if it concerned the life of her followers, whether it was agriculture or prize fights, bicycles or spir-

* These books are *The Ministry of Healing*, *Counsels on Health*, *Medical Ministry*, *Counsels on Diet and Foods*, and *Temperance*; *Education*, *Counsels to Parents and Teachers*, *Fundamentals of Christian Education*, *The Adventist Home*, and *Child Guidance*. How many do you have in your personal library?

itualism, camp meetings or *Uncle Tom's Cabin*, the Civil War or the latter rain, dancing or the judgment, dress or the San Francisco fire, faith or flesh foods, Luther or Tom Paine, missions or slavery, education or disease, Shem or wages, the stomach or the universe. Her people were instructed regarding them all and many, many more."—*Ellen G. White: Pioneer, Prophet*, p. 65. Ph.D. dissertation by W. Homer Teesdale.

But the large scope of the published material (about 28,000 pages, not including numerous periodical articles) is matched by the breadth and depth of thought found in the writings. Observed C. C. Crisler:

"Aside from the Bible, nothing in literature can in any wise be compared with the Testimonies, with respect to the spirit and power accompanying them, as well as with respect to their scope—the depth and the breadth of thought found in them. Nowhere else can there be found anything that is similar to the closing chapters of 'Great Controversy,' or the opening chapter of 'Desire of Ages,' or the chapter in 'Patriarchs' on 'The Origin of Evil.' Any one who is conversant with the masterpieces of the world's literature, would be very slow to concede that a human being, unaided by divine inspiration, could produce writings of such wonderful scope and depth of thought, and, withal, of such spiritual beauty and power."—"A Sure Basis of Belief," *Notebook Leaflets*, Miscellaneous, No. 1.

And the marvelous harmony and consistency in the Ellen G. White writings, which were issued over a period of seven decades, is further proof that the divine hand was guiding her pen. In the year 1906 she wrote, "There is, throughout my printed works, a harmony with my present teaching."—*The Review and Herald*, June 14, 1906, p. 8. This uniformity of teaching is a significant proof of the guiding presence of the Spirit of God through her long life.

Wrote C. C. Crisler:

"When we compare the Testimonies that were written sixty years ago, with those that were written under innumerable conditions and ever-varying circumstances fifty years ago, forty years ago, thirty years ago, twenty years ago, and during the past decade; when we remember that the writer of these words has continually been burdened with perplexity and care, and that usually, when writing, she does not have access to many of the things she has written in former years; when, in the face of these circumstances, a critical comparison of all her writings on a certain subject reveals a marvelous harmony throughout, we are deeply impressed with the conviction that these writings have a source higher than that of a human mind."—"A Sure Basis of Belief," *Notebook Leaflets*, Miscellaneous, No. 1.

The Literary Qualities That Mark the Ellen G. White Writings

1. *Clearness of Thought.* Since inspiration consists of (1) the transmission of God's thoughts to the mind of the prophet, and (2) the divine guidance in the communication of these messages to the people, we would expect these heaven-born thoughts to be profound, and yet simply and clearly and forcefully stated. Ellen G. White wrote:

"Numberless words need not be put upon paper to justify what speaks for itself and shines in its clearness. Truth is straight, plain, clear, and stands out boldly in its own defense; but it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form."—*Early Writings*, p. 96.

Jesus was the supreme prophet and teacher of truth (see Deut. 18:15-18; Matt. 7:29; John 7:46), and of His methods Mrs. White wrote:

"He made truth beautiful by presenting it in the most direct and simple way. His language was pure, refined, and clear as a running stream. . . . But while His teaching was simple, He spoke as one having authority. . . .

"Yet He was earnest, rather than vehement. He spoke as one who had a definite purpose to fulfill. . . .

"They [the people] marveled at the spiritual truth expressed in the simplest language. The most highly educated were charmed with His words, and the uneducated were always profited. He had a message for the illiterate; and He made even the heathen to understand that He had a message for them."—*The Desire of Ages*, pp. 253, 254.

The foregoing reveals Jesus' simple and forthright method of reaching the hearts of men and women with truth. We may appropriately apply this description to "the testimony of Jesus," or the Spirit of Prophecy writings.

"Mrs. White understood the theme of which she wrote. She knew it from the Scriptures, she knew it from personal experience, and she knew it, as she believed, from divine inspiration. She studied the methods Jesus used in presenting truth to the multitudes and sought to make truth clear to her readers."—GLADYS KING-TAYLOR, *Literary Beauty of Ellen G. White's Writings*, p. 43.

Following are four examples of how neatly the words selected by Mrs. White fitted the particular ideas or persons concerned:

1. "He [Christ] walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough

peasants, and the mixed multitude."—*The Desire of Ages*, p. 90.

2. "In the untutored fishermen, in the publican at the market place, in the woman of Samaria, in the common people who heard Him gladly, He found His new bottles for the new wine." "The Pharisees thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ."—*Ibid.*, p. 279.

3. "The poor peasants and fishermen hoped to hear the assurance that their wretched hovels, the scanty food, the life of toil, and fear of want, were to be exchanged for mansions of plenty and days of ease. In place of the one coarse garment which was their covering by day, and their blanket at night, they hoped that Christ would give them the rich and costly robes of their conquerors."—*Ibid.*, p. 299.

4. "The gulf was so broad, so black, so deep, that His [Christ's] spirit shuddered before it. This agony He must not exert His divine power to escape."—*Ibid.*, p. 686.

Read *Patriarchs and Prophets*, pages 370-373, for a choice exhibit of Mrs. White's effective treatment of a difficult Bible question, namely, "The Two Covenants." Here is one of many proofs of the theological insights divinely granted to God's messenger.

2. *Simplicity of Language.* Concerning the simplicity of Mrs. White's language, Gladys King-Taylor writes:

"To be universally understood the language needs to be simple. . . . Language, the instrument of thought, should be commensurate with the appeal of the thought. . . . Simplicity wastes no effort, wastes no time. . . .

"*Direct, effective simplicity of construction is the chief characteristic of Mrs. White's style.* There are no long complexities, no pure periodicities, no superfluities, no extravagances, no foreign-word order, no monotonous repetition, no words whose sole purpose is adornment."—*Literary Beauty of Ellen G. White's Writings*, pp. 37-39. (Italics supplied.)

To attempt to illustrate this feature of the Ellen G. White writings would mean simply to pick at random a page from any of her books.

3. *Style as Related to the Content.* When we read the Ellen G. White books, we are impressed with the author's distinctive style, but we do not think of the author. We think of the theme about which she is writing. Suggests Mrs. Taylor:

"With style in mind, one might start reading *The Story of Patriarchs and Prophets*, beginning with the first chapter, 'Why Was Sin Permitted?' The style is so simple, the thought so absorbing, that before he is aware of it, the chapter is

finished. He begins to read looking for style, and finds instead the answer to a question. Forgetting to analyze the style, as he reads *The Story of Prophets and Kings*, he prays a prayer, becomes a king, meets the Queen of Sheba, and builds a temple with Solomon. He, too, is raised to a pinnacle of greatness, becomes dizzy, loses his balance, and falls. Looking for style, he opens *The Desire of Ages*. Style is there, everywhere, but supporting thought and working out the deepest emotions. It is with conscious effort that one breaks from the thought to analyze the style that ennobles and enriches it. Opening the book anywhere, one has the same experience."—*Ibid.*, pp. 35, 36.

And why not? It is the *message*, not the messenger, that one sees in the Ellen G. White writings—Christ, not the humble human instrument.

4. *Beauty and Force of Expression*. An illustration of Mrs. White's graceful and melodious phrasing is presented here:

"John found in the wilderness his school and his sanctuary. Like Moses amid the mountains of Midian, he was shut in by God's presence, and surrounded by the evidences of His power. It was not his lot to dwell, as did Israel's great leader, amid the solemn majesty of the mountain solitudes; but before him were the heights of Moab, beyond Jordan, speaking of Him who had set fast the mountains, and girded them with strength. The gloomy and terrible aspect of nature in his wilderness home vividly picture the condition of Israel. The fruitful vineyard of the Lord had become a desolate waste. But above the desert the heavens bent bright and beautiful. The clouds that gathered, dark with tempest, were arched by the rainbow of promise. So above Israel's degradation shone the promised glory of the Messiah's reign. The clouds of wrath were spanned by the rainbow of His covenant-mercy."—*The Desire of Ages*, p. 102.

For the purest literary expression that is both accurate and artistic, read the following testimony to nature's role as God's spokesman:

"From the solemn roll of the deep-toned thunder and old ocean's ceaseless roar, to the glad songs that make the forests vocal with melody, nature's ten thousand voices speak His praise. In earth and sea and sky, with their marvelous tint and color, varying in gorgeous contrast or blended in harmony, we behold His glory. The everlasting hills tell us of His power. The trees that wave their green banners in the sunlight, and the flowers in their delicate beauty, point to their Creator. The living green that carpets the brown earth tells of God's care for the humblest of His creatures. The caves of the sea and the depths of the earth reveal His treasures. He who placed the pearls in the ocean and the amethyst and chrysolite among the rocks, is a lover of the beautiful. The sun rising in the heavens is a representative of Him who is the life and light

of all that He has made. All the brightness and beauty that adorn the earth and light up the heavens, speak of God."—*The Ministry of Healing*, pp. 411, 412.

Notice how effectively she balanced opposite phrases:

"Men hate the sinner, while they love the sin.
Christ hates the sin, but loves the sinner."
—*The Desire of Ages*, p. 462.

"Christ was treated as we deserve,
that we might be treated as He deserves.
He was condemned for our sins,
in which He had no share,
that we might be justified by His righteousness,
in which we had no share.
He suffered the death which was ours,
that we might receive the life which was His."—*Ibid.*, p. 25.

"Not for him the descent into the dust of death,
but the ascent in glory, with the convoy of celestial chariots, to the throne on high."
—*Ibid.*, p. 301.

The reader will find in the published E. G. White works many thousands of pages of beautifully worded messages that eloquently testify to the guiding hand of God in the transmission of the purest truth to His people. And this literary excellence, the unique style, is the vehicle through which God spoke His mysteries. If the style were casual or crude; if the literary contribution were weak, the message would not be adequately represented, God would be dishonored, and the divine appeals would not get through to the people.

The following testimony of a graduate nurse reveals how deeply the human mind is affected by the literary appeal of the E. G. White books:

"When nursing in Oakland and Melrose after I was married, I took some university extension classwork conducted in the Chauncey Freemont High School, Melrose [Massachusetts].

"One day in the literature class the teacher, Miss E. McMillan, who had just returned from an extended trip and study of literature in Europe, asked us to come the next day prepared to give three quotations from our favorite author and let the rest of the class members have a test on telling the author by discerning the style of language used by the author. As it so occurred, I was the first one called on the next day, and although there were about 48 in the class, not another one was called upon and the whole time was taken up in discussion of the author I quoted.

"After I had quoted a passage from *The Desire of Ages*, the whole class failed to name the

author, and to my happy surprise the instructor said, 'Well, class, those are words from the pen of Mrs. E. G. White.' She made a long speech saying she knew nothing of the religion, but had read many of Mrs. White's books merely to study her works as an author, not to study them from the standpoint of religion. She stated that she was unblushingly able to declare herself an authority on literature, and that it was a pity Mrs. White's writings were not better known in the literary world. Then she stated that she was going to make a bold statement, but that she meant every word of it, and that was that 'of all the writings, ancient, medieval, or modern, there are no writings so full of beauty, so perfect in every way, so pure, and yet so simple, outside of the Bible, as the writings of Mrs. E. G. White.' Needless to say I was proud to be a Seventh-day Adventist." —HAROLD N. WILLIAMS.

Mrs. White's meekness and her dependence upon God must be associated with the mani-

festation of power in the weak and trembling instrument, for God honors the humble. And remember, hers was a message of vital meaning for the church in these last days. "Great things are before us," she wrote as she viewed the crisis days of our world, so soon to come, "and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight." —Letter 11, 1884. Published in *Ellen G. White—Messenger to the Remnant*, p. 57.

Yes, the proof is in the writings. Read the books, taste and see for yourself that a divine hand guided the author. The Spirit witnesses to Christ in every book. The Spirit appeals to the conscience in every book. In every book there is power to transform the life. D.A.D.

Sampling the E. G. White Writings (17:6)

THE deeper the night, the more brilliant the stars." These words represent one of many picturesque figures of speech employed by Ellen G. White in her vast literary work. This apt illustration she used to picture those vital people who live at their best when the world is at its worst. "In the daytime we look toward heaven but do not see the stars," she wrote. "They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster."—*Testimonies*, vol. 5, p. 81.

Before me on my desk are more than fifty books, each beautifully bound and all written by Ellen G. White, whom many people—Catholics, Jews, and Protestants, to say nothing of Seventh-day Adventists—regard as one of the most remarkable authors of modern times. All of her writings are illuminated by precious gems of thought. In the writings themselves—the internal evidence—is found convincing proof of their inspiration.

I have gathered a number of favorite quotations from Mrs. White's writings, brilliant jewels of inspiration that shine with the luster of the stars; not flashing meteors or scintillating comets, but fixed and stable pinpoints of light. Come with me on an imaginative trip through this firmament of guiding lights. A few breath-taking views will bring genuine pleasure to young hearts accustomed to less thrilling sights.

Seventh-day Adventist young people who have read purposefully one or more of the Ellen G. White books, find in them a never-failing source of spiritual guidance. The rumors carried by the uninformed—that the *Testimonies* are drab, dark books full of *don't's* and no *do's*—have long been disproved. For youth who know, the light has broken through and they have discovered rare treasures of spiritual and literary excellence and, most of all, the divine energy for high and right living that pervades the Ellen G. White writings.

To begin with, let us gaze fixedly for a moment at the "stars" nearest home, and thus accustom our eyes to the scenes before us. As

Venus and Mars brighten the skies about the earth because they are so near to us, so the down-to-earth common-sense philosophy taught by Mrs. White appeals to our best judgment because it strikes so near our hearts. "Every day we are making our history. Yesterday is beyond our amendment or control; today only is ours."—*Ibid.*, vol. 6, p. 149. We have only a day at a time in which to live. She was instructed by God to write: "The past is contained in the book where all things are written. We cannot blot out the record; but if we choose to learn them, the past will teach us its lessons. As we make it our monitor, we may also make it our friend."—*Ibid.*

Following is a statement that is but the bright shining of her own self-effacing life: "Every man who praises himself brushes the luster from his best efforts."—*Ibid.*, vol. 4, p. 607. And again she wrote with true wisdom, "The cultivated mind is the measure of the man."—*Ibid.*, p. 561. "Great characters are formed by little acts and efforts."—*Ibid.*, p. 603.

In her long life of more than eighty years Mrs. White frequently met opposition from the enemies of righteousness, but she faced squarely her adversaries and pressed forward. She said: "As long as we sail with the current of the world we need neither canvas nor oar. It is when we turn squarely about to stem the current that our labors begin."—*Ibid.*, vol. 6, p. 129. Are the youth of today drifting or pressing against the current of the world?

There are many neat little mottoes dropped in here and there to brighten the life. This one is an example of alliteration: "Taste and tact do much to attract."—*Ibid.*, p. 34.

The written words of Ellen G. White abound in axioms and proverbs. But they are infinitely more than that. To have the love of God in the heart is the biggest thing in the world. Here is a classic exhibit from her pen: "All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when

compared with the infinite, exhaustless love of God."—*Ibid.*, vol. 5, p. 740. This lovely statement is only a single sentence out of one of the most magnificent paragraphs in Christian literature. (Turn to *Testimonies*, volume 5, page 740, and read it for yourself. See also volume 4, page 328.)

Mrs. White revealed that love was an active virtue manifesting itself in deeds of kindness and affection. The golden rule was important to her. She always treated others as she would like to be treated herself. She wrote, "Love can no more exist without revealing itself in outward acts than fire can be kept alive without fuel."—*Ibid.*, vol. 1, p. 695.

As a member of the church for which Christ had shed His precious blood, Mrs. White regarded all of God's children as precious in His sight, like "the apple of his eye." To her the church was "the case which contains His jewels, the fold which encloses His flock, and He longs to see it without spot or blemish or any such thing" (*ibid.*, vol. 6, p. 261). Those misguided enthusiasts who denounce the Seventh-day Adventist Church, harshly speaking "perverse things" about its leaders, are giving "voice to the very sentiments that Satan would have disseminated in the world" (*Testimonies to Ministers*, pp. 50, 51). In visions of the night God revealed to her that the Seventh-day Adventist Church would triumph gloriously, though many would be shaken from their moorings by subtle delusions and sinister offshoots.

Mrs. White's writings are generally known among us as the Spirit of Prophecy. They are also the testimony of Jesus. (Rev. 12:17; 19:10.) Now, the testimony of Jesus is not the testimony of Paul or John, nor the testimony of Jacob Smith or Phyllis Jones. It is not a human testimony; it is divine testimony. It is the testimony of Jesus Christ the Lord. Naturally then, we would expect the testimony of Jesus to be Christ-centered, and such is the case. Listen to this word: "Every true doctrine makes Christ the center, every precept receives force from His words. Keep before the people the cross of Calvary. . . . Point the people to Christ, telling them that immortality comes only through receiving Him as their personal Saviour."—*Testimonies*, vol. 6, p. 54.

Using the leaves as a point of comparison, she writes that "the shaking of God blows away multitudes like dry leaves. Prosperity

multiplies a mass of professors. Adversity purges them out of the church."—*Ibid.*, vol. 4, p. 89.

Again she employs the figure of leaves to represent the manner in which our glorious literature should be scattered. "Publications must be multiplied," she wrote, "and scattered like the leaves of autumn. These silent messengers are enlightening and molding the minds of thousands in every country and in every clime."—*Colporteur Ministry*, p. 5.

And see what lessons she pours—from the empty and the full cup. "It is not the empty cup that we have difficulty in carrying; it is the cup full to the brim that must be carefully balanced. Affliction and adversity may cause sorrow; but it is prosperity that is most dangerous to spiritual life."—*Prophets and Kings*, pp. 59, 60.

Listen now to her description of lazy people. "Do not sit down in Satan's easy chair of do-little," she said, "but arise." "Sleep not at your post" was her counsel. (*Testimonies*, vol. 1, p. 241.)

Example as Well as Precept

As I look at the nearly threescore volumes in front of me I know that she herself was not an idler or a dreamer. How many mornings she awakened at two or three o'clock to write down her visions that had come during the night seasons! No, she was not lazy. For seventy long and useful years she labored day and night. She did not sit in "Satan's easy chair of do-little."

Ellen G. White's description of an alert Providence moving unseen in human affairs is unsurpassed in all Christian literature. It is another of the many gems to be found in the more than fifty books that comprise her works. Listen to this:

"He who is the King, the Lord of hosts, sitteth between the cherubim, and amid the strife and tumult of nations He guards His children still. He who ruleth in the heavens is our Saviour. He measures every trial, He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands."—*Thoughts From the Mount of Blessing*, p. 176.

Only one inspired by the Spirit of God could see as clearly as she. "Errors may be hoary with

age," she said; "but age does not make error truth, nor truth error."—*Testimonies*, vol. 6, p. 142. She reasoned clearly and saw through the dangers of life. She wrote: "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."—*Ibid.*, vol. 7, p. 181.

As she lived close to her Master and employed her faculties to the glory of God, she avoided extremes and grew into the strength of a mature, well-balanced Christian. "We have found in our experience," she said, "that if Satan cannot keep souls bound in the ice of indifference, he will try to push them into the fire of fanaticism."—*Ibid.*, vol. 5, p. 644. She learned from the mistakes of others, and God was her teacher. Never did the hot breath of fanaticism or the cold touch of worldliness mar her influence. When still a youth she discovered that the secret of a happy Christian life is to look to Jesus for guidance and not to try to be saved in one's own way.

Emotion was always kept under the control of reason. Hers was a reasonable religion. "The Lord requires His people to use their reason," she said, "and not lay it aside for impressions. His work will be intelligible to all His children. His teaching will be such as will commend itself to the understanding of intelligent minds. It is calculated to elevate the mind."—*Ibid.*, vol. 1, p. 230.

God spoke to her in these solemn words, and she passed on the word to the church: "'Arm yourselves with humility; pray that angels of God may come close to your side to impress the mind; for it is not you that work the Holy Spirit, but the Holy Spirit must work you. It is the Holy Spirit that makes the truth impressive. Keep practical truth ever before the people.'"—*Ibid.*, vol. 6, p. 57. She also said, "Reformers are not destroyers." She showed that "human wisdom is foolishness; for it misses the whole of God's providences, which look into eternity."—*Ibid.*, p. 151.

Practical Subjects—High Literary Quality

The high literary quality of her messages appeared even in utterances on the most practi-

cal themes. In every hamlet and village on the face of the earth some honest soul resided, she said. "There are Lots in every Sodom."—*Ibid.*, p. 136. To reach those who are young in years, she urged the most painstaking care. "Special talent should be given to the education of the little ones. Many can put the crib high and give food to the sheep, but it is a more difficult matter to put the crib low and feed the lambs. This is a lesson which . . . teachers need to learn."—*Ibid.*, p. 205.

Often she was impressed by the Spirit of God to voice words of reproof. She urged those who worked for the poor to abandon their aloofness. Do not try to help the poor, she said, "mounted on the stilts of your dignity and superiority, for in this way you will accomplish nothing."—*Ibid.*, p. 277. Hers was an animated, living religion in which she was always herself—never tried to be anything else.

Mrs. White had a high sense of moral responsibility. "Never should we lose control of ourselves," she wrote. "Let us ever keep before us the perfect Pattern. It is a sin to speak impatiently and fretfully or to feel angry—even though we do not speak. We are to walk worthy, giving a right representation of Christ. The speaking of an angry word is like flint striking flint: it at once kindles wrathful feelings."—*Child Guidance*, p. 95.

She describes the spirit of many professed Adventists. "The ring of the true gold in character is wanting. Christian life is more than they take it to be. It does not consist in mere gentleness, patience, meekness, and kindness. These graces are essential; but there is need of courage, force, energy, and perseverance also."—*Colporteur Ministry*, p. 62.

Her concept of life was broad. The light God gave her on health was far beyond the scientific knowledge of her time, and for that matter, of our own. Listen to this illuminated statement, now accepted by psychiatrists and neurologists as scientifically valid:

"The influence of the mind on the body, as well as of the body on the mind, should be emphasized. The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease. This should be made plain. The power of the will and the importance of self-control, both in the preservation and in the recovery of health, the depressing and even ruinous effect of anger, discontent, selfishness,

or impurity, and, on the other hand, the marvelous life-giving power to be found in cheerfulness, unselfishness, gratitude, should also be shown."—*Education*, p. 197.

She also wrote that "the system is vitalized by the electrical force of the brain to resist disease."—*Fundamentals of Christian Education*, p. 43. Therefore, she appealed to people to develop their brain power, indeed, to become intellectual giants.

Adventists were called by God to serve. Said she, "The stream that goes singing on its way, leaves behind its gift of verdure and fruitfulness. The grass on its banks is a fresher green, the trees have a richer verdure, the flowers are more abundant. When the earth lies bare and brown under the summer's parching heat, a line of verdure marks the river's course; and the plain that opened her bosom to bear the mountain's treasure to the seas, is clothed with freshness and beauty,—a witness to the recompense that God's grace imparts to all who give themselves as a channel for its outflow to the world."—*Thoughts From the Mount of Blessing*, p. 122.

She Set Forth Practical Christianity

An advocate of true refinement and gentleness of manner, she wanted God's children to be ladies and gentlemen. "The truly refined," she said, "always have brains and hearts, always have consideration for others. . . . True refinement and nobility of soul will be seen in efforts to bless and elevate others."—*Testimonies*, vol. 2, p. 243.

To Mrs. White prayer was "the soul of religion" (*ibid.*, vol. 1, p. 163). "We do not half pray," she wrote. "We do not half believe" (*ibid.*, vol. 7, p. 214).

How eager she was for the youth to have "the very best diploma that anyone can have—the endorsement of God." Never did she frown upon those who made mistakes. "If you make a mistake, turn your defeat into victory," she wrote. She was much in earnest and pleaded with the youth to be realistic about life. "One brief day is given you," she reasoned. "As if it were your last on earth, work during its hours for the Master." Mrs. White knew that you and I might enter heaven as conquerors, and not as culprits barely pardoned. (*Ibid.*, pp. 281, 244, 44; *ibid.*, vol. 8, p. 125.)

She encouraged conscious, determined effort in achieving perfection of character. While

she taught most emphatically the great Christian truth of justification and sanctification by faith, yet she was careful to explain that to be successful in living the Christian life we must get in the battle and fight. Indeed, she wrote that "the warfare against self is the greatest battle that was ever fought" (*ibid.*, vol. 3, p. 106).

The messenger of God knew that the crown of immortality could not be won simply by wishing or by believing. "With earnest, fervent prayer, plead for purity of soul," was her message. "Plead as earnestly, as eagerly, as you would for your mortal life, were it at stake. Remain before God until unutterable longings are begotten within you for salvation, and the sweet evidence is obtained of pardoned sin." And she knew that as we pray in Christ's name the Almighty will bare His wonderful arm, and "at the sound of fervent prayer, Satan's whole host trembles." (*Ibid.*, vol. 1, pp. 163, 346.)

She appealed to the church to be wise in the management of financial affairs. This gauge of character we do well to ponder: "Those who fail to manage wisely in temporal matters, generally lack in spiritual things."—*Ibid.*, p. 438. If we do not know how to care for the mammon of unrighteousness, how shall we treasure the riches of sanctifying grace?

While Mrs. White lifted her voice against dangerous amusements, she taught that sensible recreation is essential to health and a sense of well-being. "Shall we have no amusement or recreation?" she asked. "Shall we work, work, work, without variation? Any amusement in which they can engage asking the blessing of God upon it in faith will not be dangerous. But any amusement which disqualifies them for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting is not safe, but dangerous."—*Ibid.*, vol. 3, pp. 222, 223.

With remarkable insight she cautioned against improper use of the eyes and the ears. "All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul."—*Ibid.*, p. 507. What wise counsel in this day when TV and radio have become such channels of both good and evil.

She wanted to protect the church against little things that bring on big crises. "Small leaks have sunk many a ship," she said. This she wrote, urging upon the church economy in all actions. This refers to sin in any form. In

another place she said, "Kill the thorns, or they will kill you." Then again she wrote, "'One defective link makes a chain worthless.'" She said that "one defect, one secret sin indulged, will prove to the character what the worm-eaten plank does to the ship—utter disaster and ruin!" "As one poor timber will sink a ship, and one flaw make a chain worthless, so one demoralizing trait of character revealed in words or actions will leave its influence for evil, and if not overcome, will subvert every virtue." (*Ibid.*, vol. 7, p. 207; *ibid.*, vol. 5, p. 53; *ibid.*, vol. 8, p. 158; *ibid.*, vol. 4, p. 90; *ibid.*, p. 606.)

Christian experience was very real to God's servant. For those who were conquered by the enemy, even in one area of life, she says, "Satan stands and laughs that he has caught them in the net which he has laid for them."—*Ibid.*, vol. 4, p. 606.

Bad temper was to her like a ravenous beast. There were those, she said, who "raged like a caged lion" (*ibid.*, p. 92). She condemned intemperance and spoke descriptively of gluttons who were "digging their graves with their teeth" (*ibid.*, p. 408). It is sinful to drift through life. "An aimless life is a living death," she said (*ibid.*, p. 417). She would have nothing to do with sin. "It is better to die than to sin; better to want than to defraud; better to hunger than to lie."—*Ibid.*, p. 495. Covetousness and selfishness she attacked firmly, and deplored "dying charity" as "a poor substitute for living benevolence" (*ibid.*, vol. 5, p. 155).

She guided the church to Christ as the Pattern. "The life that Christ lived . . . men and women can live," she wrote (*ibid.*, vol. 9, p. 22). But she recognized that in order to think clearly upon salvation it is essential for us to turn aside from many things good in them-

selves—"a thousand topics that invite attention" (*ibid.*, vol. 8, p. 316). If we would only spend more time thinking about Christ, His glory would fill our minds. The world would lose its attraction for us. We have but a "twilight perception of Christ's excellence" (*ibid.*, p. 318). In the Christ-centered life is to be found the way of happiness. "A man cannot be a happy Christian unless he is a watchful Christian."—*Ibid.*, p. 100.

Mrs. White occasionally used extraordinary words to convey extraordinary ideas. This she always did with propriety.

Look up the word *preternatural*, then read the following:

"Our condition through sin has become preternatural, and the power that restores us must be supernatural, else it has no value. There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. Only through the blood of the Crucified One is there cleansing from sin. His grace alone can enable us to resist and subdue the tendencies of our fallen nature."—*Ibid.*, p. 291.

Here, then, are a few of the bright stars that shine in the firmament of her inspired books. Get acquainted with the Testimonies; read them carefully and prayerfully. Expose yourself to the vital force of God. There is life in these glorious words, the same life that is found in the Scriptures. Mrs. White's books were written to guide us to the Bible and to exalt the Holy Word. You will find a great hungering and thirsting for the Good Book and the better way—the heavenly way—as you read the writings of Ellen G. White. Best of all, you will find how to get power to live the life of victory!

D.A.D.

The Inspiration of the Word of God (5:1)

By ELLEN G. WHITE

THIS is a time when the question with all propriety may be asked, 'When the Son of man cometh, shall he find faith on the earth?' (Luke 18:8).

"Spiritual darkness has covered the earth and gross darkness the people. There are in many churches skepticism and infidelity in the interpretation of the Scriptures. Many, very many, are questioning the verity and truth of the Scriptures. Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days.

"This Holy Book has withstood the assaults of Satan, who has united with evil men to make everything of divine character shrouded in clouds and darkness. But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven.

"But the oracles of God have been so manifestly neglected that there are but few in our world, even of those who profess to explain it to others, who have the divine knowledge of the Scriptures. There are learned men who have a college education, but these shepherds do not feed the flock of God. They do not consider that the excellencies of the Scriptures will be continually unfolding their hidden treasures as precious jewels are discovered by digging for them.

"There are men who strive to be original, who are wise above what is written; therefore, their wisdom is foolishness. They discover wonderful things in advance, ideas which reveal that they are far behind in the comprehension of the divine will and purposes of God. In seeking to make plain, or to unravel mysteries hid from ages from mortal man, they are like a man floundering about in the mud, unable to extricate himself, and yet telling others how to get out of the muddy sea they themselves are in. This is a fit representation

of the men who set themselves to correct the errors of the Bible. No man can improve the Bible by suggesting what the Lord meant to say or ought to have said.

"Some look to us gravely and say, 'Don't you think there might have been some mistake in the copyist or in the translators?' This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. Yes, they would just as easily stumble over plain facts that the common mind will accept, and discern the Divine, and to which God's utterance is plain and beautiful, full of marrow and fatness. All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.

"God committed the preparation of His divinely inspired Word to finite man. This Word, arranged into books, the Old and New Testaments, is the guidebook to the inhabitants of a fallen world, bequeathed to them that, by studying and obeying the directions, not one soul would lose its way to heaven.

"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

Objections to the Bible Copied Mrs. 24-1886
 Human minds carry the words of different education
 and thought receive different impressions of the same words and it
 is difficult for one mind to give to a different temperament education
 and habit of thought by language exactly the same idea as that
 which lies clear and distinct in his own mind. Yet to honest men in good order
 when we can be so simple and plain as to convey his meaning
 for all practical purposes. If the man be common sense
 as our honest and will not want to see and understand the truth
 he will turn his words and language in every thing for his own
 purposes he will ^{mis}construct his words ⁱⁿ his own
 the true meaning and then in French himself in making of saying that
 the words are all sentiments are all lying, this is the way in which all
 treated by these who wish to misunderstand and pervert the meaning
 turn the truth of God into a lie. We very soon may that to treat the
 writings of my published articles and in my books by the skeptics and
 infidels treat the Bible they read it according to their desire to pervert to
 misapply to fully correct the references from the true meaning
 they declare that the Bible can prove anything and everything that every
 sect professes that is contrary to light and the most diverse doctrines
 are drawn from the Bible. The writers of the Bible had to
 express their ideas in human language at best imperfectly
 human men and they are therefore inspired of the Holy Spirit
 the imperfections of human understanding of language and the
 generosity of the human mind in genius in its ever changing truth
 read and understand the Bible to please their senses it is not
 that the only way in the Bible. Every ^{part} of the Bible is
 found in the same book and the opposite is in
 the application and in the same way. ^{of} ^{the} ^{same} ^{book} ^{and} ^{the} ^{opposite} ^{is} ⁱⁿ
 and in a certain sense it is a ^{part} of ^{the} ^{same} ^{book} ^{and} ^{the} ^{opposite} ^{is} ⁱⁿ
 the same ^{book} ^{and} ^{the} ^{opposite} ^{is} ⁱⁿ

E. G. WHITE HANDWRITTEN MANUSCRIPT

While in Europe, in the year 1886, Mrs. Ellen G. White wrote this article on the subject of inspiration, now found in *Selected Messages*, book 1, pages 19-21. The photograph shows the handwritten draft in her journal. Ellen White was a vigorous champion of the Bible, speaking out frequently in defense of its divine authorship.

inspired and that which is not, they have stepped before Jesus to show Him a better way than He has led us.

"I take the Bible just as it is, as the Inspired Word. I believe its utterances in an entire Bible. 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).

"Brethren, let not a mind or hand be engaged in criticizing the Bible. It is a work that Satan delights to have any of you do, but it is not a work the Lord has pointed out for you to do.

"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. They will exercise their power of ridicule even upon the Bible. They even become mockers, and they would be astonished if you put it to them in that light.

"Brethren, cling to your Bible, as it reads, and stop your criticisms in regard to its validity, and obey the Word, and not one of you will be lost. The ingenuity of men has been exercised for ages to measure the Word of God by their finite minds and limited comprehension. If the Lord, the Author of the Living Oracles, would throw back the curtain and reveal His wisdom and His glory before them, they would shrink into nothingness and exclaim as did Isaiah, 'I am a man of unclean lips, and I dwell in the midst of a people of unclean lips' (Isa. 6:5).

"Simplicity and plain utterance are compre-

hended by the illiterate, by the peasant, and the child as well as by the full-grown man or the giant in intellect. If the individual is possessed of large talents of mental powers, he will find in the Oracles of God treasures of truth, beautiful and valuable, which he can appropriate. He will also find difficulties, and secrets and wonders which will give him the highest satisfaction to study during a long lifetime, and yet there is an infinity beyond.

"Men of humble acquirements, possessing but limited capabilities and opportunities to become conversant in the Scriptures, find in the Living Oracles comfort, guidance, counsel, and the plan of salvation as clear as a sunbeam. No one need be lost for want of knowledge, unless he is willfully blind.

"We thank God that the Bible is prepared for the poor man as well as for the learned man. It is fitted for all ages and all classes."—*Selected Messages*, book 1, pp. 15-18.

Objections to the Bible

"Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. Yet to honest men, right-minded men, he can be so simple and plain as to convey his meaning for all practical purposes. If the man he communicates with is not honest and will not want to see and understand the truth, he will turn his words and language in everything to suit his own purposes. He will misconstrue his words, play upon his imagination, wrest them from their true meaning, and then intrench 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.

"The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. Men wrote as they were moved upon by the Holy Ghost. There is 'first the bud, then the blossom, and next the fruit,' 'first the blade, then the ear, after that the full corn in the ear.' This is exactly what the Bible utterances are to us.

"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 super-human 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.

"The stamps of minds are different. All do not understand expressions and statements alike. Some understand the statements of the Scriptures to suit their own particular minds and cases. Prepossessions, prejudices, and passions have a strong influence to darken the understanding and confuse the mind even in reading the words of Holy Writ.

"The disciples traveling to Emmaus needed to be disentangled in their interpretation of the Scriptures. Jesus walked with them disguised, and as a man He talked with them. Beginning at Moses and the prophets He taught them in all things concerning Himself, that His life, His mission, His sufferings, His death were just as the Word of God had foretold. He opened their understanding that they might understand the Scriptures. How quickly He straightened out the tangled ends and showed the unity and divine verity of the Scriptures. How much men in these times need their understanding opened.

"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."—*Ibid.*, pp. 19-21.

Reading the Testimonies for Light and Blessing (24:6)

By ELLEN G. WHITE

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. In the following pages are given extracts from what I have written during the last forty years, relating to my own early experience in this special work, and also presenting what God has shown me concerning the nature and importance of the *Testimonies*, the manner in which they are given, and how they should be regarded."

"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."

"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. . . .

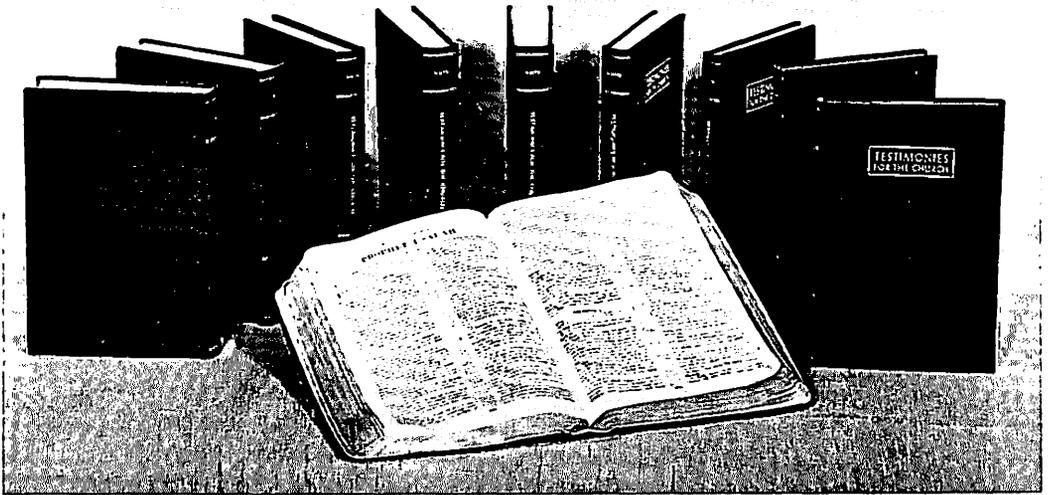
"Repentant sinners have no cause to despair because they are reminded of their transgressions and warned of their danger. These very efforts in their behalf show how much God loves them and desires to save them. They have only to follow His counsel and do His will, to inherit eternal life. God sets the 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.' 'If God's people would recognize His dealings with them and accept His teachings, they would find a straight path for their feet and a light to guide them through darkness and discouragement.'

"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 their example or their acts are worse than those of the Adventists [First-day 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. . . .

"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, reprove, and corrects them, that they may be refined, sanctified, elevated, and finally exalted to His own throne.'

"I have been looking over the *Testimonies* given for Sabbathkeepers and I am astonished at the mercy of God and His care for His people in giving them so many warnings, pointing out their dangers, and presenting before them the exalted position which He would have them occupy. If they would keep themselves in His love and separate from the world, He would cause His special blessings to rest upon them and His light to shine round about them. Their influence for good might be felt in every branch of the work and in every part of the gospel field. But if they fail to meet the mind of God, if they continue to have so little sense of the exalted character of the work as they have had in the past, their influence and example will prove a terrible curse. They will do harm and only harm. The blood of precious souls will be found upon their garments.



BIBLE SURROUNDED BY TESTIMONIES

In vision Ellen White saw the precious Bible surrounded by the *Testimonies for the Church*. This represented to her the place of the *Testimonies* in defending Bible truth and applying it to the daily life of church members. She declared, "The cases of nearly all are met" here. (See *Testimonies*, vol. 5, p. 664.)

"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?"—*Testimonies*, vol. 5, pp. 654, 661-663.

Not to Take the Place of the Bible

"The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow.' 'The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles.'

"April 3, 1871, this matter was presented to me in a dream. I seemed to be attending an important meeting, at which a large company were assembled. Many were bowed before God in earnest prayer, and they seemed to be burdened. They were importuning the Lord for special light. A few seemed to be in agony of

spirit; their feelings were intense; with tears they were crying aloud for help and light. Our most prominent brethren were engaged in this most impressive scene. Brother A was prostrated upon the floor, apparently in deep distress. His wife was sitting among a company of indifferent scorers. She looked as though she desired all to understand that she scorned those who were thus humiliating themselves.

"I dreamed that the Spirit of the Lord came upon me, and I arose amid cries and prayers, and said: The Spirit of the Lord God is upon me. I feel urged to say to you that you must commence to work individually for yourselves. You are looking to God and desiring Him to do the work for you which He has left for you to do. If you will do the work for yourselves which you know that you ought to do, then God will help you when you need help. You have left undone the very things which God has left for you to do. You have been calling upon God to do your work. Had you followed the light which He has given you, then He would cause more light to shine upon you; but while you neglect the counsels, warnings, and reproofs that have been given, how can you expect God to give you more light and blessings to neglect and despise? God is not as man; He will not be trifled with.

"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. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.

"The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word, yet but few of you are obedient to the light given. Additional truth is not brought out; but God has through the *Testimonies* simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse.

"Pride, self-love, selfishness, hatred, envy, and jealousy have beclouded the perceptive

powers, and the truth which would make you wise unto salvation, has lost its power to charm and control the mind. The very essential principles of godliness are not understood because there is not a hungering and thirsting for Bible knowledge, purity of heart, and holiness of life. 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.

"I said further: 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." . . .

"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.' . . .

"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."—*Testimonies*, vol. 5, pp. 663-666, 675-677.

Organization and Development (21:2)

By ELLEN G. WHITE

IT IS nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered.

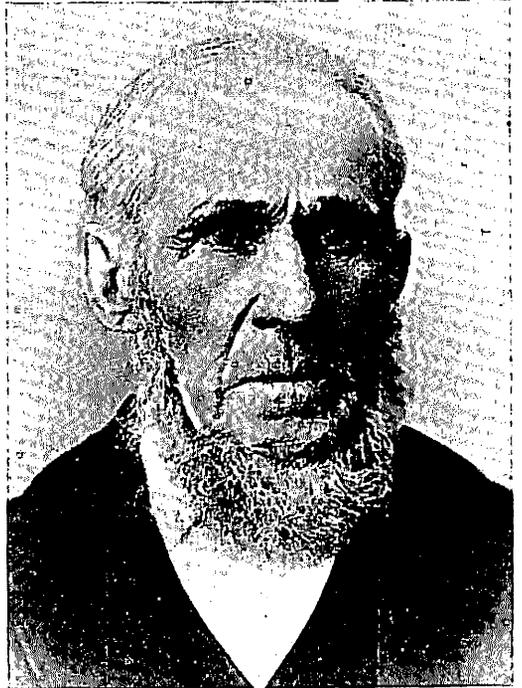
"From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

Unity in Faith and Doctrine

"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 the truth. After earnest prayer, if any point was not understood, it was discussed and each one expressed 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



JOHN BYINGTON (1798-1887)

First a Methodist circuit rider, and subsequently a Seventh-day Adventist minister, Elder Byington was the first president of the General Conference, serving two one-year terms, from 1863 to 1865. His home was in Buck's Bridge, New York, where one of the first Seventh-day Adventist churches was constructed in 1855.

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 investiga-

tions 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.

"Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses; but it was not long before we were able to build humble houses of worship.

The Introduction of Church Order

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

"Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit, that there must be order and thorough discipline in the church,—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth.

Entering Upon New Enterprises

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guid-

ing by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement.

"As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order.

"Our work was not sustained by large gifts or legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been 'compacted by that which every joint supplieth.' As we have advanced, our system of organization has still proved effectual.

Avoiding the Perils of Disorder

"Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

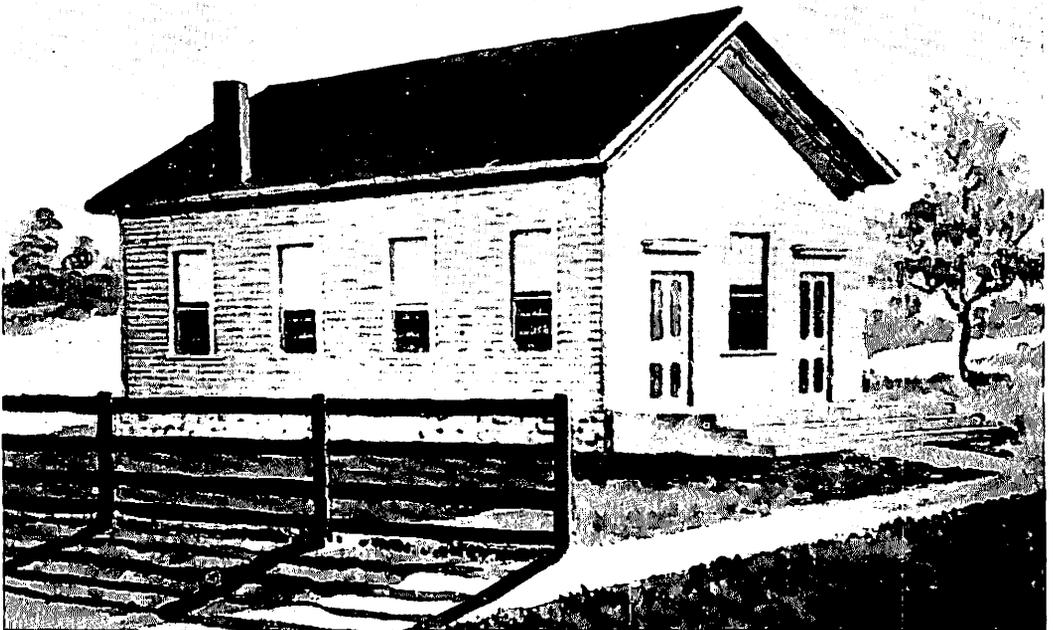
"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action.

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with Heaven is in perfect order, that subjection and perfect

discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from Heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves, and choose their own course, independent of their brethren.

Individual Responsibility and Christian Unity

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up



EARLY CHURCH BATTLE CREEK

In this church in May, 1863, ministers representing the work of Seventh-day Adventists convened for a period of three days and organized the General Conference of Seventh-day Adventists. At that time 3,500 believers constituted the membership.

His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite; each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases, without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?

"Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit.

"It is necessary that our unity to-day be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed.

As long as we hold to our own ideas and opinions with determined persistency, we can not have the unity for which Christ prayed.

"When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the inspired Word. 'The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth' (2 Tim. 2:24, 25).

What Hath God Wrought!

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us.

"We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositaries of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has intrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin."—*Testimonies to Ministers*, pp. 24-31.

How the Gospel Affects the Life (21:4)

By ELLEN G. WHITE

BIBLE religion is not one influence among many others, but its influence is supreme, pervading and controlling every other influence. Bible religion is to exercise control over life and conduct. It is not to be like a dash of color, brushed here and there upon the canvas, but its influence is to pervade the whole life, as though the canvas were dipped into color until every thread of the fabric was dyed in a deep, fast, unfading hue."—Ellen G. White letter 2, 1895. Published in *The Faith I Live By*, p. 220.

Am I a Genuine Christian?

"Let every one inquire seriously, 'Am I a genuine Christian? Am I bearing the true marks of a Christian? Am I doing my best to perfect a character after the divine model?'"—*Ibid.*

Marks of a Union With Christ

"A union with Christ by living faith is enduring; every other union must perish. . . . But this union costs us something. . . . There must be a painful work of detachment, as well as a work of attachment. Pride, selfishness, vanity, worldliness—sin in all its forms—must be overcome, if we would enter into a union with Christ. The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without detaching themselves from these cherished idols."—*Testimonies*, vol. 5, p. 231.

"Will we accept the condition laid down in His Word—separation from the world? . . . Our consecration to God must be a living principle, interwoven with the life, and leading to self-denial and self-sacrifice. It must underlie all our thoughts, and be the spring of every action. This will elevate us above the world, and separate us from its polluting influence."—*The Faith I Live By*, p. 221.

Social to Save

"It is by leading the followers of Christ to associate with the ungodly and unite in their amusements, that Satan is most successful in

alluring them into sin. . . . The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, 'Lead us not into temptation,' we are to shun temptation, so far as possible."—*Patriarchs and Prophets*, pp. 458, 459.

"Never let amusements, or the companionship of others, come between you and Jesus, your best Friend. . . . When natural inclination draws you in the direction of fulfilling some selfish desire, set the Lord before you as your counselor, and ask, 'Will this please Jesus? Will this increase my love for my best Friend? Will this course grieve my dear Saviour? Will it separate me from His company? Will Jesus accompany me to the pleasure party, where all will be lightness and gaiety, where there will be nothing of a religious nature, nothing serious, no thought of the things of God?'"—*The Youth's Instructor*, July 19, 1894. *The Faith I Live By*, p. 237.

Attending Meetings

"Never entertain the thought that you can be Christians and yet withdraw within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the experiences of those with whom you associate. . . . Then let us not forsake the assembling of ourselves together."—*Testimonies*, vol. 7, p. 190.

The Prayer Meeting

"Many declare that it is certainly no harm to go to a concert and neglect the prayer-meeting, or absent themselves from meetings where God's servants are to declare a message from heaven. It is safe for you to be just where Christ has said He would be. . . . Jesus has said, 'Where two or three are gathered together in my name, there am I in the midst of them' [Matt. 18: 20]. Can you afford to choose your pleasure and miss the blessing?"—*Messages to Young People*, pp. 140, 141.

Service

"All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that He has felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all. . . . All the riches of heaven are to be revealed through God's people. 'Herein is my Father glorified,' Christ says, 'that ye bear much fruit; so shall ye be my disciples.' John 15:8."—*Christ's Object Lessons*, p. 301.

Proper Reading

"Those who would not fall a prey to Satan's devices, must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."—*The Acts of the Apostles*, p. 518.

"The readers of fiction are indulging an evil that destroys spirituality, eclipsing the beauty of the sacred page. It creates an unhealthy excitement, fever's the imagination, unfits the mind for usefulness, weans the soul from prayer, and disqualifies it for any spiritual exercise."—*Messages to Young People*, p. 272.

"Young men and young women, read the literature that will give you true knowledge and that will be a help to the entire family. Say firmly: 'I will not spend precious moments in reading that which will be of no profit to me and which only unfits me to be of service to others. . . . I will close my eyes to frivolous and sinful things.'"—*Testimonies*, vol. 7, p. 64.

Music

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song. . . .

"Above the new-created earth, as it lay, fair and unblemished, under the smile of God, 'the morning stars sang together, and all the sons of God shouted for joy.' Job 38:7. So human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise."—*Education*, p. 161.

"They [young men and women] have a keen ear for music, and Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired. . . . Frivolous songs and the popular sheet music of the day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace. . . . Satan is leading the young captive. . . . He is a skillful charmer, luring them on to perdition."—*Testimonies*, vol. 1, p. 497.

Popular Amusements

"Some of the most popular amusements, such as football and boxing, have become schools of brutality. . . . Other athletic games, though not so brutalizing, are scarcely less objectionable because of the excess to which they are carried. They stimulate the love of pleasure and excitement, thus fostering a distaste for useful labor, a disposition to shun practical duties and responsibilities. . . . Thus the door is opened to dissipation and lawlessness, with their terrible results."—*Education*, pp. 210, 211.

"The true Christian will not desire to enter any place of amusement or engage in any diversion upon which he cannot ask the blessing of God. He will not be found at the theater, the billiard hall, or the bowling saloon. He will not unite with the gay waltzers or indulge in any other bewitching pleasure that will banish Christ from the mind. To those who plead for these diversions we answer, We cannot indulge in them in the name of Jesus of Nazareth. . . . No Christian would wish to meet death in such a place. No one would wish to be found there when Christ shall come."—*The Adventist Home*, pp. 515, 516.

"If we venture on Satan's ground we have no assurance of protection from his power. So far as in us lies, we should close every avenue by which the tempter may find access to us."—*Thoughts From the Mount of Blessing*, p. 118.

Integrity of the Message (10:7)

By ELLEN G. WHITE

Landmarks of Truth, Experience, and Duty

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."—*Special Testimonies*, Series B, no. 2, p. 59. (1904.)

"As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value."—*Ibid.*, p. 51. (1904.)

"No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

Moving a Block or Stirring a Pin

"I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe

conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform."—*Early Writings*, pp. 258, 259. (1858.)

The Sanctuary a Point of Special Attack

"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. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?"—*The Review and Herald*, May 25, 1905.

"Satan is striving continually to bring in fanciful suppositions in regard to the sanctuary, degrading the wonderful representations of God and the ministry of Christ for our salvation into something that suits the carnal mind. He removes its presiding power from the hearts of believers, and supplies its place with fantastic theories invented to make void the truths of the atonement, and destroy our confidence in the doctrines which we have held sacred since the third angel's message was first given. Thus he would rob us of our faith in the very message that has made us a separate people, and has given character and power to our work."—*Special Testimonies*, Series B, no. 7, p. 17. (1903.)

Sanctuary Truth Stands

"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 sidetracks. 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 scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth."—*Gospel Workers* (1915), p. 303. Also in *Counsels to Writers and Editors*, p. 54.

A Device of the Enemy

"We are to pray for divine enlightenment, but at the same time we should be careful how we receive everything termed new light. We must beware lest, under cover of searching for new truth, Satan shall divert our minds from Christ and the special truths for this time. I have been shown that it is the device of the enemy to lead minds to dwell upon some obscure or unimportant point, something that is not fully revealed or is not essential to our salvation. This is made the absorbing theme, the 'present truth,' when all their investigations and suppositions only serve to make matters more obscure than before, and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth."—Letter 7, 1891. Published in *Selected Messages*, book 1, p. 159.

"New Light" Which Unsettles Confidence

"Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumors and in their turn will repeat them, and thus a link will be formed connecting them with the archdeceiver.

This spirit will not always be manifested in an open defiance of the messages that God sends, but a settled unbelief is expressed in many ways. Every false statement that is made feeds and strengthens this unbelief, and through this means many souls will be balanced in the wrong direction."—*Testimonies*, vol. 5, pp. 295, 296. (1885.)

Hear Before You Condemn

"When new light is presented to the church, it is perilous to shut yourselves away from it. Refusing to hear because you are prejudiced against the message or the messenger will not make your case excusable before God. To condemn that which you have not heard and do not understand will not exalt your wisdom in the eyes of those who are candid in their investigations of truth. And to speak with contempt of those whom God has sent with a message of truth, is folly and madness. If our youth are seeking to educate themselves to be workers in His cause, they should learn the way of the Lord, and live by every word that proceedeth out of His mouth. They are not to make up their minds that the whole truth has been unfolded, and that the Infinite One has no more light for His people. If they entrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God's word."—*Counsels on Sabbath School Work*, pp. 32, 33. (1892.)

The Triumph of the Remnant Church (12:6)

By ELLEN G. WHITE

No Other Message to Follow

THE third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. *This is the last message. There are no more to follow*, no more invitations of mercy to be given after this message shall have done its work. What a trust!"—(1882) *Testimonies*, vol. 5, pp. 206, 207. (Italics supplied.)

The Only Object of His Supreme Regard

"Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprov'd, warn'd, and counseld, is the only object upon earth upon which Christ bestows His supreme regard."—(1893) *Testimonies to Ministers*, p. 49.

No Call to Come Out of the SDA Church

"The Lord has sent messages of warning and entreaty, messages of reproof and rebuke, and they have not been in vain. But we have never had a message that the Lord would disorganize the church. We have never had the prophecy concerning Babylon applied to the Seventh-day Adventist Church, or been informed that the 'loud cry' consisted in calling God's people to come out of her; for this is not God's plan concerning Israel."—*The Review and Herald*, Oct. 3, 1893.

An Oft-repeated Assurance

"The Father loves His people today as He loves His own Son. Someday it will be our privilege to see Him face to face."—(1903) *Selected Messages*, book 2, p. 396.

"We should remember that the church, en-

feebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit."—(1902) *Ibid.*

Ever on Gaining Ground

"The church is to increase in activity and to enlarge her bounds. Our missionary efforts are to be expansive; we must enlarge our borders. . . . While there have been fierce contentions in the effort to maintain our distinctive character, yet we have as Bible Christians ever been on gaining ground."—(1907) *Ibid.*, pp. 396, 397.

"The evidence we have had for the past fifty years of the presence of the Spirit of God with us as a people, will stand the test of those who are now arraying themselves on the side of the enemy and bracing themselves against the message of God."—(1907) *Ibid.*, p. 397.

"I write these things to you, my brethren, although all of you may not fully comprehend them. If I did not believe that God's eye is over His people, I could not have the courage to write the same things over and over again. . . . God has a people whom He is leading and instructing."—(1907) *Ibid.*, p. 397.

"I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time."—(1908) *Ibid.*, p. 397.

The Last Warning Message

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

"The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work."—(1909) *Testimonies*, vol. 9, p. 19.

Not Forsaken of God

"Nothing in this world is so dear to God as His church. With jealous care He guards those who seek Him. Nothing so offends God as for the servants of Satan to strive to rob His people of their rights. The Lord has not forsaken His people. Satan points to the mistakes that they have made, and tries to make them believe that thus they have separated themselves from God. Evil angels seek in every way to discourage those who are striving for victory over sin. They hold up before them their past unworthiness, and represent their case as hopeless. But we have an all-powerful Redeemer."—(1910) *Selected Messages*, book 2, p. 397.

No New Organization

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth."—(1905) *Ibid.*, p. 390.

"Even to the End"

"I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. Let us not lower the standard, but keep it lifted high, looking to Him who is the Author and Finisher of our faith. When in the night season I am unable to sleep, I lift my heart in prayer to God, and He strengthens me and gives me the assurance that He is with His ministering servants in the home field and in distant lands. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that He will continue to be

with them, even to the end."—(1913) * *Ibid.*, p. 406.

No Need for Fear

"There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port.

"When I voyaged from Portland, Maine, to Boston, many years ago, a storm came upon us, and the great waves dashed us to and fro. The chandeliers fell, and the trunks were rolled from side to side, like balls. The passengers were frightened, and many were screaming, waiting in expectation of death.

"After a while the pilot came on board. The captain stood near the pilot as he took the wheel, and expressed fear about the course in which the ship was directed. 'Will you take the wheel?' asked the pilot. The captain was not ready to do that, for he knew that he lacked experience.

"Then some of the passengers grew uneasy, and said they feared the pilot would dash them upon the rocks. 'Will you take the wheel?' asked the pilot; but they knew that they could not manage the wheel.

"When you think that the work is in danger, pray, 'Lord, stand at the wheel. Carry us through the perplexity. Bring us safely into port.' Have we not reason to believe that the Lord will bring us through triumphantly?

"There are before me many who are old hands in the cause. I have known some of you for the last thirty years. Brethren, have we not seen crisis after crisis come upon the work, and has not the Lord carried us through, and wrought for the glory of His name? Can you not believe in Him? Can you not commit the cause to Him? You cannot with your finite minds understand the working of all the providences of God. Let God take care of His own work."—(1892) *Ibid.*, pp. 390, 391.

* From a message addressed to and read before the General Conference session in 1913.

Good and Bad Consciences (21:4)

By ELLEN G. WHITE

THERE were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, faultfinding, and dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbath-keeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really unchristian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

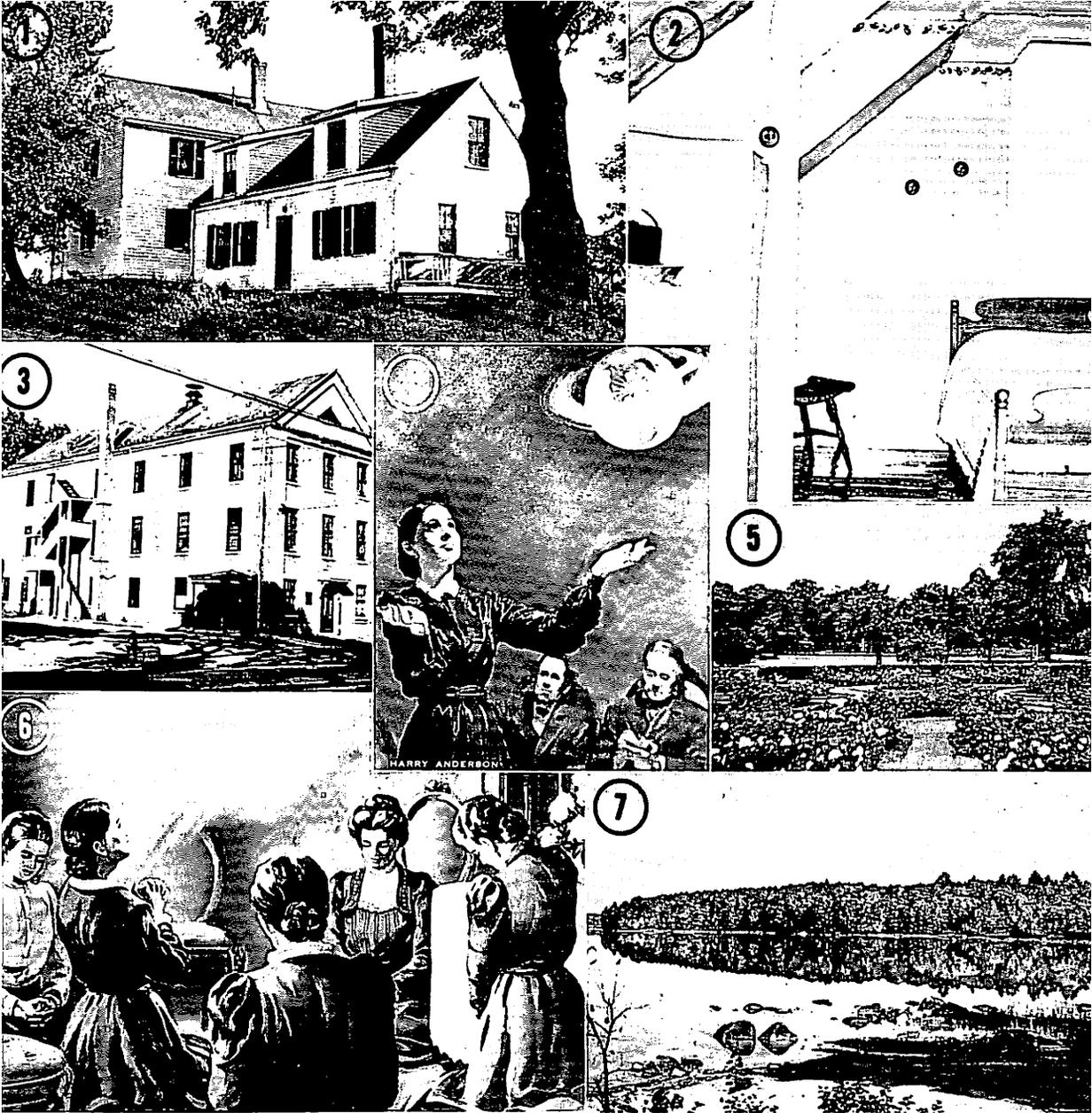
"Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed. . . . They went to such lengths as even to condemn clocks which had figures, or 'pictures,' upon them.

"Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath. The rebuke which Jesus gave to the scribes and Pharisees applies to this class as well: 'Ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God' (Luke 11:42). One fanatic, with his strong spirit and radical

ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences.

"The second commandment prohibits image worship; but God Himself employed pictures and symbols to represent to His prophets lessons which He would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who reads might understand.

"It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It is sometimes a difficult matter to tell just where the line is, where picture-making becomes a sin. But those who love God and desire with all their hearts to keep His commandments, will be directed by Him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of unbalanced minds will become confused and bewildered. It is Satan's object to divert the attention from the third angel's message to side issues, that minds and hearts that should be growing in grace and in the knowledge of the truth, may be dwarfed and enfeebled, so that God may not be glorified by them."—*Selected Messages*, book 2, pp. 318-320. Also in *Messages to Young People*, pp. 316-319.

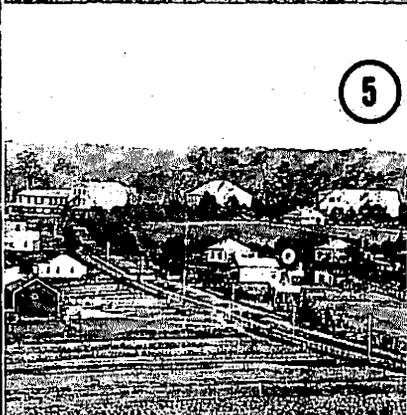


CLYDE N. PROVONSHA, ARTIST

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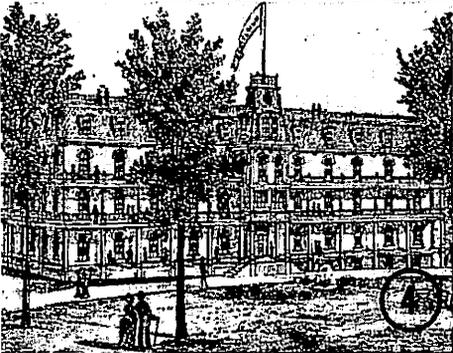
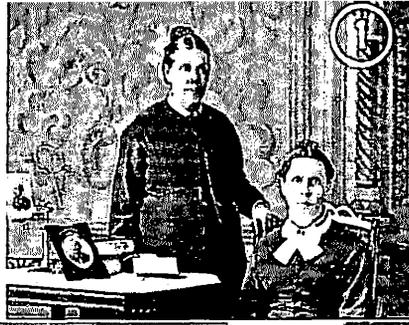
Scenes From the Early Life of Ellen Harmon

1. Birthplace of Ellen Harmon, near town of Gorham, Maine, nine miles from Portland.
2. Bedroom in which Ellen and her twin sister, Elizabeth, were born, November 26, 1827, the last of eight children in the family of Robert and Eunice Harmon.
3. Site of the Brackett Street school where Ellen was injured by a stone thrown by an angry child. The present building, formerly a school, is now a dress manufacturing plant.
4. In 1848, when Ellen was 21, God opened to her mind the future outreach of the Advent witness in all the world. Adventist literature was to be like streams of light going clear round the world!
5. Deering Oaks Park in Portland, where Ellen spent many happy hours in her childhood.
6. Ellen Harmon's first vision came in December, 1844, while she was engaged in prayer with four other women in the home of a Mrs. Haines in South Portland, Maine.
7. Near Tripp Pond, Poland, Maine, Ellen Harmon related her first vision to a group of Adventists gathered in her sister's home.



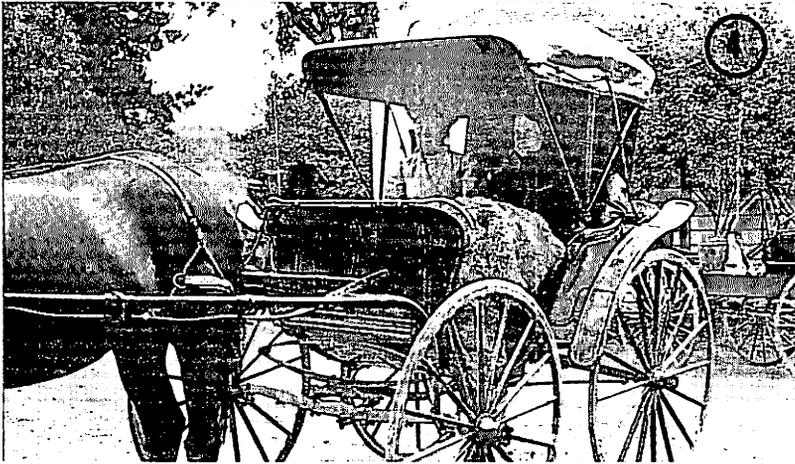
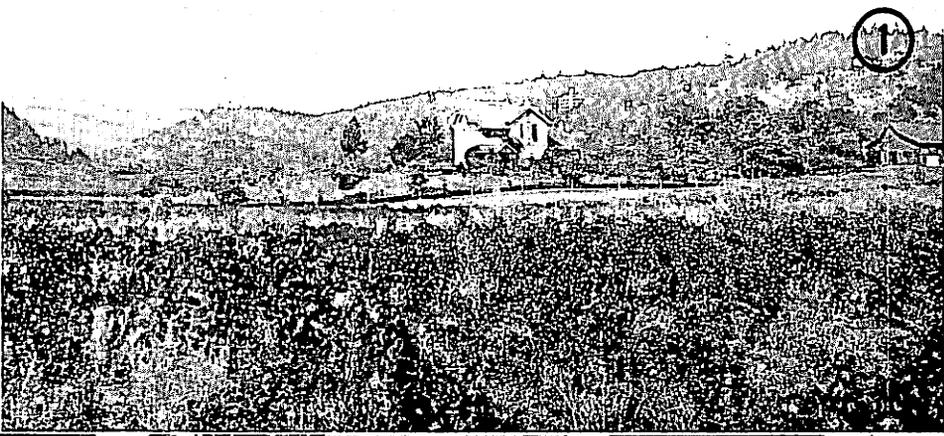
Ellen White in Europe and Australia

1. Sister White visited our churches and institutions in Europe in 1885-1887. Here she (circle) is at the headquarters building in Basel, Switzerland.
2. Attending camp meeting in Moss, Norway.
3. The Sydney Sanitarium in New South Wales, Australia.
4. Ellen White at home in Cooranbong, 1899, about two years before her return to America.
5. Australasian Missionary College, original buildings erected during Mrs. White's stay from 1891-1900.
6. The Sunnyside home of Ellen White in Australia. Originally a part of the property of the college at Cooranbong.
7. One of many health food factories operating in Australia today. The health food work, like the educational and sanitarium program, was the fruitage of Spirit of Prophecy counsels.



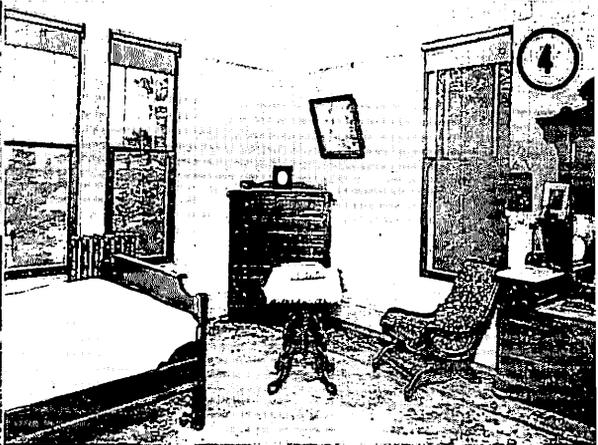
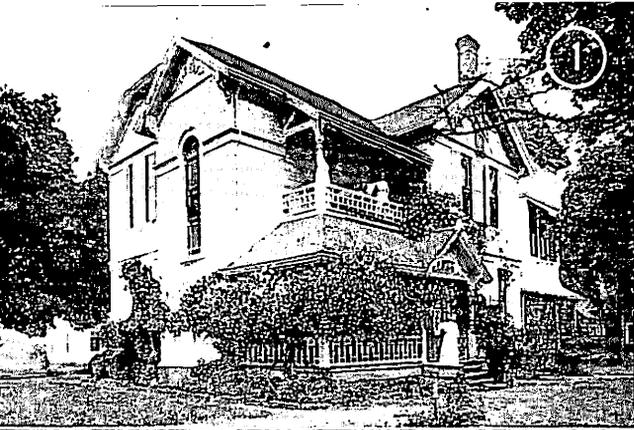
Life in Battle Creek, Michigan

1. Ellen White and her twin sister, Elizabeth, in 1878.
2. Home of the Whites in Battle Creek, Michigan. Next door lived James White's parents. The father and mother of Ellen White lived across the street.
3. A family group, including W. C. White standing between his parents, Edson White standing behind James White, and Miss Adelia P. Patten, who worked for the Whites.
4. The old Battle Creek Sanitarium.
5. The Review and Herald Publishing Association, at the time the largest printing house in Michigan.
6. Battle Creek College—later, Emmanuel Missionary College.
7. Fire destroyed the main building of the sanitarium.
8. The Review and Herald manufacturing plant was also destroyed by fire in 1902. Ellen White had cautioned against centralization of institutions in Battle Creek. The work was to be established in many places, she said.



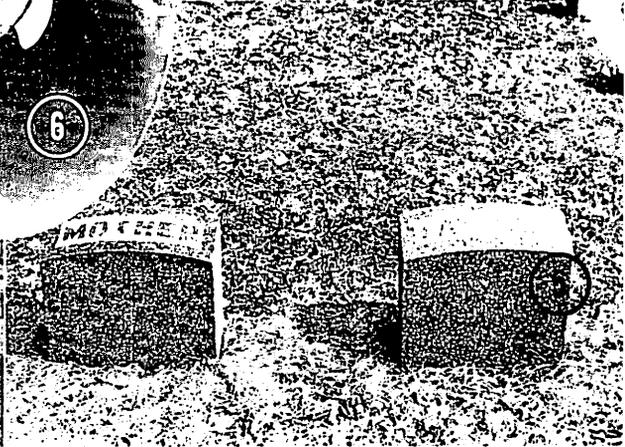
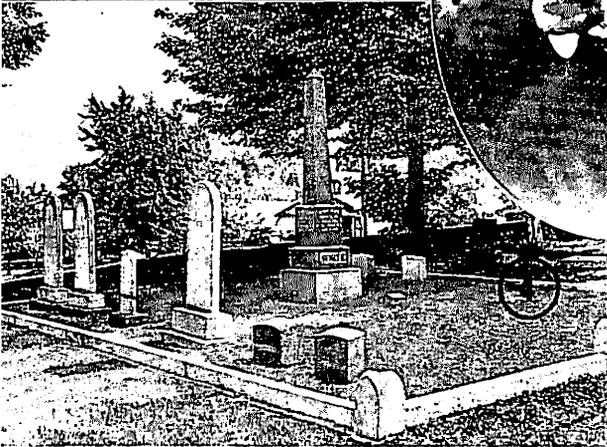
Scenes at Elmshaven—Last Home of Ellen White

1. The Elmshaven home in Pratt Valley, near the St. Helena Sanitarium, as it appeared when Sister White purchased it in 1900.
2. The office building in the back of the Elmshaven home, built to house the Spirit of Prophecy materials and to provide space for the staff of workers attached to Elmshaven.
3. Dores Robinson (right) and C. C. Crisler, secretaries to Mrs. White, and able assistants. Crisler was one of the five original trustees.
4. Sara McEnterfer joining Ellen White in preparation for a buggy ride through the Pratt Valley. Sister White enjoyed the recreation afforded by these happy trips in the out-of-doors.



Scenes at Elmshaven—Last Home of Ellen White

1. Elmshaven in 1915. Ellen White is in a wheel chair on the balcony, attended by Sara McEnterfer, her nurse.
2. Writing room in which the aging Mrs. White prepared some of her best books. Lying on a bed in this room she fell asleep in Christ, July 16, 1915.
3. Living room and dining room at Elmshaven. Simplicity marked the furnishings and the table spread for the many guests who visited here in the closing years of Mrs. White's life.
4. Mrs. White's bedroom.
5. The staff associated with Ellen White late in her life. Included in the picture with Sister White are her son Willie White (right) and C. C. Crisler (standing behind W. C. White).



Funeral and Burial of Ellen G. White

1. A late picture of Ellen White and members of the family. With her is her son Willie White (seated to her left).
2. Funeral services were held in three places—Elmshaven and Richmond, California; and Battle Creek, Michigan. S. N. Haskell preached the funeral sermon in the large Dime Tabernacle, Battle Creek.
3. Part of the crowd who attended the committal services in Oak Hill Cemetery.
4. The White family—James, Ellen, and the four sons—lie side by side here.
5. Simple stones mark the last resting places of James and Ellen White.
6. A photograph, never before published, of the woman whose remarkable gift helped to shape the life of the Advent Movement.

The Corroborating Testimony of Medical Science (11:3)

Prenatal Influence

ON June 3, 1953, there appeared this item in the public press, "Unborn Baby May Be 'Marked' by Mother's Emotions."

"NEW YORK (AP)—A pregnant woman's emotions may really 'mark' her unborn baby, making the child neurotic, Dr. William S. Kroger of Chicago said today. The infant may become predisposed to psychosomatic ailments, the complaints born of emotional upsets rather than actual physical trouble, he said. This kind of effect is not the same as the old wives' tales that if a woman is frightened by a spider, for example, her baby will have birthmarks.

"Kroger, gynecologist of the Chicago Medical School, was telling the American Medical Association convention of some psychosomatic aspects of gynecology and obstetrics."

These words remind Seventh-day Adventists very much of a number of statements from the pen of Ellen G. White along the lines of prenatal influence. We quote the first such declaration from the article she penned in 1865:

"In past generations, if mothers had informed themselves in regard to the laws of their being, they would have understood that their constitutional strength, as well as the tone of their morals, and their mental faculties, would in a great measure be represented in their offspring. Their ignorance upon this subject, where so much is involved, is criminal."—*How to Live*, No. 2, p. 37.

What made news in the item from Dr. Kroger is the fact that for many years it has been generally accepted in scientific circles that the unborn child is not affected by the habits and mental state of the mother. This has seemed to put the utterances of Ellen G. White on prenatal influence at variance with the scientific world. Particularly in *The Ministry of Healing*, published in 1905, she emphasized this point in clear, forceful terms:

"What the parents are, that, to a great extent, the children will be. The physical conditions of the parents, their dispositions and appetites, their mental and moral tendencies, are, to a greater or less degree, reproduced in their children.

"The nobler the aims, the higher the mental and spiritual endowments, and the better developed the physical powers of the parents, the better will be the life equipment they give their children. . . .

"Especially does responsibility rest upon the mother. She, by whose lifeblood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character. . . .

"The effect of prenatal influences is by many parents looked upon as a matter of little moment; but heaven does not so regard it. . . .

"But if the mother unswervingly adheres to right principles, if she is temperate and self-denying, if she is kind, gentle, and unselfish, she may give her child these same precious traits of character."—Pages 371-373.

The Question of Diet

From these more general aspects Ellen White then turns to the question of diet, and she says:

"Many advisers urge that every wish of the mother should be gratified; that if she desires any article of food, however harmful, she should freely indulge her appetite. Such advice is false and mischievous. The mother's physical needs should in no case be neglected. . . . But at this time above all others she should avoid, in diet and in every other line, whatever would lessen physical or mental strength."—Page 373.

From diet Ellen White then turns to the attitudes of the mother and the importance of the husband and father's showing love and affection.

"The mother should cultivate a cheerful, contented, happy disposition. Every effort in this direction will be abundantly repaid in both the physical well-being and the moral character of her children. A cheerful spirit will promote the happiness of her family and in a very great degree improve her own health.

"Let the husband aid his wife by his sympathy and unflinching affection."—Page 374.

These statements from *The Ministry of Healing*, which were out of line with the thinking in scientific circles for many years but were corroborated by the Kroger statement, were brought even more directly into focus by the appearance in February, 1954, of an article in the *Ladies' Home Journal*, carrying the bold headline, "There Is Prenatal Influence." Beneath the heading a note of explanation appears as follows:

"For years scientists have believed that your unborn baby lives an insulated existence, protected from all external influence, but this is not

true. It is exciting news that you *can* control the development of your unborn child."

This article was not written by some novice, or someone who was endeavoring to make a sensational appearance in the public press, but by Dr. Ashley Montagu, a careful authority. A paragraph prefacing the article, appearing in italics, is devoted to the various high positions held by this doctor, who is known to be a world-renowned anthropologist, social biologist, lecturer, and author. The article is a long one, and there is room here for only a few references to it. It is interesting to observe, however, that this physician—in what is considered a startling discovery—delineates the same points that Ellen White emphasized so many years ago. He writes:

"There is now sufficient evidence from many sources to indicate that the unborn child can be variously affected by physical changes in the mother, and that although a woman cannot 'mark' her baby by seeing something unpleasant before he is born, nor make him a poet by reading Keats and Shelley during her pregnancy, there are ways in which she definitely can influence his behavior pattern. It is largely up to her, and to those surrounding her during her pregnancy, whether her infant will be born a happy, healthy, sweet-tempered individual or an ill-adjusted neurotic."

He then continues, in an attempt to assure his readers:

"If this sounds farfetched or whimsical, be assured that it is as strictly scientific as anything else that has been written here. A woman who is troubled during her pregnancy, who is permitted to worry unduly, who is not secure and at peace in the love of her husband and family, may be in such a state of emotional stress that her nutritional economy becomes disturbed."

After giving documentary illustration of this point, Dr. Montagu states:

"Here, as in all other areas of human existence, love is the best insurance for healthy growth. If the mother is loved enough, her well-being probably will be assured, and the well-being of the mother means the well-being of the child she nourishes."

Then Dr. Montagu turns to the question of diet. Of this he boldly says:

"Certainly the matter of the pregnant woman's diet cannot be too strongly stressed. It is obvious that the fetus can be influenced by the foods its mother consumes."

"Old Wives Tales"?

Then he deals with the gratification of the mother's wishes with respect to foods chosen:

"Another commonly repeated 'old wives' tale' is that a pregnant woman's peculiar cravings for certain foods were bad for her unborn baby. The scientists once pooh-pooched such nonsense, but here again the old wives seem to have been right and the scientists inadequately informed.

"There is evidence now that many cases of food allergy in infants and children can be traced to the eating habits of the mother during pregnancy. Dr. Bret Ratner, of New York, and many other investigators have abundantly proved this."

In summing up his findings over a period of many years, Dr. Montagu states:

"Prospective mothers, then, can assist in the healthy development of their babies by avoiding excessive indulgence in any one food. A severe allergy can unpleasantly affect an individual's entire physical and emotional life. . . .

"Knowledge is the key. Parents need no longer be doubtful or anxious about many of the things that troubled previous generations because they did not know what to do. Parents today *can* know.

"And the knowledge is encouraging, even inspiring. Since a child's constitution is not predestined—since there is so much that can be done for him even before he is born—his parents can have a hand in his future from the very beginning.

"The mental and physical health of the child begins with the health of the fetus. Its care begins with the care of the fetus. In this respect, nothing is more important than the health and well-being of the mother who nourishes it.

"A child must be loved, even before it is born, by a mother who is loved. That, really, is all there is to it, and what could be simpler?"

To us these words sound very much like the words which we quoted from *The Ministry of Healing*, penned half a century before this scientific discovery. Again the researches of careful scientific men and women of today furnish evidence corroborating the counsels of the Lord's special messenger.—*The Ministry*, October, 1956. A.L.W.

Influence of the Mind Over the Body (11:3)

MAN is a three-dimensional being with mind, heart, and body interactive and interdependent. This truth was early stated and developed in the Ellen G. White health counsels:

"To deal with men and women whose minds as well as bodies are diseased is a nice work. Great wisdom is needed by the physicians at the Institute [Battle Creek Sanitarium] in order to cure the body through the mind. But few realize the power that the mind has over the body. A great deal of the sickness which afflicts humanity has its origin in the mind and can only be cured by restoring the mind to health."—*Testimonies*, vol. 3, p. 184.

Mrs. White affirmed:

"The relation that exists between the mind and the body is very intimate. When one is affected, the other sympathizes. The condition of the mind affects the health to a far greater degree than many realize. . . . Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death.

"Disease is sometimes produced, and is often greatly aggravated, by the imagination. Many are lifelong invalids who might be well if they only thought so. . . . Many die from disease the cause of which is wholly imaginary. . . . In the treatment of the sick the effect of mental influence should not be overlooked. Rightly used, this influence affords one of the most effective agencies for combating disease."—*The Ministry of Healing*, p. 241.

Happiness and Mental Health

Happiness is closely related to mental health, as Mrs. White declared:

"The sympathy which exists between the mind and the body is very great. When one is affected, the other responds. The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, under a consciousness of right doing and a sense of satisfaction in causing happiness to others, it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body. The blessing of God is a healer; and those who are abundant in benefiting others will realize that wondrous blessing in their hearts and lives."—*Medical Ministry*, p. 105. (4T 60.)

And there are thousands who are needlessly sick. Note the following:

"Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will

be made worse if they labor or exercise, when this is just the change they need to make them well. Without this they never can improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels."—*Ibid.* (3T 76.)

The birth of psychosomatic medicine and the blossoming of the new psychiatric science confirm Mrs. White's statement of more than half a century ago. For scientific confirmation we quote one of scores of authoritative statements that might be cited:

"Medical authorities have long agreed that illness and uncontrolled emotionality go together and that health and happiness are parts of one pattern (Weiss and Perry). Now many of them insist that actually, illnesses are very often caused by faulty emotional patterns. One physician, for instance, points to evidence indicating that persistent and repeated emotional disturbances may so overstimulate the alimentary tract that organic lesions develop. It is his belief that uncomplicated peptic ulcers—that is, open sores on the stomach wall which are unresponsive to medical treatment—are probably always of nervous origin."—FLOYD L. RUCH, *Psychology and Life*, pp. 172, 173.

"Other parts of the body besides the organs of digestion and secretion are susceptible to diseases arising from emotional stresses. Strong psychological components often are found in such respiratory illnesses as asthma; such heart and circulatory disorders as high blood pressure and neuro-circulatory asthenia (weakness of the nervous and circulatory system); and such skin troubles as urticaria. In fact, one medical man who has made a close study of emotional factors in disease estimates that about half of all patients going to physicians have illnesses precipitated largely by prolonged emotional disturbance (Margolis). Modern medicine, recognizing those facts, has begun to stress the need to treat sick people as total personalities, taking into account their emotional difficulties as well as their physical symptoms (Hinsie)."—*Ibid.*, pp. 176, 177.

Man is a unit, and when one part of him is sick, the whole man is sick. It is the work of the gospel to make man whole. This clear insight was evident early in the Spirit of Prophecy counsels. D.A.D.

Repeated Cautions Regarding Hypnosis (11:3)

By ELLEN G. WHITE

[In 1862 Mrs. White published a lengthy article in the *Review and Herald* entitled "Philosophy and Vain Deceit," which consists of 13 pages of printed matter warning God's people against deceptions and miracles. In that message she stated that certain sciences would be employed by Satan to allure souls into the net that he has spread by means of spiritistic phenomena. In the years that followed, again and again she sounded solemn warnings in regard to this subject. In these messages hypnotism was identified as a great evil, and cautions were sounded against its use.]

A General Message of Warning in 1884

"In these days when skepticism and infidelity so often appear in a scientific garb, we need to be guarded on every hand. Through this means our great adversary is deceiving thousands, and leading them captive according to his will. The advantage he takes of the *sciences, sciences which pertain to the human mind, is tremendous*. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God.

"This entering in of Satan through the sciences is well devised. Through the channel of phrenology, psychology, and mesmerism,* he comes more directly to the people of this generation, and works with that power which is to characterize his efforts near the close of probation. The minds of thousands have thus been poisoned, and led into infidelity. While it is believed that one human mind so wonderfully affects another, Satan, who is ready to press every advantage, insinuates himself, and works on the right hand and on the left. And while those who are devoted to these sciences laud them to the heavens because of the great and good works which they affirm are wrought by them, they little know what a power for evil they are cherishing; but it is a power which will yet work with all signs and lying wonders—with all deceitfulness of unrighteousness. Mark the influence of these sciences, dear reader, for the conflict between Christ and Satan is not yet ended. . . .

"Neglect of prayer leads men to rely on their own strength, and opens the door to temptation. In many cases the imagination is captivated by scientific research, and men are flattered through the consciousness of their own powers. The sciences which treat of the human mind are very much exalted. They are good in their place; but they are seized upon by Satan as his powerful agents to deceive and destroy souls. His arts are accepted as from heaven, and he thus receives the worship which suits him well. The world, which is

supposed to be benefited so much by phrenology and animal magnetism,* never was so corrupt as now. Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid."—ELLEN G. WHITE, "Science Falsely So Called," in *Signs of the Times*, Nov. 6, 1884. Published in *Selected Messages*, book 2, pp. 351, 352.

Warning to a Leading SDA Physician in 1901

"I am so weighed down in your case that I must continue to write to you, lest in your blindness you will not see where you need to reform. I am instructed that you are entertaining ideas with which God has forbidden you to deal. I will name these as a species of mind cure. You suppose that you can use this mind cure in your professional work as a physician. In tones of earnest warning the words were spoken: Beware, beware where your feet are placed and your mind is carried. God has not appointed you this work. The theory of mind controlling mind is originated by Satan to introduce himself as the chief worker, to put human philosophy where divine philosophy should be.

"No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control. This science may appear to be something beautiful, but it is a science which you are in no case to handle. . . . There is something better for you to engage in than the control of human nature over human nature.

"I lift the danger signal. The only safe and true mind cure covers much. The physician must educate the people to look from the human to the divine. He who has made man's mind knows precisely what the mind needs.

"In taking up the science you have begun to advocate, you are giving an education which is not safe for you or for those you teach. It is dangerous to tinge minds with the science of mind cure.

"This science may appear to you to be very valuable; but to you and to others it is a fallacy prepared by Satan. It is the charm of the serpent which stings to spiritual death. It covers much that seems wonderful, but it is foreign to the nature and Spirit of Christ. This science does not lead to Him who is life and salvation. . . .

"At the beginning of my work I had the mind cure science to contend with. I was sent from place to place to declare the falseness of this science, into which many were entering. The mind cure was entered upon very innocently—to relieve the tension upon the minds of nervous invalids. But, oh, how sad were the results! God sent me from place to place to rebuke everything pertaining to this science.

* Before the word *hypnotism* came into use, such terms as *mesmerism*, *magnetism*, *animal magnetism*, and *magnetic healer* were commonly employed by writers and lecturers in reference to the subject. See *Early Writings*, page 21, for Mrs. White's first reference to mesmerism.

"I wish to speak plainly to you. You have entered upon a work which has no place in the work of a Christian physician, and which must find no place in our health institutions. Innocent though it may appear, this mind cure, if exercised upon the patients, will in its development be for their destruction, not their restoration. The third chapter of Second Timothy describes persons who accept error, such as one mind exercising complete control over another mind. God forbids any such thing. The mind cure is one of Satan's greatest sciences, and it is important that our physicians see clearly the real character of this science; for through it great temptations will come to them. This science must not be allowed a particle of standing room in our sanitariums.

"God has not given one ray of light or encouragement for our physicians to take up the work of having one mind completely control the mind of another, so that one acts out the will of another. Let us learn the ways and purposes of God. Let not the enemy gain the least advantage over you. Let him not lead you to dare to endeavor to control another mind until it becomes a machine in your hands. This is the science of Satan's working."—*Medical Ministry*, pp. 111-114. (Written September 12, 1901.)

Perilous to Practitioner and Patient

"It is dangerous for anyone, no matter how good a man he is, to endeavor to influence another human mind to come under the control of his mind. Let me tell you that the mind cure is a satanic science. Already you have gone far enough in it to endanger seriously your future experience. From its very first entrance into your mind until the present time, it has been a most injurious growth. Unless you can see that Satan is the mastermind who has devised this science, it will not be so easy a matter as you suppose to separate from it, root and branch. The whole philosophy of this science is a masterpiece of satanic deception. For your souls' sake, cut loose from everything of this order. Every time you put into the mind of another person ideas concerning this science, that you may gain control of his mind, you are on Satan's ground, decidedly cooperating with him. For your souls' sake, break loose from this snare of the enemy. . . .

"Cut away from yourselves everything that savors of hypnotism, the science by which satanic agencies work."—Ellen G. White letter 20, 1902. Published in *Selected Messages*, book 2, pp. 349-353.

Sabbath Morning Audience at a Sanitarium Warned

"No individual should be permitted to take control of another person's mind, thinking that in so doing he is causing him to receive great benefit. The mind cure is one of the most dangerous deceptions which can be practiced upon any individual. Temporary relief may be felt, but the mind of the one thus controlled is never again so strong and reliable. We may be as weak as was the woman who touched the hem of Christ's garment; but if

we use our God-given opportunity to come to Him in faith, He will respond as quickly as He did to that touch of faith.

"It is not God's design for any human being to yield his mind to another human being. The risen Christ, who is now set down on the throne at the right hand of the Father, is the mighty Healer. Look to Him for healing power. Through Him alone can sinners come to God just as they are. Never can they come through any man's mind. The human agent must never interpose between the heavenly agencies and those who are suffering.

"Every one should be in a position to cooperate with God in directing the minds of others to Him. Tell them of the grace and power of Him who is the greatest Physician the world ever knew. . . .

"We do not ask you to place yourself under the control of any man's mind. The mind cure is the most awful science which has ever been advocated. Every wicked being can use it in carrying through his own evil designs. We have no business with any such science. We should be afraid of it. Never should the first principles of it be brought into any institution."—*Medical Ministry*, pp. 115, 116. (Sermon at a sanitarium church, Sept. 28, 1901.)

Words of Caution and Instruction

"Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist everything of the kind. We are not to tamper with mesmerism and hypnotism,—the science of the one who lost his first estate, and was cast out of the heavenly courts."—*Ibid.*, pp. 110, 111.

"It is not God's purpose that any human being should yield his mind and will to the control of another, becoming a passive instrument in his hands. No one is to merge his individuality in that of another. He is not to look to any human being as the source of healing. His dependence must be in God. In the dignity of his God-given manhood he is to be controlled by God Himself, not by any human intelligence. . . .

"There is something better for us to engage in than the control of humanity by humanity. The physician should educate the people to look from the human to the divine. Instead of teaching the sick to depend upon human beings for the cure of soul and body, he should direct them to the One who can save to the uttermost all who come unto Him. He who made man's mind knows what the mind needs. God alone is the One who can heal. Those whose minds and bodies are diseased are to behold in Christ the restorer. 'Because I live,' He says, 'ye shall live also.' John 14:19. This is the life we are to present to the sick, telling them that if they have faith in Christ as the restorer, if they cooperate with Him, obeying the laws of health, and striving to perfect holiness in His fear, He will impart to them His life. When we present Christ to them in this way, we are imparting a power, a strength, that is of value; for it comes from above. This is the true science of healing for body and soul."—*The Ministry of Healing*, pp. 242-244. (Published in 1905.)

The Evils of Tobacco (11:4)

Ellen G. White Warnings

"Tobacco is a slow, insidious, but most malignant poison. In whatever form it is used, it tells upon the constitution; it is all the more dangerous because its effects are slow and at first hardly perceptible. It excites and then paralyzes the nerves. It weakens and clouds the brain. Often it affects the nerves in a more powerful manner than does intoxicating drink. It is more subtle, and its effects are difficult to eradicate from the system. Its use excites a thirst for strong drink, and in many cases lays the foundation for the liquor habit."—*The Ministry of Healing*, pp. 327, 328.

"Among children and youth the use of tobacco is working untold harm. The unhealthful practices of past generations affect the children and youth of today. Mental inability, physical weakness, disordered nerves, and unnatural cravings are transmitted as a legacy from parents to children. And the same practices, continued by the children, are increasing and perpetuating the evil results. To this cause in no small degree is owing the physical, mental, and moral deterioration which is becoming such a cause of alarm."—*Ibid.*, pp. 328, 329.

Scientific Confirmation

Scientists associate the continued use of tobacco over long periods of time with lung cancer.

Wrote Alton Ochsner, famous thoracic surgeon:

"In 1957 the American Cancer Society, the American Heart Association, the National Cancer Institute, and the National Heart Institute (the last two are federal agencies) appointed a committee of seven scientists to study and evaluate all the available data regarding the effects of smoking on health. These scientists were chosen because of their integrity and ability to analyze critically experimental and clinical investigations. After an intensive study of one year, they concluded:

"The sum total of scientific evidence establishes beyond reasonable doubt that cigarette smoking is a causative factor in the rapidly increasing incidence of human epidermoid carcinoma of the lung."

"No statement could be more definite and conclusive than that.

"The Medical Research Council of Great Britain, a government agency, drew up the following conclusions after extensive investigation that began in 1955:

"Evidence from many investigations in different countries indicates that a major part of the in-

crease of lung cancer is associated with tobacco smoking, particularly in the form of cigarettes. In the opinion of the Council, the most reasonable interpretation of this evidence is that the relationship is one of direct cause and effect. The identification of several carcinogenic substances in tobacco smoke provides a rational basis for such causal relationship."

"As a result of this statement, the Medical Officer of Health of London ordered this announcement to be posted on immense yellow signs all over the city:

"Smoking and Health

"It is my duty to warn all cigarette smokers that there is now conclusive evidence that they are running a greater risk of contracting cancer than non-smokers. The risk mounts with the number of cigarettes smoked. Giving up smoking reduces the risk."

"The fact that an agency of the British government, which receives such enormous income from tobacco taxes, would make this unqualified statement to its people has great significance.

"The only people who can remain unmoved by it are those who are hopelessly addicted to tobacco, actually or financially."—*Smoking and Health*, pp. 40, 41.

But cancer of the lungs is not the only physical disease associated with the use of tobacco. Take heart disease, as a striking exhibit:

"Dr. E. C. Hammond of the American Cancer Society remarks that 'it may turn out that cigarette smoking not only greatly increases the probability of lung cancer but also markedly increases the death rate from other causes.'"—*The Reader's Digest*, July, 1954.

Once again we quote Dr. Ochsner:

"In terms of sudden death and the number of victims claimed, heart attack and brainstroke with their definite relation to smoking now head the list. Cardiologists have been very cautious in coming to the conclusion that cigarettes play any significant role in heart diseases, but nevertheless the World Health Organization has stated in one of its technical reports: 'Two independent large-scale studies on the role of tobacco in cancer of the lung state as an incidental finding that heavy smokers have higher death rates from coronary thrombosis.' And the Joint Report of the Study Group on Smoking and Health has this to say:

"At least three statistical investigations show an association of tobacco smoking with a decrease in longevity, probably referable to a higher risk for male smokers of dying from cardiovascular disease. The mortality of smokers in certain age

groups is reported to be approximately double that of non-smokers. Cardiovascular diseases account for well over half of all male adults' deaths. Even a relatively small proportional excess in the cardiovascular death rate could, therefore, contribute a larger number of deaths than a much larger excess in the lung cancer death rate.

"In Great Britain, Doll and Hill have found that 'if the causes of death as certified are accepted at their face value, mortality from coronary thrombosis reveals a significant relation with smoking.'

"Early in 1959, five former presidents of the American Heart Association joined in a public statement of guidance to people who hoped to avoid heart attacks and strokes. The statement warned that anyone who intends to keep smoking should see his doctor regularly and that anyone who wished proof of the dangers of smoking had only to read the supporting documentation. The signers of this statement included Dr. Paul Dudley White, President Eisenhower's heart consultant, and the eminent heart clinician Dr. Samuel Levine, Professor Emeritus at Harvard. In a later statement Doctor Levine said:

"'We get our "curtain call" sooner if we are smokers. Smokers who die of coronary artery disease die four years younger than non-smokers.' Doctor Levine has stopped smoking after fifty years."—*Smoking and Health*, pp. 44, 45.

Lois Mattox Miller and James Monahan, in referring to current scientific investigation, state that "an impressive number of medical

scientists agreed that there was indeed something noxious in cigarettes that ought to concern every smoker." Mrs. E. G. White used a word similar to "noxious" when she declared that tobacco is a "most *malignant* poison." (*The Ministry of Healing*, p. 327.)

Said Dr. Ochsner:

"Nicotine is a colorless liquid alkaloid that turns brown on exposure to the air. It is present in tobacco and in smoke in so many different compounds that editors of medical journals have found them too numerous to list. Nicotine is both a stimulant and an irritant. Strangely enough, nicotine-thick pesticides are sprayed on the bugs that attack tobacco plants.

"One milligram of nicotine taken orally is a fatal dose. If you inhale on a pack of cigarettes a day, you have taken enough nicotine into your body to kill you instantly if you took it all at once."—*Smoking and Health*, pp. 45, 46.

Notice that Mrs. White referred to tobacco as a "most *malignant* poison." The word "malignant" as it is used medically means "tending or threatening to produce death." Apparently there is something in this malignant poison, tobacco, that causes a malignant condition in the body or prepares the way for it. Active cancers in human tissue are commonly referred to as "malignancies." D.A.D.

Effects of Tea and Coffee (11:4)

Ellen G. White Statements

"Tea acts as a stimulant and, to a certain extent, produces intoxication. The action of coffee and many other popular drinks is similar. The first effect is exhilarating. The nerves of the stomach are excited; these convey irritation to the brain, and this in turn is aroused to impart increased action to the heart, and short-lived energy to the entire system. Fatigue is forgotten; the strength seems to be increased. The intellect is aroused, the imagination becomes more vivid.

"Because of these results, many suppose that their tea or coffee is doing them great good. But this is a mistake. Tea and coffee do not nourish the system. Their effect is produced before there has been time for digestion and assimilation, and what seems to be strength is only nervous excitement. When the influence of the stimulant is gone, the unnatural force abates, and the result is a corresponding degree of languor and debility.

"The continued use of these nerve irritants is followed by headache, wakefulness, palpitation of the heart, indigestion, trembling, and many other evils; for they wear away the life forces. Tired nerves need rest and quiet instead of stimulation and overwork. Nature needs time to recuperate her exhausted energies. When her forces are goaded on by the use of stimulants, more will be accomplished for a time; but, as the system becomes debilitated by their constant use, it gradually becomes more difficult to rouse the energies to the desired point. The demand for stimulants becomes more difficult to control, until the will is overborne and there seems to be no power to deny the unnatural craving. Stronger and still stronger stimulants are called for, until exhausted nature can no longer respond."—*The Ministry of Healing*, pp. 326, 327.

Scientific Confirmation

Concerning the narcotic effects of tea and coffee we have only to refer to the addiction of millions to these harmful and depressing beverages. Let one of the devotees of either tea or coffee seek his freedom and he suddenly becomes aware that he is a slave. As Dr. W. A. Evans, onetime health commissioner of Chicago, Illinois, observed: "Coffee is a drug. Those who are addicted to its use are drug addicts."

Effect on the nervous system:

"Coffee and tea, like alcohol, enable one to borrow from his future store of force for present purposes. And none of these make any provision

for paying back the loan. One and all, these various drugs tend to give the impression of a power, or a pleasure or an activity, which we do not possess. One and all, their function is to force the nervous system to lie. One and all, the result of their habitual use is to render the nervous system incapable of ever telling the truth. . . . With each of them, the first use makes the second easier. . . . The weakening effect on the will is greater than the injury to the body."—DAVID STARR JORDAN, president of Leland Stanford University (1891-1916).

"While it [caffeine] stimulates, it leaves the brain more fatigued after its action is over. . . . It can do nothing but cause general nerve and brain fatigue unless adequate sleep is obtained."—OLIVER T. OSBORNE, *Principles of Therapeutics*, p. 214.

"The type of stimulation derived from small amounts of caffeine is so physiological that one is usually unaware of it. It is only by careful tests that the true action of the drug can be demonstrated. Excitation of the central nervous system is usually followed by depression."—GOODMAN and GILMAN, *The Pharmacological Basis of Therapeutics*, p. 276.

Note how closely the following scientific statements parallel the inspired message:

"Palpitation, nervousness, and insomnia are common side-effects which limit the use of caffeine."—ALBERT GILBERT, M.D., *Essentials of Pharmacology and Materia Medica for Nurses* (2d ed., 1944).

Effect on the heart:

"Entirely too many night nurses have learned from personal experience the symptoms of 'coffee heart' due to chronic caffeine poisoning. . . . The nervousness, exaggerated reflexes, insomnia, anxiety, neuroses, palpitation, and other functional cardiac symptoms usually disappear, however, upon the discontinuance of the caffeine-bearing beverages."—MAUDE B. MUSE, *Materia Medica, Pharmacology and Therapeutics* (3d ed., 1940), p. 107.

Effect on the digestive system:

"Pincussohn has found coffee to result in a prompt increase in the amount of the acidity of the gastric juice. . . . Because it contains less extractive matter than coffee, properly made tea is less disturbing to the stomach. Strong tea contains much astringent tannic acid and tends to lessen gastric secretion, to retard absorption and constipate."—W. A. BASTEDO, *Materia Medica: Pharmacology, Therapeutics, Prescription Writing for Students and Practitioners*, p. 337.

"The evidence indicates that the excessive use of caffeine-containing beverages may contribute to the pathogenesis of 'peptic' ulcer in the ulcer susceptible person and will render the therapeutic management of the condition more difficult."—J. A. ROTH, M.D., Ph.D., in *Journal of the American Medical Association*, Nov. 25, 1944, p. 819.

Habit forming:

The "unnatural craving" mentioned by Mrs. White has long been recognized by medical

men, as shown in the following quotation:

"There is no question but that a *caffeine habit can be acquired*, whether as such (perhaps in the form of coca-cola) or as a tea or coffee habit. Coca-cola, tea, and coffee 'fiends' are common occurrence."—OLIVER T. OSBORNE, M.D., *Principles of Therapeutics*, pp. 215, 216.

Here, then, are a few more evidences of the accuracy of the Ellen G. White testimony. Like the Bible, the Spirit of Prophecy stands the test of thorough scientific investigation. D.A.D.

The Problem of Alcohol (11:4)

MRS. WHITE was instructed to write that the habitual use of alcohol resulted in diseased conditions in the human body and brain, that self-control was lost, will power weakened, and the morals debased.

"The use of spirituous liquors has the effect to weaken the body, confuse the mind, and debase the morals. It prevents men from realizing the sacredness of holy things or the binding force of God's requirements."—*Patriarchs and Prophets*, p. 362.

"The man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself."—*The Ministry of Healing*, p. 344. (See *Temperance*, p. 37.)

"Among the victims of intemperance are men of all classes and all professions. Men of high station, of eminent talents, of great attainments, have yielded to the indulgence of appetite until they are helpless to resist temptation. Some of them who were once in the possession of wealth are without home, without friends, in suffering, misery, disease, and degradation. They have lost their self-control. Unless a helping hand is held out to them, they will sink lower and lower. With these self-indulgence is not only a moral sin, but a physical disease."—*Ibid.*, p. 172. (See *Temperance*, pp. 37, 38.)

It was not a pretty picture that she painted. Concerning alcohol and crime, also alcohol and accidents, she wrote as follows:

"Men who use liquor make themselves the slaves of Satan. Satan tempts those who occupy positions of trust on railways, on steamships, those who have charge of the boats or cars laden with people flocking to idolatrous amusement, to indulge perverted appetite, and thus forget God and His laws. . . .

"They cannot see what they are about. Signals are made incorrectly, and cars collide with each other. Then comes horror, mutilation, and death. This condition of things will become more and more marked. The daily papers will relate many terrible accidents."—*Temperance*, p. 34.

"When the appetite for spirituous liquor is indulged, the man voluntarily places to his lips the draft which debases below the level of the brute him who was made in the image of God. Reason is paralyzed, the intellect is benumbed, the animal passions are excited, and then follow crimes of the most debasing character."—*Ibid.*, pp. 23, 24.

Science confirms the foregoing statements. Note the following from the pen of Andrew C.

Ivy, head of the Department of Clinical Science, University of Chicago:

"Alcoholism, acute or chronic, is a disease because the normal bodily functions are impaired; but it is a self-inflicted disease. It is self-inflicted as the effect of any vice is self-inflicted. The person has a free choice to drink or not to drink. So, acute and chronic alcoholism or alcoholic intoxication is due to a vice which leads to a disease, in which alcohol is the toxic agent. Unfortunately, in its early stages alcoholism is socially accepted by a majority attitude of our present society."—Leaflet reprint from *Listen*, vol. 6, no. 4, p. 6.

"It [alcohol] is the direct cause of acute and chronic alcoholism and of the alcoholic psychoses, such as delirium tremens, Korsakoff's psychosis, and alcoholic hallucinosis and paranoia. . . .

"Alcohol causes gastritis. It causes pancreatitis. . . . Alcohol predisposes to cirrhosis of the liver. In the United States about 1 per cent of the general population die with cirrhosis of the liver, and 8 per cent of the alcoholic population.

"Pellagra is one of the nutritional diseases which occur in alcoholics. . . . Tuberculosis is exaggerated by alcoholism. . . .

"With venereal disease, the primary contributory effect of alcohol is on the nervous system. Releasing the moral restraints, alcohol predisposes to promiscuity, and promiscuity predisposes to venereal disease. Some data indicate that it is contributory in 75 per cent of cases."—*Listen*, January-March, 1956, p. 15.

The following facts were gleaned from *Listen*:

"*Juvenile Delinquency*. From 25 to 75 per cent of juvenile delinquency is directly or indirectly due to alcoholic beverages, according to various reports.

"*Divorce*. From 25 to 75 per cent of divorces are directly or indirectly due to alcohol, according to various reports.

"*Felonies* (grave crimes) and misdemeanors (less serious crimes) are reported to be due to alcohol in at least 50 per cent of cases.

"*Arrests for Drunkenness*. In 1952 there were more than 5,000,000 arrests for drunkenness. Of course, not one half of those who were drunk were arrested."—Leaflet reprint from *Listen*, vol. 6, no. 4, p. 10.

Note the following from *Activities*, page 7:

"*Accidents* took the lives of 91,000 Americans during 1958, reports the National Safety Council, a decline of 5 per cent from the toll in 1957, when accidents killed 95,307 persons. Accidents in all categories resulted in injury to 9,100,000 persons and a financial loss of \$11,900,000,000 for the year."

D.A.D.

The Prophetic Gift Today (12:6)

By CARLYLE B. HAYNES

FULFILLING the prophecy of Revelation 12:17, the prophetic gift has been manifested today among the people of God. As foretold in the prophecy, it has been given to the 'remnant' church, the church that keeps 'the commandments of God,' and consequently it has 'the testimony of Jesus,' which is 'the spirit of prophecy.' Rev. 19:10.

The gift of prophecy was known and manifested in the Christian church at the beginning, in the days of the apostles. We know from the prophetic word (Rev. 12:17) that it is to be known and manifested in God's true church, His commandment-keeping church, in the time of the end.

During the Dark Ages the light of truth was obscured by the darkness of error. The time was to come when the falsehoods would be exposed and the church called back to its former allegiance and purity of faith.

The Reformation began the work, but did not proceed far enough to restore the Sabbath to its rightful place. This was to be done in the final movement and message of the gospel on earth.

Our attention is directed by the prophecy of Daniel to the end of the 2300 years (Dan. 8:14) as the time when the final message would begin—a message that would again set before the whole earth those truths which had been hidden for so long by the errors of the apostasy.

The 2300 years began in 457 B.C. They ended in A.D. 1844. It is to that time that the prophecy directs our attention. At that time a work was to begin in heaven called the cleansing of the sanctuary. At that time a message of truth was to begin on earth that would restore every lost and perverted truth of the gospel.

These two were to go forward together until Jesus came again—the work of Christ in heaven in the Most Holy Place, and the work of His church on earth, that of proclaiming His message of truth.

To bear this message to the world it was necessary for God to raise up a new movement and people, separate from the established churches, for they had refused to walk in the advancing light, and had not accepted the Sab-

bath truth. The message now to be given to the world is the threefold message predicted in Revelation 14:6-14.

The characteristics of this special threefold, last-day message are worthy of special attention. They are these: It brings back in its purity and power the primitive, eternal good news of the gospel; it bears a message to every nation, kindred, tongue, and people; it calls men back to the fear (or reverence and worship) of the Creator, which is the beginning of wisdom; it announces the hour of God's judgment as already come; it calls attention to the fall of creed-bound churches; it warns against the worship of the beast and his image in contrast to the worship of the Creator; it tells men what to do as well as what not to do; it restores obedience to "the commandments of God"; it teaches the very "faith of Jesus"; it tells men how to obtain the victory; it preaches the second coming of our Lord; and it makes ready a people prepared for the Lord.

This message, then, fits the present situation. It is a message given for this particular time and to meet the special conditions that prevail on the earth today.

This last church, which will be the full fruitage of the Reformation, will have revealed to it all the truths of the gospel, the truths that Satan has so successfully hidden under the great counterfeit system during the centuries of the Dark Ages.

It will, therefore, preach not only the message that the Lord is soon to come, but it will also possess and teach the truth concerning the true God, the true Saviour, the true sanctuary, the true priesthood, the true law, the true Sabbath, and those other truths which have been perverted.

It is to this church, the remnant church, that the gift of prophecy will be restored.

Just such a people as are here described as the remnant church have been raised up, and they are now engaged in the very work called for in the prophecy—that of taking the final and complete message of truth to all the world.

They are called Seventh-day Adventists.

A thoughtful study of this movement and

its message, with the time of its arising, discloses the following facts:

It followed the churches of the Reformation, and has gone beyond them into advanced light.

It is in very truth delivering to the world the message of the coming of Christ.

It meets all the specifications of various prophecies regarding the last movement of the gospel.

It teaches the observance of the Ten Commandments, in fulfillment of these same prophecies.

It teaches Sabbathkeeping.

It has had restored to it the gift of prophecy.

It is the very opposite of the Papacy in fundamental principles.

It is preaching the warning message against the beast and his image.

All the fundamental truths of the gospel of Christ are contained in its message.

This movement is in very deed and truth what it purports to be—the final work of the gospel among men, the true, commandment-keeping church of Jesus Christ today.

God has manifested the gift of prophecy in His remnant church, in fulfillment of Revelation 12:17.

From the beginning of the threefold message in 1844, until this present moment, God has led His people through the ministry of this gift.

Among the early believers in this message there was a young woman, seventeen years of age, by the name of Ellen G. Harmon. She had accepted the Adventist teachings a few years previously, under the preaching of William Miller, though she had been an earnest Christian since childhood. She was at this time in failing health, and her condition was somewhat serious.

Her physician reported her to be afflicted with dropsical consumption. Her right lung was decayed, her left lung was considerably diseased, and her heart was affected. So critical

indeed was her condition that she had no hope of living very long. The physician said her life would be very short, and her condition was such that she might die at any moment. It was necessary for her to be propped in a semi-reclining position in order to breathe with any ease.

Her physical strength was greatly reduced by frequent attacks of coughing and hemorrhages of the lungs. She was awaiting the day of her death.

It was to this suffering Christian girl that the Lord chose to reveal Himself and through her to restore the gift of prophecy to His remnant people.

Miss Harmon did not die in the short time given to her by her physician. She lived, and continued to receive revelations from the Lord.

During seventy years God used her in this important work, imparting instruction to her for the guidance of His great final message of the gospel.

On August 30, 1846, she was married to Elder James White, one of the pioneer ministers of this movement, and ever since has been known affectionately by the people of the Adventist faith as "Sister White."

She died July 16, 1915, eighty-seven years of age, after seventy years of earnest labor in many parts of the world as God's messenger.

During this long period of time she was honored with many revelations from heaven. These she faithfully wrote out for the instruction of God's people.

Her writings have filled many books, and these have been translated into many languages, and circulated by the hundreds of thousands in many countries of the world.

She has been accepted by Seventh-day Adventists around the world as one possessing the genuine gift of prophecy. By these her experiences and work are believed to be in fulfillment of Revelation 12:17.—*Marks of the True Church*, pp. 26-29.

A Never-to-be-forgotten Lesson (16:0)

UNWITTINGLY a grave mistake, made in the early eighteen-fifties, was destined to have rather far-reaching effects on the cause of God during the next five years. Through the perplexing first six years of the formative period (1845-1850), the Lord had led in a signal manner, directing and protecting the work through the Spirit of Prophecy. Even so, the work had moved but slowly.

"It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—ELLEN G. WHITE in *The Review and Herald*, Nov. 20, 1883, p. 721.

But the outlook had improved by 1850 and 1851, and Elder James White could report:

"Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate."—*The Review and Herald*, Aug. 19, 1851, p. 13.

With brighter prospects for a large work among unbelievers, the general denominational literature was shaped to meet the new conditions, and to avert prejudice. In an attempt to achieve this result, all reference to the visions and the Spirit of Prophecy was left out of the regular issues of the church paper. This action was explained by Elder White in an Extra of *The Review and Herald*, made up largely of early Ellen G. White experiences and visions. Here is his last-page note:

"This sheet is the form of the paper that we hope to publish once in two weeks. . . . We do not design this extra for so general circulation as the regular paper, for the reason that strong prejudice exists in many minds against a portion of its contents. Those who judge of a matter before they hear are unwise. Says Paul, 'Despise not prophesyings. Prove all things; hold fast that which is good.' [1] Thess. 5:20, 21.

"We believe that God is unchangeable, that He is 'the same yesterday, and to-day, and for ever.' And that it is His will and purpose to teach His tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who

believe that God can fulfill His word and give visions 'in the last days.'"—*Second Advent Review and Sabbath Herald—Extra*, July 21, 1851, vol. 2, no. 1, p. 4.

Pursuant to this announced policy, the *Review* for four years was very nearly silent on the visions. During this time, only five Ellen G. White articles were published, and even these were in the form of exhortation, making no reference to revelations. (See *Early Writings*, pp. 104-114 for three of them.) This was in marked contrast to the six Ellen G. White articles in eleven issues of *Present Truth*, issued during the fifteen-month period from August, 1849, to November, 1850, in each of which frequent mention was freely made to the visions. (See *Early Writings*, pp. 19-33.) Although James White stated his intention to issue other numbers of the Extra to supply the needs of the believers, we fail to find that this was done.

James White's Declarations, 1851-1855

In the *Review* of April 21, 1851, James White announced to the readers of the paper his position in regard to the place of spiritual gifts in the church and their perpetuity, but made no reference to Ellen White's experience. He made it clear that the Bible alone was the test of faith and duty, but that this did not preclude spiritual gifts given to "lead us to his living Word."—*The Review and Herald*, April 21, 1851, p. 70. The same position was reiterated in 1854. The 1851 article was reprinted on October 3, 1854, with this appended note:

"The position that *the Bible, and the Bible alone, is the rule of faith and duty*, does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."—*Ibid.*, Oct. 3, 1854, p. 62.

One year later, October 16, 1855, in meeting false charges, Elder White again stated his position:

"There is a class of persons who are determined to have it that the REVIEW and its conductors make the views of Mrs. White a test

of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some. What has the REVIEW to do with Mrs. White's views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the REVIEW has ever referred to them as authority on any point. The REVIEW for five years has not published one of them. Its motto has been, 'The Bible, and the Bible alone, the only rule of faith and duty.'—*Ibid.*, Oct. 16, 1855, p. 61, cols. 2, 3.

To illustrate his uniform position through the years, Elder White then quotes his first published statement on the subject of the Spirit of Prophecy. (See page 60, column 2.) In meeting the charge that the denominational doctrinal positions were based on "the visions," he states:

"It should be here understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis."—*Ibid.*

While the position set forth in the 1855 *Review and Herald* on the relationship of the Spirit of Prophecy to the Word of God was sound, yet it is clear from the experience of those years that the rather negative treatment of the subject, together with absence of any of the visions from the columns of the *Review*, led to a general lack of appreciation of the gift, and to a lowering of its place of importance in the work.

The results of this course of near silence were not at once perceived, but at the General Conference of 1855, held in Battle Creek, commencing November 16, it was clear that all was not right. A realization of this led to "confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it."—"The Conference," *The Review and Herald*, Dec. 4, 1855, p. 75.

It may also be noted in this connection that there had been a partial withdrawal of the prophetic gift from the believers.

Writing of this shortly afterward, Ellen G. White stated:

"The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family."—*Ibid.*, Jan. 10, 1856, p. 118.

Difficulty Recognized and Remedied

Recognizing that the right attitude had not been taken by the church toward the Spirit of Prophecy, the brethren, assembled in conference at Battle Creek, passed the following formal action at the business session of the General Conference: "That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the Conference, on the gifts of the church."—*Ibid.*, Dec. 4, 1855, p. 76.

In harmony with this action a comprehensive address was prepared, which expressed the convictions of the conference. It opens with a recognition of their neglect of the Spirit of Prophecy. We quote briefly a few key sentences which present a significant picture:

"In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and . . . [spirituality] amongst the scattered flock. . . .

"Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church. . . .

"We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbath-keepers in the Third Angel's Message, have firmly believed that the Lord was calling His church out of the wilderness by the means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant 'in the last days.'"—*Ibid.*, pp. 78, 79.

Then the address reiterated their understanding of the proper place of the gift:

"Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart-searching before God, and a confession of our wrongs."—*Ibid.*, p. 79.

The address then comes to the heart of the matter with a clear acknowledgment of their obligation to accept and follow the Spirit of Prophecy counsel:

"While we hold these views as emanating from the divine Mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ, (which is indeed greater riches than the treasures of earth,) and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians, which is inconsistent and absurd."—*Ibid.*

Heaven Accepts the Confession

At the close of the conference Ellen White was given a revelation:

"November 20th while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the Church."—*Testimony for the Church*, no. 1 (sixteen-page pamphlet; Battle Creek, Michigan, 1855), p. 1. (See *Testimonies*, vol. 1, p. 113.)

It is of special interest to observe in this connection that the matter revealed in this important vision was published by action of the Battle Creek church, and constituted the first of the "Testimony" series, as is evidenced by

the following note signed by S. T. Belden; "The above vision was read before thirty-six members of the Battle Creek Church, on the evening of Nov. 24th, who gave their unanimous vote for its publication."—*Testimony for the Church*, no. 1, p. 8.

Then, a few weeks later, a reassuring message from Ellen White appeared in the *Review*. We quote here, as the climax of this stirring account, her own words describing how God looked upon the whole experience:

"At our late Conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the Church, and if God's frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the Church, to encourage the desponding and fainting soul, and to correct and reprove the erring."—*The Review and Herald*, Jan. 10, 1856, p. 118.

We may well regard this experience as marking the close of the critical, formative period in the work of the Sabbathkeeping Adventists and as a turning point in their history. With the Spirit of Prophecy now given its rightful place, added blessing attended the labors of the ministers, the publishing enterprise prospered, and the work moved onward.

As we look back today and see how well the foundations of doctrine and practice were established by the pioneers of the message, and witness the work through the years built upon this firm foundation, we can but exclaim, "What hath God wrought!" A.L.W.

Relationship of the Spirit of Prophecy to the Development of Doctrine (10:5)

THERE is perhaps no better way to deal with the topic of the relationship of the Spirit of Prophecy to the development of our leading doctrines than to give in condensed form the documented story of the inception and development of the Sabbath truth among us.

Sabbath Accepted by Early Adventists

The Sabbath truth was first brought by a Seventh Day Baptist, Rachel Oakes (Preston), to the Adventists in Washington, New Hampshire. It was accepted by a few of the group there a little before the disappointment in October, 1844. Early in 1845, Elder T. M.



JOSEPH BATES (1792-1872)

At the age of fifteen the young sailor of Fairhaven, Massachusetts, went to sea. He spent twenty-one years on the water, retiring with a modest fortune in 1828. Captain Bates espoused the Advent doctrine in 1839, and began to observe the Seventh-day Sabbath in 1845. He became the apostle of the Sabbath truth. An older member of the pioneer group and a natural leader, Bates served as chairman of a number of the conferences. In 1861 he was elected president of the Michigan Conference, the first State conference to organize.

THE SEVENTH DAY SABBATH,

PERPETUAL SIGN,

FROM THE BEGINNING, TO THE ENTERING INTO THE
GATES OF THE HOLY CITY.

ACCORDING TO THE COMMANDMENT.

BY JOSEPH BATES.

"Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the WORD which ye have heard from the beginning: John ii: 7.
"In the beginning God created the hearen and the earth" Gen 1: 1. "And God blessed the seventh day, and rested from all his work." ii: 3.
"Blessed are they that do his commandments, that they may have right to the tree of life and enter in." Rev. xiii: 14.

NEW-BEDFORD:
PRESS OF BENJAMIN LINDSEY
1846.

SABBATH TRACT

In 1846, Joseph Bates published a 48-page tract, setting forth the binding claims of the fourth commandment. The reading of this tract led James and Ellen White to the acceptance of the Sabbath truth, about the time of their marriage in August of that year.

Preble published an article on the Sabbath truth in *The Hope of Israel*, an Adventist paper of that time. This was read by Elder Joseph Bates, an earnest Adventist of New Bedford, Massachusetts, who was thus led to recognize the binding claims of the fourth commandment, accept the Sabbath, and begin teaching it to others.

Accepted by James and Ellen White

a. *First Introduction.*—Ellen Harmon, with her sister and James White, was in New Bedford, Massachusetts, early in 1846. Elder Bates urged his Sabbath views upon the Harmon

sisters and James White, but they did not accept his teachings.

"I did not feel its importance," Mrs. White wrote later, "and thought that he erred in dwelling upon the fourth commandment more than upon the other nine."—*Life Sketches*, p. 95.

b. Accepted From Scriptural Evidence.—In August, 1846, Joseph Bates published his forty-eight-page tract, "The Seventh-day Sabbath a Perpetual Sign." James and Ellen White received a copy of this about the time of their marriage, August 30, 1846. From the scriptural evidence presented, they took their stand for the seventh-day Sabbath. Of this Ellen White wrote: "In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it."—*Testimonies*, vol. 1, p. 75. There were at this time about fifty Adventist Sabbath-keepers throughout New England. (*Ibid.*, p. 77.)

c. James and Ellen White Accepted Before Vision on Sabbath. Wrote Ellen White, "I believed the truth upon the Sabbath question before I had seen anything in vision in reference to the Sabbath. It was months after I had commenced keeping the Sabbath before I was shown its importance and its place in the third angel's message."—Ellen G. White letter 2, 1874. Published in *Messenger to the Remnant*, p. 34.

d. Vision Concerning Importance of the Sabbath.—On the first Sabbath in April, 1847, some seven months after the Whites had commenced to keep and teach the Sabbath, the Lord gave Mrs. White a vision stressing its importance. A description of the scenes of this vision was sent by Mrs. White to Joseph Bates, at New Bedford, Mass., in a letter which shortly afterward was published by him.

In this vision Mrs. White seemed to be transported to heaven and conducted through the heavenly sanctuary.

In the Most Holy Place she saw the ark that contains the law, and was amazed to note that "the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it." (Taken from a letter to Joseph Bates, written April 7, 1847, and published by him in a broadside entitled "A Vision," vol. 1, no. 1. It now appears in *Early Writings*, pp. 32-35.)

e. Confirmed by Revelation.—Thus were confirmed by revelation the conclusions in regard to the Sabbath, that had been reached by direct, earnest Bible study. God unmistakably placed His seal of approval on their belief and teaching. This vital Sabbath truth was not introduced through direct revelation to Mrs. White, but was found by the pioneers as they studied God's Word.

f. Concepts of the Significance of the Sabbath Broadened.—The vision, in addition to confirming the importance of the Sabbath, did lead our early believers to a broader concept of the significance of the Sabbath.

There was shown to her in this vision the change of the Sabbath, the Sabbath as a final testing truth, the work before believers in proclaiming the Sabbath truth, and the relationship of Sabbath observance to the troublous times before the loyal people of God, all of which would climax in the second coming of Christ, bringing final deliverance.

Of her views concerning light on the relationship of the Sabbath to the third angel's message, Mrs. White wrote: "I was shown its importance and its place in the third angel's message."—Ellen G. White letter 2, 1874. Published in *Messenger to the Remnant*, p. 34.

Writing of this vision in *Testimonies for the Church*, Mrs. White declared:

"I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—Vol. 1, p. 77.

Time to Begin Observance of Sabbath

Six O'clock Time at First Observed.—There was some difference of opinion in those early days as to the time for the beginning of the Sabbath. Some began Sabbath at sunset, some at 6 P.M., and for a time some thought sunrise to be the correct time. For ten years the Sabbathkeeping Adventists generally observed Sabbath from 6:00 P.M. Friday to 6:00 P.M. Saturday. (*The Review and Herald*, Dec. 4, 1855, p. 78.) Elder Bates, who had had long experience as a sea captain and therefore was familiar with astronomy, and who was the leader in presenting the Sabbath to the early Adventists, reached the conclusion that equatorial time (6:00 P.M. to 6:00 P.M.) should

form the basis for reckoning the hours of the Sabbath, and others accepted the six-to-six theory without much special study.

Converts from among Seventh Day Baptists, and possibly others, observed sunset time, and periodically raised the question of the correctness of the six o'clock position held by the Adventist group.

Bible Study on Doctrinal Point.—In the summer of 1855, John Andrews was requested by James White to investigate the question. His conclusions, with supporting scriptural evidence, were read at a conference held in Battle Creek in November, 1855, at the Sabbath morning service. Elder Andrews proved from nine Old Testament and two New Testament texts that "even" and "evening" of the Sabbath were identical with sunset. (*The Review and Herald*, Dec. 4, 1885, pp. 76-78.) Thus light came on this point from Bible study.

Scriptural Testimony Accepted.—The sunset time was now accepted by nearly all present at the 1855 conference, but one or two continued to hold to the six o'clock position.

Confirmed by Revelation, Settling Conflicting Views.—At the close of the conference at Battle Creek referred to above, the ministers and others especially interested in the work of spreading the message had a special season of prayer for the prosperity of the cause, and in that meeting Mrs. White had a vision. One point of the vision was that sunset time was correct. This confirmation of convictions drawn from the Scriptures settled the matter with all.

We present here what was shown to her:

"I saw that it is even so: 'From even unto even, shall ye celebrate your Sabbath.' Said the angel: 'Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find *what* even is, and *when* it is.'

"I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath.

"Said the angel, 'Ye shall understand, but not yet, not yet.' Said the angel, 'If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before

the light comes, there is no sin, for there is no light for them to reject.' I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at 'even,' and it was inferred that even was at six. I saw that the servants of God must draw together, press together."—*Testimonies*, vol. 1, p. 116.

Place of Visions in Church Demonstrated

In connection with the question of time to commence the Sabbath, James White wrote:

"The question naturally arises, If the visions are given to correct the erring, why did she [Mrs. White] not sooner see the error of the six o'clock time? For one, I have ever been thankful that God corrected the error in His own good time, and did not suffer an unhappy division to exist among us upon the point. But, dear reader, the work of the Lord upon this point is in perfect harmony with His manifestations to us on others, and in harmony with the correct position upon spiritual gifts.

"It does not appear to be the desire of the Lord to teach His people by the gifts of the Spirit on the Bible questions until His servants have diligently searched His word. When this was done upon the subject of time to commence the Sabbath, and most were established, and some were in danger of being out of harmony with the body on this subject, then, yes, *then*, was the very time for God to magnify His goodness in the manifestation of the gift of His Spirit in the accomplishment of its proper work.

"The sacred Scriptures are given us as the rule of faith and duty, and we are commanded to search them. If we fail to understand and fully obey the truths in consequence of not searching the Scriptures as we should, or a want of consecration and spiritual discernment, and God in mercy in His own time corrects us by some manifestation of the gifts of His Holy Spirit, instead of murmuring that He did not do it before, let us humbly acknowledge His mercy, and praise Him for His infinite goodness in condescending to correct us at all.

"Let the gifts have their proper place in the church. God has never set them in the very front, and commanded us to look to them to lead us in the path of truth, and the way to Heaven. His word He has magnified. The Scriptures of the Old and New Testament are man's lamp to light up his path to the kingdom. Follow that. But if you err from Bible truth, and are in danger of being lost, it may be that God will in the time of His choice correct you, and bring you back to the Bible, and save you."—*The Review and Herald*, Feb. 25, 1868, p. 168, col. 2.

Thus God led the pioneers in their search for truth. A.L.W.

Establishing the Pillars of the Movement (10:6)

IT IS important to keep in mind the fact that during the formative period of our work, 1844-1855, the pioneers did not have the benefit of church or denominational organization, that there was as yet no system of financial support to maintain the work, and that there were no publications to steady and unify their teachings and manner of labor. They were bound together by two strong ties—the experience through which they had passed in the great Advent Movement, and their continuing confidence in the soon coming of Christ. They were motivated by a firm determination to hold fast their confidence in God's leadership, and to reinstill that confidence in the hearts of their former Adventist brethren.

As the pioneers of the message searched the Word of God, the essential lines of truth Seventh-day Adventists today hold unfolded before them. In the providence of God the time had come for the convergence of these truths into one body of doctrine. This was brought about in 1848, through the Sabbath conferences. Five in all were held. At the earlier of these, the doctrines were clarified and bound together; the later conferences served largely as teaching and unifying agencies.

The pioneers found that they were united on some points, but on others they at first held widely divergent views. At one of the earlier meetings, "hardly two agreed. Each was strenuous for his views" (*Spiritual Gifts*, vol. 2, p. 97). At these conferences the distinctive doctrines were restudied, and the several points of truth were formed into one unified belief. It was here that the foundations of Seventh-day Adventist doctrine were laid. And here again, God used the Spirit of Prophecy to protect and lead His people, through giving one or two visions at each of the conferences. *These visions, however, did not constitute a substitute for Bible study.*

Ellen White wrote of this experience in 1903:

"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 were

keen, noble, and true, were among those who, after the passing of the time in 1844, 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 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."*—*Selected Messages*, book 1, pp. 206, 207. (Italics supplied.)

Concerning the specific role that Ellen White played at the Sabbath conferences, we turn to the account given by Elder J. N. Loughborough of the meeting held in Volney, New York, in Brother Arnold's barn:

"This conference in western New York was held in Mr. Arnold's carriage house. There were about thirty-five persons present, all that could be collected in that part of the State, but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach them. They

* It is interesting to note that Mrs. White's experience of having her mind "locked" ended while she was praying for the healing of Edward Andrews at Paris, Maine, in the winter of 1850-1851. (See *Selected Messages*, book 1, p. 207.) Thus God worked to reveal His purpose that the brethren should search the Scriptures and build the doctrinal structure of the movement on the Word of God.

were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the one thousand years of Revelation 20 were in the past, and that the one hundred and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection.

"As the emblems of our dying Lord were before this company, and as they were about to commemorate His sufferings, Mr. Arnold arose and said he had no faith in what they were about to do,—that the Lord's supper was a continuation of the passover, to be observed but once a year.

"These strange differences of opinion rolled a heavy weight upon Mrs. White. She well knew that Mr. Arnold was in error, and great grief pressed upon her spirits, for it seemed that God was dishonored. Some feared that she was dying; but Elders Bates, White, Chamberlain, Gurney, and Edson prayed for her, and the Lord mercifully heard the prayers of His servants, and she revived. The light of heaven rested upon her, and she was soon lost to earthly things. While in this state, she was shown some of the errors of those present, and also truth in contrast with these errors, showing that these discordant views, which they claimed were according to the Bible, were only according to their opinions of the Bible, and that they must yield their errors, and unite upon the third angel's message. The meeting ended gloriously; truth gained the victory. Those who held these strange diversities of opinion confessed their errors, and united upon the present truth of the third angel's message, and God greatly blessed them.

"The following account of this meeting was given by Mr. Alexander Ross, Jan. 4, 1884, who was one of the thirty-five composing the little gathering. He said:

"Sister White, while in vision, arose to her feet and took the family Bible upon her left hand; the book was one of ordinary size. While holding it open, high up, without looking toward it, with her right hand she would turn from text to text, and placing her finger on the scripture, would repeat the same. I looked at many of the texts to see if she was repeating the one to which she pointed. Myself or some of the company looked at them all. In every case she not only repeated the text to which she pointed, but she did so while her eyes were looking upward and in an opposite direction from the Bible. It was these scriptures which she repeated that overthrew the false theories of Sabbath-keepers assembled at Volney, in August, 1848, and caused us to unite upon the truth.'

"Indeed, one must have been hard to convince who did not renounce error of doctrine corrected under such circumstances, by plain texts quoted from the Bible, and in this remarkable manner. This company of Sabbath-keepers in Oswego County, after their errors had thus been corrected, and they had become united upon the truth, went forth from that meeting to spread the

light to others. The results surely bore the evidence of being the work of God. Satan is ever ready to divide, distract, and scatter, by whatever means he can employ. 'God is not the author of confusion, but of peace, as in all churches of the saints.' 1 Cor. 14:32."—*The Great Second Advent Movement*, pp. 268-270.

Foundation Truths to Stand

Writing shortly after the time of the Sabbath conferences, Ellen White stated:

"We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart."—Manuscript 3, Feb. 12, 1854. Published in *Messenger to the Remnant*, p. 39.

By the year 1850 the lines of fundamental truth were quite well understood and clearly defined. The pioneers expressed unbounded confidence that what they held was "present truth."

In 1855, Mrs. White made this retrospective statement:

"By care and incessant labor and overwhelming anxiety has the work gone on *until now the present truth is clear*, its evidence by the candid undoubted, and it is easy to work now to carry on the paper to what it was a few years ago. *The truth is now made so plain that all* can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear."—Manuscript 2, Aug. 26, 1855.

Looking back in 1905, she wrote of the certainty of the doctrinal points thus brought out.

"When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No aftersuppositions, contrary to the light God has given, are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. . . .

"We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's word, and are to be respected, the application of them, if such application moves one pillar from the foundation that

God has sustained these fifty years, is a great mistake. He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God."—*Counsels to Writers and Editors*, pp. 31, 32.

What Constitutes "Present Truth"

A careful study of documents of the time reveals what was denominated "present truth" in this formative period. It did not, as some have thought, embrace the wealth of prophetic interpretation, details of which were unfolded during the ensuing two or three decades, but was made up of vital "essentials," "pillars," "foundations." These may be listed as:

1. The second advent of Christ.
2. The binding claims of the Ten Commandments, including the observance of the seventh-day Sabbath and the perpetuity of God's law.
3. The third angel's message in its fullness, in correct relationship to the first and second angels' messages.
4. The ministry of Christ in the heavenly sanctuary, which ministry would cease shortly before the Second Advent (with emphasis on the work beginning the tenth day of the seventh month, 1844).

5. The nonimmortality of the soul.

These structural doctrines formed the "firm platform" which, in 1858, was described by Ellen White, upon which "nearly all stood firm." (See *Early Writings*, p. 259.) These constituted the "landmarks" enumerated by Ellen White thirty years later in connection with a discussion in which some wished to include minor points that were then being considered. Note the following statement:

"There was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. . . . They had perverted ideas of what constituted the old landmarks.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The command-

ments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks."—*Counsels to Writers and Editors*, pp. 30, 31.

New Rays of Light

Although the pioneers of the message were assured that they had discovered fundamental truths—truths attested to by the Spirit of Prophecy—yet this did not excuse them or us from continued diligent study of the Word of God. Each must have an individual experience as a basis of knowledge and confidence. Such study rightly carried forward promises rich reward in the discovery of new rays of light, which broaden and deepen our concepts of the great fundamental doctrinal truths. Our duty of personal Bible study and its resulting blessings we find set forth in these words:

"Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God. . . .

"Whatever may be man's intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.

"When God's people are at ease and satisfied with their present enlightenment, we may be sure that He will not favor them. It is His will that they should be ever moving forward to receive the increased and ever-increasing light which is shining for them."—*Testimonies*, vol. 5, pp. 707-709. A.L.W.

Early General Conference Actions Relating to the Divine Origin of the Ellen G. White Visions (3:7)

The Conference of 1857

THE subject of the unity and gifts of the church was presented, which seemed to have a place in the hearts of the people. Many expressed themselves happy to see this subject taking its proper place in the church. During this meeting Mrs. White read a recently received testimony for the church, which was received as the voice of the Lord to His people. And before the large assembly a proposition was made to have it published. A vote was taken, when more than 200 brethren and sisters arose in favor of its publication. A call was made for objectors to rise but all kept their seats."—*The Review and Herald*, Nov. 12, 1857.

Seventh Annual Session—1869

"Spiritual Gifts

"Resolved, That our faith and confidence in the Gifts of the Spirit of God, so graciously vouchsafed to us in these last days, are not only unshaken by the attacks of the opposers of the truth, but greatly strengthened and increased by the warnings we have received in times of danger, the counsels and admonitions when we have erred, and the comfort in our afflictions; as well as by the purity of their teachings, and the respect and reverence they produce for the word of God. And we earnestly recommend to all the scattered flock a more careful reading of, and more strict compliance with, the Testimonies to the Church."—*The Review and Herald*, May 25, 1869.

Eighth Annual Session—1870

"Spiritual Gifts

"WHEREAS, We as a people have held the doctrine of the perpetuity of Spiritual Gifts, and professed to believe that 'the spirit of prophecy' was manifested among us as 'the remnant' (Rev. 12:17; 19:10) . . .

"Resolved, That we will humble ourselves

before God for these things, and endeavor to so walk in harmony with the teachings of the Spirit, as no longer to present such inconsistency in our lives, and to grieve God's Spirit away from us.

"AND WHEREAS, In these things we have seen that those who disregard these Testimonies, whether in private or public life, have shown themselves to be lamentably weak in judgment, and have wounded themselves and the cause by their unfaithfulness; therefore,

"Resolved, That we recognize the wisdom of God in the 'Testimonies to the Church,' and that it is dangerous and destructive to disregard or neglect their instructions; and we confess our weakness and inability to carry on this sacred work to divine acceptance, without their aid."—*The Review and Herald*, March 22, 1870.

Twelfth Annual Session—1873

"Resolved, That our confidence is increased in the gift of the Spirit of prophecy which God has so mercifully placed in the third angel's message; and that we will endeavor to maintain an affectionate regard for its presence and its teachings; and we hereby request our Executive Committee to prepare or cause to be prepared a work giving our reasons for believing the testimonies of Sister White to be the teachings of the Holy Spirit."—*The Review and Herald*, Nov. 25, 1873.

Twenty-first Annual Session—1882

"Resolved, That we express our unabated confidence in the Testimonies which have been so graciously given to this people, which have guided our ways and corrected our errors, from the rise of the third angel's message to the present time; and that we especially express our gratitude for Testimony No. 31 [*Testimonies*, vol. 5, pp. 9-248], which we accept as a token of the care of God over us,—an evidence that He has not forsaken us, notwithstanding our many backslidings."—*The Review and Herald*, Dec. 26, 1882.

Recent General Conference Actions Regarding the Spirit of Prophecy (16:3)

Resolutions Adopted at the 47th Session of the General Conference of SDA, June 2, 1954

"WHEREAS, We recognize that in the early days of the remnant church there was given to it the gift of the Spirit of prophecy, and through this gift by voice and pen during the life of Ellen G. White and through her writings since her death, we have been counseled, guided, and led to higher planes of spiritual experience, to higher standards, and to a clear concept of coming events, and

"WHEREAS, We recognize that the principles set forth in the Spirit of prophecy writings do not change with the passage of the years, that 'time and trial have not made void the instruction given,' and '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' (*R&H*, July 18, 1907), and

"WHEREAS, We recognize the value of the Spirit of prophecy messages to the church throughout the world and that the principles enunciated by the servant of the Lord in Europe, Australasia, and North America are of equal value to the church in all lands in fostering Bible standards, encouraging the spirit of devotion and sacrifice, and guarding and unifying the church, therefore be it

Resolved: 1. That we reaffirm our fundamental belief: *a.* That God has placed in His church the gifts of the Holy Spirit and that these gifts, operating in harmony with the divine principles of the Bible, are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ, and that the gift of prophecy, one of the identifying marks of the remnant church, was manifested in the life and ministry of Ellen G. White.

b. That the writings of Mrs. E. G. White were given to the church, not as a substitute for the Holy Scriptures, nor as a new rule of faith, but for the spiritual uplift of the church, for instruction, for warning, for reproof, for admonition, for illumination of doctrine, and

for the special guidance of God's people through these perilous last days.

"2. *a.* That we call our church members throughout the world to a diligent study of the Spirit of prophecy writings as they may be available in their languages and to a practical application in the individual lives and work of the church. . . .

c. That we encourage our administrators, evangelists, and pastors to provide for the adequate presentation of the doctrine of the Spirit of prophecy and its value and place in the church, at our large gatherings, in our evangelistic meetings, and in our local churches, and that the annual Spirit of Prophecy Sabbath be observed.

d. That we urge our church members to build a Spirit of prophecy library in their homes, thus making readily available to all members of the family the timely and helpful 'counsels, warnings and reproofs,' so much needed in these perilous days. . . .

"3. *b.* That we call our colporteur evangelists to a renewed effort to distribute the message-filled Spirit of prophecy subscription books."—*The Review and Herald*, June 6, 1954, p. 267.

Resolutions Adopted at the 48th Session of the General Conference of SDA, June 24, 1958

"For more than a century, Seventh-day Adventists have believed that, in fulfillment of the promise of spiritual gifts to the church as recorded in the Scriptures (Rev. 12:17; Rev. 19:10; 1 Cor. 12:10, 28; Eph. 4:11-13), God has honored this remnant church with the gift of prophecy through the instrumentality of Ellen G. White. Whenever a believer has accepted this gift and consistently followed its counsel, he has invariably received spiritual blessing and power from God.

"In like manner, as the leadership of the church has relied upon the counsel given through this gift, the church has grown and become strong. And the more closely the instruction has been followed, the greater has been

the blessing to the church and to its membership.

"The extraordinary unity of faith and action within the Seventh-day Adventist Church throughout the world, and the gratifying love of all our people for the church and its work are, we believe, largely the result of the counsels given to the church through the 'testimony of Jesus' as presented by His messenger.

"As delegates to the world session of the General Conference of Seventh-day Adventists, we reaffirm our belief and full confidence in this prophetic gift, as manifested through Ellen G. White. And because God provided that His instruction through the gift of prophecy should be published in books and made available to all, the blessings of the gift live on. We believe that these writings are God's inspired counsel to the church. We believe, furthermore, that in the crisis years immediately ahead, the prosperity and progress of the Seventh-day Adventist Church are vitally related to the continued loyalty of leaders and laity to the instruction given through the writ-

ings of the Spirit of prophecy, which outline so clearly the plan of salvation from the time Eden was lost until Eden shall be restored in the earth made new.

"We appeal to all our people that in addition to their daily Bible study and spiritual devotions, they avail themselves of the instruction contained in the writings of Ellen G. White, which will bring them rich spiritual blessing and will aid them to secure a better understanding of the Bible. As these writings are read, we urge all to accept for themselves the wonderful counsel, as well as the admonition and reproof contained therein.

"We thank God for the aid He has given through the prophetic gift among us. We rejoice in this help, and pledge ourselves that, with His assistance, we shall diligently follow the counsels given, that we may be fitted and strengthened to do our part in saving lost men, and in hastening the return of our Lord and Saviour, Jesus Christ."—*The Review and Herald*, June 25, 1958. (General Conference Report—No. 5.)

Church Reorganization at the Turn of the Century (13:6)

By L. H. CHRISTIAN

AS THE movement grew . . . and became a round-the-world church, and as institutions and new lines of activity, or departments, came into being, the need for a larger and more adequate organization became more and more insistent. We have briefly described the first decade of organizational development, that is, 1853-63; we must now point to another such decade, 1897-1907, when larger problems of organization were earnestly and at times bitterly discussed pro and con. Our church had greatly increased in membership, and our missionary activities were extending not only into Europe, Australia, and Africa but into large mission fields like India and China. The church plans and order that sufficed for a small work in America were totally inadequate for a mission endeavor in all the earth. Part of the difficulties encountered were no doubt "growing pains," but there was also the question as to whether the Advent Movement should be nonsectarian, as some advocated, or a full-fledged and well-ordered church organization.

During the General Conference session at Lincoln, Nebraska, in 1897 these problems reached a crisis. No one who attended that session will ever forget those days. There was sharp division of opinion as to what course to choose, but there was a unity of heart and a fervor of spirit that were most refreshing. Some meetings continued all day without even a recess for dinner. But in all these long, lively discussions there seemed to be no personal bitterness and no struggle for office or for supremacy. Indeed, one strong leader who had been chosen for a prominent position arose during the election and asked to be relieved in order that he might give himself to evangelistic work in the British Isles. His request was granted. All felt cheered by the open mission doors everywhere. The whole world seemed hungry for the Advent message. Earnest calls for missionaries came from all the earth. But the treasury was empty, and there was no concerted plan for a worldwide mission advance. Our brethren spent many hours in prayer and Bible study to find the way. About that time a

whole series of testimonies came from the Lord's messenger, who was then in Australia. This same experience was repeated at the next session of the General Conference in South Lancaster in 1899; and again increasingly at the sessions in 1901, 1903, and 1905.

These messages from the Lord called for a reform and a change from the ground up. They did not specify in detail what plans to adopt, but they laid down principles which when adopted gave the plans of themselves. Some who were leaning to pantheistic error and a few others opposed the light of the Lord, but the large majority of the General Conference and of our ministers and members accepted the instruction willingly and began to carry it out. Just what the Spirit of Prophecy taught is clearly told in quotations from the *Testimonies* found in a booklet by Elder A. G. Daniells entitled *A Statement*, pages 20-22:

"We here give a brief but complete summary of the counsel given to the General Conference. . . . The following are the changes called for:—

- "1. 'What we want now is a reorganization.'
- "2. 'We want to begin at the foundation, and to build upon a different principle.'
- "3. 'This work must be carried on in a very different manner to what it has been in the past years.'
- "4. 'God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly retarded by the efforts to control it in every line.'
- "5. 'There are to be more than one or two or three men to consider the whole vast field. The work is great, and there is no one human mind that can plan for the work which needs to be done.'
- "6. 'Greater strength must be brought into the managing force of the Conference.'
- "7. 'Men who are standing at the head of our various institutions, of the educational interests, and of the conferences in different localities and in different States,' are to 'stand as representative men, to have a voice in molding and fashioning the plans that shall be carried out.'
- "8. 'When we first met in conference, it was thought that the General Conference should extend over the whole world. But this is not God's order. Conferences must be organized in different localities, and it will be for the health of the different conferences to have it thus.'
- "9. 'This does not mean that we are to cut our-

selves apart from one another, and be as separate atoms. Every conference is to touch every other conference, and be in harmony with every other conference.'

'10. New conferences must be formed. It was in the order of God that the Union Conference was organized in Australasia. The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us; it is to bind us together.'"

Anyone who will read the presentation above and compare it with the organization then adopted and now followed will see what decisive relief and benefits came to the Adventist Church as the result of this light on organization from the Spirit of Prophecy. These messages, involving some of the most intricate and far-reaching problems of church

government, came from a woman who never held any office and had never studied the history or development of ecclesiastical polity and policy. Many have asked whether the Adventist worldwide church organization is congregational, presbyterian, or episcopal. We have heard some teachers assert that it was presbyterian, whereas others claim it is episcopal. But while it has similarities with other churches, it is really different and an organism by itself. It came as a fruitage of the creative ideas of the Advent message guided by God through the Spirit of Prophecy. The Adventist Church is a church with a task, and the Lord gave it a body to fit the task.—*Fruitage of Spiritual Gifts*, pp. 112-125.

A Visit to the Office of the Ellen G. White Publications (19:4)

WHEN visitors inquire at the reception desk at the General Conference building in Takoma Park, Washington, D.C., for the office of the Ellen G. White Publications, they are directed to the ground floor. Here, at the front of the building, they find a conveniently arranged suite of offices, an exhibit room, and a large vault devoted to the Ellen G. White documents and to the continuing work of the custody of the Ellen G. White writings.

With a member of the office staff as a guide, we step first into the well-protected concrete vault, and as we do so, we notice the secure fireproof door with combination lock which guards the literary treasures which the visitors have come to see. This vault is a room eighteen by twenty-one feet, divided into two sections: the library section and the manuscript room. Entering the library section first, we observe that it is well filled with library shelves, holding many precious publications. Turning to the left, we find the bound files of *The Second Advent Review and Sabbath Herald*—the issues of our church paper for more than a hundred years, bound in nearly a hundred black-covered books. We examine the first volume, edited and published by Elder James White in Paris, Maine, in November, 1850. We see also the *Present Truth* and a supplemental document, *The Advent Review*, which preceded the *Review* in 1849 and 1850. In another part of this room we see files of the *Youth's Instructor*, our young people's journal, started by Elder James White in 1852; the *Health Reformer*, begun in 1866; and the *Signs of the Times*, also initiated by James White as a religious newspaper on the West Coast in 1874.

A complete file of the *General Conference Bulletins*, the *SDA Yearbooks*, and various and sundry periodical publications of the denomination, together with a pamphlet file of more than a thousand documents bound in half a hundred black and red covered books, are all found in this room. The key to these materials is the card index, a file of several thousand cards in daily use by the office staff, for they record the topics presented in these rich sources.

To this section of the vault come not a few

Seventh-day Adventist workers and college and seminary students for certain lines of research work.

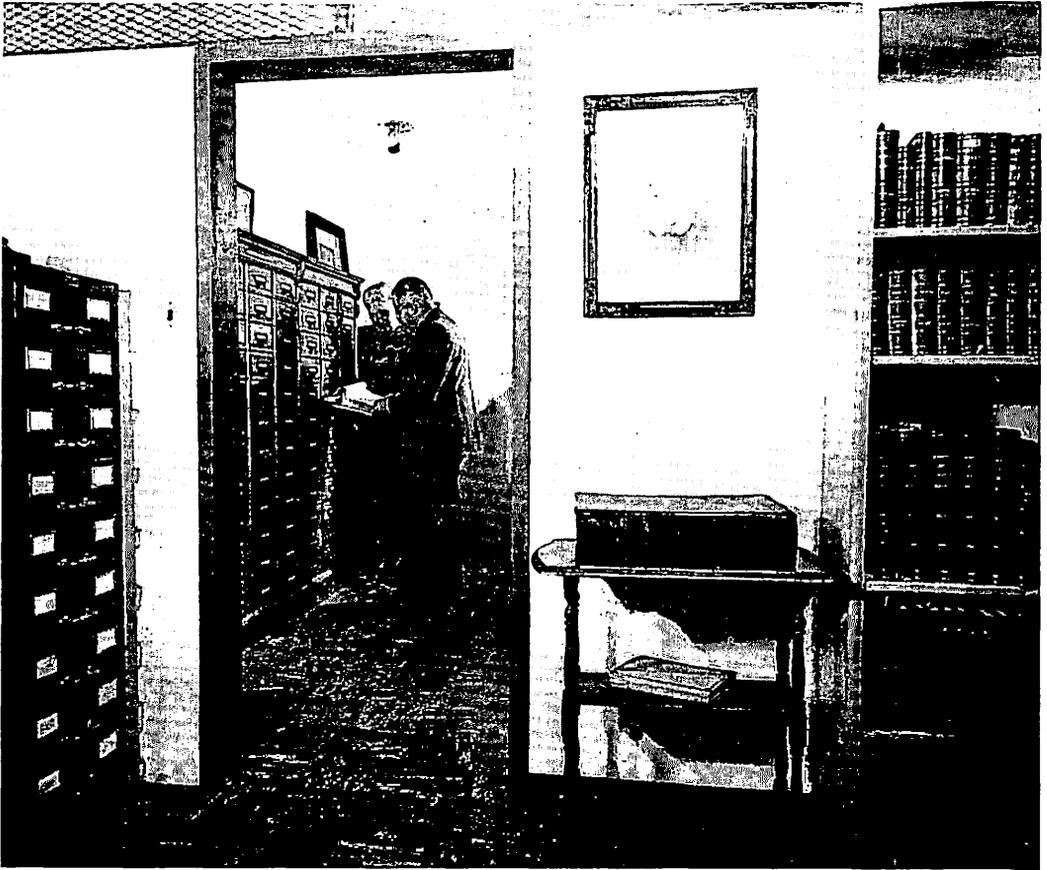
Before the grilled door to the manuscript room is unlocked, we pause for a moment near a table on which rests the memorable old leather-bound family Bible, weighing more than eighteen pounds, which Ellen Harmon, a frail girl of seventeen, held on her extended left hand for approximately half an hour while in vision.

Now, as our guide unlocks the door, we step into the manuscript section of the vault, a room filled with banks of file cases and storage shelves, loaded with rare early documents. From a shelf near the center of the room, our guide takes a little work, the first Ellen G. White book, a pamphlet of sixty-four pages, published in 1851 and bearing the title *A Sketch of the Christian Experience and Views of Ellen G. White*. Along with this we find the *Supplement*, which was published in 1854, and also the first writing of the story of the great controversy, known better today as *Spiritual Gifts*, volume 1, published in 1858.* Among other early publications are the first numbers of the *Testimonies*, issued from 1855 and onward, the four volumes of *Spiritual Gifts*, the six pamphlets entitled *How to Live*, and the *Spirit of Prophecy* in four volumes. On shelves above are other rare publications—more than a score of early editions of books written by James and Ellen White, as well as many other early volumes of the Advent Movement.

To the left, in this section of the vault, is the Ellen G. White manuscript and letter file. In the seventy-two drawers of the Shannon file cabinet is kept this collection of approximately 45,000 manuscript pages of her writings. Beside this stands the card index, in which are cataloged on 12,000 cards the principal subjects dealt with in the manuscripts.

The back wall of the inner vault is given over to a bank of regular letter file cabinets, with forty drawers devoted to document stor-

* NOTE.—These three publications, issued in the fifties, were in 1882 united in the book *Early Writings*.



WHITE ESTATE VAULT AT GENERAL CONFERENCE OFFICE

White Publications vault, with E. G. White manuscript files at the left. Arthur L. White is pointing out interesting data to Miss Bessie Mount, research worker connected with the office.

age, and facing this is a similar bank of files filled with correspondence from the early days—letters received by James and Ellen White from our leading workers from 1860 and on. Needless to say, this collection is rich in historical matter.

On the long shelves lining the inside wall are many records of great value. Here we see a shelf of irregular black and red books. These are the Ellen G. White handwritten diaries, running back to 1859, which, although incomplete, constitute a rich source of biographical data. On another shelf in heavy envelopes there is a file of about one thousand Ellen G. White letters in handwritten form. The earliest letter preserved was written in 1847, and this file carries us well into the eighties, when typewriters first came into use in Mrs. White's work. These letters are classified and indexed for reference in historical work. This file, covering a forty-year period, is incomplete, be-

cause as a general rule in those early days the original copy was sent to the person addressed. What we do have is rich invaluable data.

Before we leave the vault we are shown a spool of microfilm, a sample copy of the photographic record of the Ellen G. White manuscripts, letters, and periodical articles. The full record is filed for safekeeping in a locked and sealed case in a good vault in the center of the continent, away from any strategic military objective. This precaution to safeguard invaluable and irreplaceable records is appreciated by all who learn of this provision.

From the vault we step across the hall to the exhibit room. Here we are shown the Ellen G. White books as they are published in various parts of the world. *Steps to Christ* we see in most of the seventy-two languages in which it has been published. *The Great Controversy* in thirty tongues is pointed out to us, *Patriarchs and Prophets*, *The Ministry of Healing*,

Thoughts From the Mount of Blessing, Selections From the Testimonies, and others are found in many languages. These are kept in the old sectional walnut bookcase used in the White home in the early eighties when Ellen G. White was preparing the copy for *Spirit of Prophecy*, volume 4—the first edition of our present *Great Controversy*.

On a nearby table we see the Ellen G. White books in the raised Braille letters for the blind, and then we hear a few lines from *Steps to*

Christ in the Talking Book, also for the blind. The glass cases of the exhibit room are filled with Ellen G. White handwritten manuscripts, human-interest documents, early hymnbooks, and other early records.

Before we leave, our guide tells us of the work of the custodians of the Ellen G. White documents and of the creation of the trusteeship to care for the writings, and of the several lines of endeavor which the trustees are carrying forward.

A.L.W.



GENERAL CONFERENCE OFFICE

The work of the Board of Trustees of the Ellen G. White Estate was conducted at the Elmshaven office near St. Helena, northern California, until the death of W. C. White in 1937. The documents were then moved to the General Conference office in Takoma Park, Washington, D.C.

The Custody of the Ellen G. White Writings (19:4)

PRACTICALLY all of the extant Ellen G. White writings, published and unpublished, are on file at the office of the Ellen G. White Publications. In the light of this fact, these questions naturally come to mind: Did Mrs. White, before her death, plan for the future care and use of these writings? If so, to whom were they entrusted? and who is responsible for their custody? With such pertinent questions as an introduction, we shall in this chapter consider the plans that Mrs. White devised and instituted for the preservation of her writings, and for the continuance of certain specified work with these writings subsequent to her death.

After making her home at Elmshaven, Mrs. White, realizing her advancing age and the possibility of not having much longer to work, gave careful thought, from time to time, to the future of her published works and her manuscripts. Eight years before her death she wrote:

"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."—*The Writing and Sending Out of the Testimonies to the Church*, pp. 13, 14.

As she neared the close of her lifework, she made definite provision for the future handling of her writings after her decease. This we find in a document bearing date of February 9, 1912, "The Will of Mrs. E. G. White," which forms the basis of this statement. We shall quote from this instrument, drafted in the customary legal form, such portions as pertain to the subject under discussion. Here are the key provisions regarding the care and use of her writings, in their original setting:

"I hereby give, devise, and bequeath to William C. White, Clarence C. Crisler, Charles H. Jones, Arthur G. Daniells, and Frank M. Wilcox" [here in the will there appears a listing of her modest properties, consisting of the home and its appurtenances] "all of my right, title, and interest in the copyrights and book plates in all languages, of the following publications" [here follows a list of her current books]; "also, my general manuscript file and all indexes pertaining thereto; also my office furniture and office library.

"Together with all and singular, the tenements, hereditaments, and appurtenances there-



GENERAL OFFICES OF THE ELLEN G. WHITE ESTATE IN THE GENERAL CONFERENCE BUILDING

A staff of efficient workers keep moving forward the many lines of work that relate to the custody and publication of the E. G. White writings.

unto belonging, or in anywise appertaining in trust nevertheless for the uses and purposes hereinafter contained.

"TO HAVE AND TO HOLD, the said real and personal property unto said trustees, and their successors, upon the trust to enter into and upon and take possession of the said real estate and said personal property.

"Administering, preserving, and protecting the said real property and of handling said personal property, and publishing and selling said books and manuscripts and conducting the business thereof."

The will then leads into certain financial provisions, and in further specifying the work of the trustees in their care and use of the writings, says:

"Then my said trustees shall use the overplus for the improvement of the books and manuscripts held in trust by them, and herein provided; for the securing and printing of new translations thereof; for the printing of compilations from my manuscripts."

Thus we have before us the general plan as developed by Mrs. White in the creation of a board of trustees to care for her writings, and the definite instructions given to these five men. We find that their work as custodians of the writings falls into three general classes:

First, the care and promotion of the Ellen G. White books in the English language.

Second, the preparation of manuscripts for, and the promotion of the translation and publication of, the Ellen G. White writings into foreign languages.

Third, the custody of the manuscript and letter files, and the selection of matter therefrom for general circulation.

The five men appointed to this sacred trust were men of long experience, chosen by Mrs. White because of their acquaintance with her experience and work, and because their qualifications fitted them to carry this responsibility.

Immediately following Mrs. White's death, the trustees of her choosing took control of her property and work, and undertook the carrying out of the provisions of the trust as custodians of her writings in harmony with the will of its creator.

Aside from the manuscript and book properties, the real and personal property was convertible into cash and most of it was sold. The proceeds from the sale of these properties, together with royalty income, have furnished sufficient means to meet all obligations that stood against Mrs. White at the time of her death,

and to carry forward certain phases of the work of the trustees. The obligations referred to had been largely incurred through many charitable gifts in forwarding the cause, and the large expense of preparing her manuscripts and publishing her works in many foreign languages. With an assured royalty income from her books, she felt justified in borrowing money with which to speed their wide circulation.

The business having to do with real and personal property, other than the continuing custody of the writings, having been largely executed soon after Mrs. White's death, there consequently remain to their care now only these writings, either in published form or in manuscript.

The original group of trustees were fortunate in being privileged to labor together without a break in their numbers for nearly two decades. In more recent years, however, all of the five men of Mrs. White's choosing have passed to their rest, and others have been selected to fill the vacancies thus created. This has been done in harmony with the express instruction given by Mrs. White in her will, that:

"If a vacancy shall occur for any reason among said trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some fit person."

In 1933 the original board of five trustees, in counsel with the leading officers of the General Conference, laid careful plans to ensure the continuance of the custody of the Ellen G. White writings in succeeding years, in harmony with Mrs. White's instruction. These plans involved, among other things, two major steps:

1. The drawing up and registering of Articles of Incorporation, thus establishing the perpetuity of the trusteeship.

2. Arranging for moving at some appropriate future date the files and office of the Estate from Elmhaven, near St. Helena, California, to the General Conference building in Washington, D.C. This move was made in 1938.

The Articles of Incorporation filed in 1933 state that the purpose of the corporation is "to carry out and perform the provisions of the charitable trust created in the last will and testament of Ellen G. White, deceased." The five trustees designated by Mrs. White, or their successors, appointed according to the provi-

sion of her will, are the constituency of the corporation. The same persons are the board of trustees of this corporation.

The true nature of the work of the Ellen G. White Estate, Incorporated, is revealed in the fact that it is "the proprietor of the White Publications." "White Publications" is the term frequently employed in referring to the work of the Estate.

When in 1933 the trustees, with certain General Conference officers, gave study to long-range plans for the work of the Estate, they became aware of (a) the problems created by the wide geographical separation of the five trustees, and (b) the increased demands upon the board as the result of the rapid growth of the denomination. The Articles of Incorporation were therefore drawn up in such a manner as to provide, if need be, for the enlargement of the board of trustees at some future time. The bylaws, adopted at the same time, provided for drawing immediately into the circle of routine trustee activities, four men of experience who would join the trustees as counselors, or alternate trustees as they were later designated. This plan, with some variations, was effective to mid-1958.

The actual enlargement of the board of trustees was accomplished in two steps. In 1950, by action of the constituency of the corporation the number of trustees was increased from five to seven. In 1958 the bylaws were amended by the constituency to provide for a board of nine trustees—seven life members and two elected for a four-year term. At the time of this writing (1960) the trustees are:

A. V. Olson, W. P. Bradley,* D. A. Delafield, G. A. Huse,* F. A. Mote, W. G. C. Murdoch, F. D. Nichol, J. I. Robison, A. L. White.

Although the work of the White Estate, Inc., like that of all denominational agencies, is administered by its own board, its trustees have ever sought to maintain a close and helpful working relationship with all other activities of the cause. Tasks of major importance are undertaken in counsel with the General Conference leadership.

There are various matters, largely promotional, closely related to the work of the trustees but beyond the sphere of their direct responsibility. These are handled by the General Conference Committee functioning through a subcommittee known as the Spirit of Prophecy Committee. This subcommittee includes in its members certain of the White Estate trustees. The working relationship between the General Conference Committee and the White Estate has been set forth in a joint agreement passed by the General Conference Committee and the White Estate trustees on October 10, 1957.

Some may be interested regarding the financial support of the work of the White Estate and its office. The Ellen G. White books produce a modest royalty income in harmony with the church's policy on royalty. This goes to the General Conference treasury, and the General Conference, in turn, provides an annual budget appropriation for the work of the White Estate. A.L.W.

* Elected in 1958 for a term of four years.

Mrs. White's Secretarial Staff (19:3)

By ARTHUR W. SPALDING

MRS. WHITE'S secretarial staff, changing inevitably through the thirty-five years of its existence, but maintained in some continuity through the services of long-time workers, was unique in Seventh-day Adventist history. It contained a varied assortment of talents for several duties, but it always kept a high standard of devotion and consecrated ability. With these workers the following brief account deals.

Her son, William C. White, after the death of his father, James White, was a prince upon whose shoulder the hand of his mother rested heavily. He occupied many positions of great responsibility in the work, and was a valued leader in the councils of the church, but he came more and more, as the years passed, to devote himself to the care of his mother and to the broad interests which rayed out from her heart and mind. In the last years of her life he planned and directed the work of the very considerable staff which dealt with her literary and spiritual products, and afterward he remained the custodian of her literary legacy as long as he lived.

Of all her helpers, two stand forth pre-emi-

nently because of their long service, one in the literary fields, the other as a personal attendant and confidante. These were Marian Davis, for twenty-five years the chief literary assistant and editor, until illness struck her down; and Sara McEnterfer, for thirty-three years Mrs. White's constant companion and nurse.

Marian Davis entered the employ of Mrs. White in 1879, in Battle Creek, Michigan. For her sweet spirit, her increasing competence, and her utter devotion she became a loved and trusted friend, sharing many experiences of travel and labor in America, Europe, and Australia. Her marked literary ability is apparent in her editorship of some of the most important of Mrs. White's books, with the source material of which in the files of correspondence and manuscripts, she made herself thoroughly familiar. For her collation, first, of all pertinent material, and after Mrs. White's arrangement, for her careful editing for clerical errors and literary faults, she was an invaluable helper. She was with her patron through all the nine years of the Australian period; and upon the return of Mrs. White's party to America in 1900, she continued at the head of the secre-



GROUP OF WORKERS AT ELSHAVEN, 1913

Mrs. White, with a number of efficient helpers who assisted in the Elmhaven home and in the office. It was a large task to copy, file, and catalog the Ellen G. White writings and to arrange for their publication in the English language and in the various overseas languages.

tarial staff until her retirement and death in the fall of 1904. Her memory is fragrant both for the delicate touch of her hand upon the literary output and for the selflessness of the love she poured forth upon all around her.

Sara McEnterfer at the age of twenty-eight connected with Mrs. White as a personal attendant and nurse, in 1882, shortly after the death of James White. She quickly came to be, however, more than an employee, rather the factorum of all Mrs. White's personal interests. Of stocky build and solid Scotch sense, she teamed well with the graceful person and sensitive abilities of Marian Davis, and for more than a score of years they supplemented each other's service for their loved mistress. While in Australia, Miss McEnterfer devoted much of her time outside her home occupation to the care of the sick and needy in the communities where they lived; and her ready sympathy, tempered with shrewd judgment, was at once the resource of the unfortunate and the shield of her mistress. She remained with Mrs. White through her last years, a faithful and much loved companion.

When Mrs. White went to Australia in 1891 she took with her Emily Campbell, who as secretary, stenographer, and bookkeeper rendered invaluable service for the four years her health permitted her to work before returning to America. Mrs. White also took with her, as a member of her family, her niece, May Walling, who through the years of her schooling, and later, gave personal care, being in close attendance to the day of Mrs. White's death.

In Australia, Mrs. White acquired the services of some valuable helpers. Maggie Hare, a daughter of the first Seventh-day Adventist in New Zealand, became her competent secretary, an assistant to Miss Davis in editorial work; and she accompanied the staff to America, remaining in the group to the end. Minnie Hawkins was another competent secretary acquired in Australia, who continued her work in America, and later became the wife of C. C. Crisler. These two young women remained with Mrs. White for twenty years.

The James family accompanied her from Australia to America, he as the farmer and caretaker on the Elmshaven estate. One of the daughters, Effie James, started her very efficient secretarial career there. Helen Graham was on the staff as stenographer in the last years in America.

Two other editorial workers were of great assistance. Sarah Peck, after pioneer service as a teacher in America and South Africa, joined Mrs. White in Australia, and did valuable work there and later in America, upon her books and manuscripts. Mary Steward, daughter of the pioneer minister, T. M. Steward, and an editor of experience, joined the staff in the last years, doing important work in compiling and cataloging. . . .

D. E. Robinson, son of the veteran A. T. Robinson and the husband of Mrs. White's granddaughter Ella, when a youth of twenty joined the working force in Australia, just before Mrs. White left for America. In 1903 he again connected with Mrs. White's work, and remained as an editor until her death. . . .

Clarence C. Crisler, son of a pioneer in the South, L. H. Crisler, came into the employ of the General Conference at Battle Creek in 1897, acting as secretary of the president. At the General Conference of 1901 he told Mrs. White that he was impressed he should come to her assistance. As Marian Davis was nearing the end of her strength and service, Mrs. White obtained Brother Crisler's release from the General Conference, and he soon came to be the head of her secretarial staff. A thorough, painstaking, and deeply devoted man, he proved a mainstay to the work, one upon whose hand Mrs. White leaned, and who caught from her the fire that glowed through his after service in China, until the day of his death on tour in the far interior. . . .

Honor is due to these capable and devoted helpers, and doubtless to others whose service was briefer, for the assistance which they gave to their beloved leader and to the cause of which she was so pre-eminently the exponent and inspirer.—*Christ's Last Legion*, pp. 260-263.

Mrs. White Writes of Her Literary Helpers (19:3)

By MRS. ELLEN G. WHITE

AS THE work has grown, the number of my helpers has increased. "Sister Marian Davis was a great help in copying my testimonies, and in preparing for publication the manuscripts which I placed in her hand. I appreciated her help very much. She now sleeps in Jesus.

"For eleven years Miss Maggie Hare was among my workers. She was a faithful and true helper. She returned to New Zealand. [She again connected with the work in 1911.] Recently Miss Minnie Hawkins, of Hobart, Tasmania, who was one of my copyists in Australia, has joined my staff of workers.

"During the General Conference of 1901, Brother C. C. Crisler was impressed by the Spirit of God that I needed him in my work, and he offered his services. I gladly accepted his help. He is a faithful, efficient, and conscientious worker.

"Dores Robinson has assisted in copying my testimonies, and he has been diligently preparing 'Life Incidents' for publication.

"Helen Graham is a good stenographer, and helps Sister Sara McEnterfer and W. C. White in their work of correspondence.

"Sister Sarah Peck was my bookkeeper and helper for a number of years. She has left us to engage in school work at College View. We now have as bookkeeper, Brother Paul C. Mason.

"Sister McEnterfer is my traveling companion, nurse, and helper in many ways.

"Sister Mary Steward and her mother are with us now; and Mary, who for many years has served as proof-reader in the offices at Battle Creek and Nashville, has united with my workers.

"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 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.

"But my strength is yet spared, and I hope to continue to do much useful work. I may live until the coming of the Lord; but if I should not, I trust it may be said of me, 'Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.'

"The Lord Jehovah is the one to specify how the work shall be carried on under all circumstances."—*The Writing and Sending Out of the Testimonies to the Church*, pp. 12-14.

Testing the Ellen G. White Writings by the Bible (7:3)

TWO suggestions will help the student to apply the Bible test to the Spirit of Prophecy writings.

Suggestion No. 1: There are more than fifty Ellen G. White books. Take one book and begin to read. Make a beginning—say, *Steps to Christ*.

In the Spirit of Prophecy volumes appear approximately 78,000 references to the Scriptures. By simply listing—not quoting, but listing—these Scripture references, a good-sized volume might be prepared.

Begin to compare these Bible texts quoted by Mrs. White with the Spirit of Prophecy comments. Note the perfect harmony. In the setting of the Ellen G. White writings the Bible is magnified and its holy message brilliantly illuminated! The reading of *Steps to Christ*, alone, will prove that!

Suggestion No. 2: Compare the message of the Spirit of Prophecy on any given subject with the Bible teaching on the same subject. This has been done with great pleasure by some students.

"Not long ago, I took upon myself the task of checking the writings of the Spirit of prophecy with the teachings of the Bible. I chose twenty different topics, for instance, 'Christian,' putting

in one column all that the Bible says about a Christian. Then I went through Mrs. White's . . . volumes and some of the periodicals that contain several thousand articles, selecting at random statements that Mrs. White has given regarding a Christian, and putting them in a parallel column. It was one of the most interesting studies I have ever made.

"If you want an interesting study, do as I did sometime. I advise you to take about a week, for a day will not be sufficient. You will become so engrossed in your study that at the end of the day you will not even want to go to bed; for when you begin a study of that kind—checking the writings, the messages, of Ellen G. White with the teachings of the Scripture—you will find it both wonderful and intriguing."—D. E. REBOK, *Believe His Prophets*, pp. 99, 100.

After his experiment, this author came to a forceful conclusion:

"Ellen G. White . . . added nothing new in doctrine, but exalted the Scriptures, and gave them a central position in all her writings. Hers was the work of a magnifying glass, simply making the details of the observed object stand out in clearer lines, showing its original beauty more perfectly. Hers is a part of inspired commentary on the Bible."—*Ibid.*, p. 98.

Be sure to make the foregoing test. *Read with a purpose!* See for yourself as you compare the Spirit of Prophecy with the Bible that there is perfect harmony! D.A.D.

Reading Plans for the Spirit of Prophecy Books (18:3)

Plan 1

THIS includes five large books and is intensive, relatively speaking. Start with *Patriarchs and Prophets*, the first volume of the Conflict of the Ages Series; then follow with *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, and *The Great Controversy*. Read ten pages a day. This will require about twenty to thirty minutes, depending upon how fast you read. In a year's time you will have finished the set. Or perhaps you might read the five volumes as follows, with a view to finishing each of the five books in the span of time allotted:

Patriarchs and Prophets.....
.....January, February, and March
Prophets and Kings.....April and May
The Desire of Ages.....June and July
The Acts of the Apostles.....August and September
The Great Controversy.....
.....October, November, and December

Plan 2

This is even more intensive and envisions the reading of the nine volumes of the *Testimonies* in a 12-month period. Here you have an average of about 14 pages a day for 365 days. Can you do it?

Another approach, just a little different, would be as follows:

Volume 1—January 1 to February 15
" 2—February 16 to March 31
" 3—April 1 to May 15
" 4—May 16 to June 30
" 5—July 1 to August 15
" 6—August 16 to September 30
" 7—October
" 8—November
" 9—December

Now for two easier plans suggested by T. H. Jemison in the book, *A Prophet Among You*:

"Group 1

"Steps to Christ—Our first responsibility is to know the Son of God, whom to know is life eternal. The way to Christ is not hard to find, but is often misunderstood.

"The Story of Redemption—We need to understand the conflict between Christ and Satan, and God's provision for our salvation.

"The Ministry of Healing—Body and mind are closely related in the development of Chris-

tian character. Let us learn how the relationship can be mutually beneficial.

"Group 2

"The Desire of Ages—The Christian life means 'Christ in you, the hope of glory.' We turn to this priceless story of His earthly life, His crucifixion, and His ascension to heaven to serve as our High Priest.

"The Adventist Home—For the formation of the kind of home God can approve, we need inspired counsel. Here it is given simply and practically.

"Experience and Teachings of Ellen G. White—Knowing something of the inspirational life of the messenger helps in an understanding of the messages and their influence.

"Group 3

"Testimony Treasures (3 volumes)—This specific instruction concerning everyday life and activities will help a person meet many difficult situations."—*A Prophet Among You*, pp. 435, 436.

Each of the foregoing groups envisions reading one group through by reading two or three pages a day. Elder Jemison suggests still another group:

"Group 4

"The Great Controversy—Few books can do as much to prepare a Christian for the difficult times of trouble ahead. The portrayal of the triumphant ending of this drama of the ages will strengthen a person's determination to be victorious.

"Christ's Object Lessons—The practical applications of the teachings of Jesus will help a person live a full Christian life.

"Education—The whole of life is part of the process of education. We need to learn how to make the most of our opportunities today in order to prepare for the school of the hereafter."—*Ibid.*, p. 436.

The two plans suggested at the beginning of this article and the 4 groups mentioned above will provide you with a wide selection of reading plans, each a year in length.

If you are not acquainted with the Ellen G. White books, perhaps *Group 1* would be a good starting place.

If you are a long-time devotee of Mrs. White's books but not a well-organized reader, by all means choose *Plan 1* and follow with *Plan 2*.

D.A.D.

Inspiration Speaks to Our Day (18:2)

By T. HOUSEL JEMISON

The Timelessness of Bible Counsel

IS IT possible to take a book written as long ago as the Bible and use its teachings as a guide to twentieth-century life? These days are different from any others since the world began. We face situations and problems now that have never been known before. To many people it seems incredible that a book completed nearly nineteen hundred years ago should be thought to contain specific and detailed information to guide in every situation we may meet today.

The answer is, of course, that if the Bible were an ordinary book, written in the ordinary way, it could not be a complete guide to life today even if it had been written only a few years ago—or this year, for that matter. But the Bible was inspired by the Holy Spirit for the specific purpose of serving as a guide to *all* men of *every* generation. Its principles of right and wrong are eternal. Its illustrations are drawn from the generations during which it was written—over a period of 1,500 or 1,600 years—but its principles can be just as well illustrated from life in the middle of the twentieth century. Here in a sentence is a summary of the reasons for the Bible's continual value and applicability: "In the Bible every vital principle is declared, every duty made plain, every obligation made evident."—*Fundamentals of Christian Education*, p. 187. Everything is covered; nothing is omitted.

That means that no matter what the situation in which you find yourself, there is *always* Bible guidance that will meet your needs. Not all of it appears on the surface. You may have to study and pray for a long time to discover what you ought to do or how you ought to act, but the truth you need is there and if you persist you will find it. . . .

As Seventh-day Adventists we believe that every part of the Bible contains instruction that either directly or indirectly bears on today's living. Does this mean that we take the position that every bit of Bible instruction applies to us today exactly as it did to those to whom it was first directed? Not at all! How, then, can we apply the Bible teachings, and

how can we make our position clear to others?

Discover the Principle

In our study of the Bible for help in solving the daily problems of life, one of the first things we must learn is to discover the principle involved in any Bible instruction or illustration. When Moses in awe and amazement approached the burning bush in the wilderness, the Lord called to him and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). True, the custom of removing the shoes or sandals before entering a place of worship is still practiced in Eastern countries, but does this command to Moses mean that all of us are under obligation to remove our shoes when we approach the Lord in prayer or enter a house of worship? We generally consider that we can worship "in spirit and in truth" with our shoes on. Does that mean that the word of the Lord to Moses in this case is not "profitable" for us?

We have little difficulty discovering that this incident involves a principle that is broader than wearing shoes or not wearing shoes. Certainly there is no reason why worshipers in countries where the custom prevails should not continue the practice, but the basic teaching of the incident applies to all of us everywhere and all of the time. That basic teaching has to do with an attitude of reverence whenever we enter especially into the presence of the Lord. Whatever is necessary to foster this spirit of reverence we should do. Sister White comments on Moses' experience at the bush and applies it to us in this way:

"Humility and reverence should characterize the deportment of all who come into the presence of God. In the name of Jesus we may come before Him with confidence, but we must not approach Him with the boldness of presumption, as though He were on a level with ourselves. There are those who address the great and all-powerful and holy God, who dwelleth in light unapproachable, as they would address an equal, or even an inferior. There are those who conduct themselves in His house as they would not presume to do in the audience-chamber of an earthly ruler. These should remember that they are in

His sight whom seraphim adore, before whom angels veil their faces. God is greatly to be revered."—*Patriarchs and Prophets*, p. 252.

Apply the Bible Principle

When we discover the principle involved in any Bible instruction and seek ways to apply the principle in our own lives, we do not set the specific instruction aside. We simply recognize that the Bible illustration represents one application of the principle, and is intended to *show us how to apply principles*. Now we can take the same principle and apply it wherever it fits into our own experience. We do not make void the Bible lesson; we broaden its scope and sharpen its point by recognizing that it has a lesson for us that is to be applied in many kinds of circumstances and situations.

In other words, Bible principles are always alive. They never pass their day of service. They are never old-fashioned in the sense that they were suitable for former generations but cannot fit our needs in this ultramodern age. They are principles that have been given us by the God who knows the end from the beginning and who knows what we need individually if we are to cope with every circumstance of life. . . .

Even in the cases of specific commands such as "Thou shalt not kill" and "Thou shalt not bear false witness against thy neighbour," there are principles involved that make the commandments far broader in their application than appears on the surface. The Spirit of Prophecy writings help give us insight into many of the broader meanings and implications of Bible instruction. God gave them because He knew that the minds of twentieth-century men would lack spiritual perception to discover many of these applications for ourselves. Let us never forget, however, that "*all Scripture . . . is profitable*" to us individually and as a church. None of the principles set forth in Scripture can be set aside as outdated or outmoded, for this Book was given to guide us to the end of time.

Are Some Spirit of Prophecy Messages Outdated?

How much of what Ellen G. White wrote during the years 1845 to 1915 is of value to the church and to individuals today? And how much of it—if any—can be set aside as having fulfilled its purpose, now being only of his-

torical interest? There are several factors to consider before drawing a definite conclusion.

In the *Seventh-day Adventist Yearbook* and in the regular baptismal certificate appears a list of "Fundamental Beliefs of Seventh-day Adventists." Among the beliefs listed there is one that bears directly on our topic. Here it is, in part: Adventists believe "that God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. . . . That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. . . . They recognize that this gift was manifested in the life and ministry of Ellen G. White."

Ellen G. White considered herself a messenger of the Lord to bring His messages to the remnant church under the inspiration and guidance of the Holy Spirit. The church has long believed that there is abundant evidence that her claims were valid, and has held that she has met all the Bible tests to be applied to the life and work of one who claims the inspiration of the Holy Spirit. Consequently the messages themselves are worthy of a different kind of consideration from that given to other modern writings. They are messages from God, and must always be treated as such.

Purposes of the Messages

Actually, the purposes of the Spirit of Prophecy messages can be summarized very briefly—though the material from which the summary is drawn occupies many pages. We refer here only to the places where the purposes are specifically brought out by Mrs. White. In a broader sense the purposes are apparent throughout the thousands of pages of her writings. You will notice that every basic purpose is directly related to the Bible. They are: (1) to direct our attention to the Bible, (2) to help us to understand the Bible better, (3) to help us know how to apply Bible principles to our lives today.

Many other purposes are suggested, but it seems that in one way or another most of them can be included under one of these three groups. Speaking of the relation of her writings to the Bible, Sister White said: "Little heed is given to the Bible, and the Lord has

given a lesser light to lead men and women to the greater light.”—*Colporteur Ministry*, p. 125. She considered her writings the “lesser light” and the Bible the “greater light.”

The Bible is explicit in indicating its own place as the standard of truth and the basic guide of life. No other message or writings can ever take the place of the Word of God. It is the standard by which all who claim to have truth are to be tested. And Ellen White throughout her writings recognizes and emphasizes this primacy of the Scriptures. Here is a statement that gives an excellent cross section of her emphasis: “The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience.”—*The Great Controversy*, p. vii.

Since the Bible lays down every basic principle for the Christian life, and Mrs. White's writings point us to the Bible, it follows that there are no new or different principles brought out in these modern writings. Mrs. White herself makes this point plain: “Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given.”—*Testimonies*, vol. 5, p. 665. To bring this closer to the matter of principles we have mentioned so often, we should notice her statement: “I was then directed to bring out general principles, in speaking and in writing.”—*Ibid.*, p. 660.

The truths are not new, but through them principles are brought out and applied to modern circumstances. Therefore, before we deal with any specific examples to see how they apply today, we must recognize this close relation between Bible principles and those brought out in the Ellen White writings. There is no such thing as a separate set of “the principles of the writings of Ellen White.” She deals with Bible principles, and Bible principles only.

How Much of the Bicycle Testimony Applies Now?

Before we try to formulate any statement about the general application of the instruction in Mrs. White's writings, let us take a look at some examples and a few quotations that will give us something tangible to work with when we come to wording our summary statement. Here is an account of an incident that illustrates vividly the same thing we noted

concerning Bible writings—that there are vital principles behind specific counsels or instructions or rebukes.

Beginning on page 48 of *Testimonies*, volume 8, is a letter dated July 20, 1894, addressed to the church at Battle Creek, Michigan—at that time the denominational headquarters church. You will find it interesting to read the letter as it is printed on pages 48-53. It was a letter of reproof sent by Ellen G. White, who was then in Australia. Most of the letter is clearly understandable to us today, but there is one section that puzzles some readers. This is the part beginning on page 51 that has to do with the use of bicycles. Reproof was being sent because some of the members of the church had purchased bicycles.

Reading through the book, this section is certain to capture one's attention because it seems so strange that such a matter should be important enough for a messenger of the Lord to deal with. One can hardly help noticing that a vision was given in which these things were specifically pointed out. Of course, what is said raises some questions. What was wrong with owning a bicycle? Does the instruction mean that Seventh-day Adventists should never own bicycles? If not, why not?

Before we look at the letter in which Sister White reproved the believers in Battle Creek for purchasing bicycles, let us get a picture of its historical setting. In 1894, when the letter was written, the modern version of the bicycle was just beginning to be manufactured. So appealing was this newfangled mode of transportation that it started a tremendous fad. Whether they could afford it or not, thousands felt they had to be in style by owning a bicycle and joining the parade. In the *Reader's Digest* of December, 1951, there appeared an article by Frank Tripp, called “When All the World Went Wheeling.” A few sentences from it will give a fair picture of what happened.

“Toward the end of the last century the American people were swept with a consuming passion which left them with little time or money for anything else. . . . What was this big new distraction? For an answer the merchants had only to look out the window and watch their erstwhile customers go whizzing by. America had discovered the bicycle, and everybody was making the most of the new freedom it brought. . . . The bicycle began as a rich man's toy. Society and celebrity went awheel. . . .

“The best early bicycle cost \$150, an investment comparable to the cost of an automobile

today. Those were the days when \$100 a month was an excellent wage, when a good suit cost \$15 and meals were a quarter. Every member of the family wanted a 'wheel,' and entire family savings often were used up in supplying the demand."

In a *Review and Herald* article, August 21, 1894, Sister White warned about "investing one hundred dollars in a bicycle . . . lest it might be at the price of souls for whom Christ died."

Now note Sister White's letter from Australia and you will see its real significance. Here are some of the high points.

"There seemed to be a bicycle craze. Money was spent to gratify an enthusiasm. . . . A bewitching influence seemed to be passing as a wave over our people there [Battle Creek]. . . . Satan works with intensity of purpose to induce our people to invest their time and money in gratifying supposed wants. . . . The example will be followed, and while hundreds are starving for bread, while famine and pestilence are seen and felt, . . . shall those who profess to love and serve God act as did the people in the days of Noah, following the imagination of their hearts?"—*Testimonies*, vol. 8, p. 51.

"There were some who were striving for the mastery, each trying to excel the other in the swift running of their bicycles. There was a spirit of strife and contention among them as to which should be the greatest. The spirit was similar to that manifested in the baseball games on the college ground."—*Ibid.*, p. 52.

Bicycles or Principles?

The question arises, Does this rebuke regarding the purchase of bicycles by some of the Battle Creek church members apply to those of us who might buy a bicycle today? Was the letter written to show that there is something inherently wrong about owning a bicycle? . . .

Within a few years of the time of the writing of the bicycle testimony, bicycles had become an economical and very practical mode of transportation. Some of Ellen White's secretaries delivered messages or carried mail to the post office or the train and ran other needful errands on bicycles. Does this mean that Sister White saw that the message of the bicycle testimony had served its purpose and that it no longer had any application or purpose, that it was out of date, and intended for an earlier time only?

Let us go a step further. Because bicycles are no longer a craze, because they are much less expensive than they were sixty years ago, may we now ignore pages 51 to 53 of volume 8 of

Testimonies for the Church? If we do, we will miss some vital instruction that is as applicable to us today as it was to the people addressed in the original letter. Here is the reason why.

If you read the whole passage carefully you will see that the message did not have to do primarily with bicycles at all. True, the bicycle situation made the letter necessary, but bicycles *as such* did not come under condemnation. Two things did come under condemnation: one was the needless and wasteful expenditure of money; the other, stirring up a spirit of strife and contention. It is an unchanging principle that it is wrong to spend money needlessly and for the selfish gratification of one's own desires. It is also always wrong to stir up strife and contention.

These were the real subjects of the reproof! In this particular instance these unchristian traits of character were being revealed in the needless and wasteful purchase of an expensive plaything and in its use in a way that was creating contention and hard feelings. Sister White was simply making application of these principles to this particular situation just as the Lord intends we should apply them to our own situations.

If the messenger of the Lord were writing today under the direction of the Spirit, might she not say something similar regarding wasteful expenditures for cars or boats or airplanes or homes or clothes or hobbies or vacations—not because any one of these things is wrong or harmful in itself, but because it may call for extravagance to meet selfish desires.

The important thing to remember is that no instruction, no counsel, no correction or reproof, stands all alone. There is a reason for it, and that reason is the principle involved. A specific need has called for the counsel, and in the giving of the counsel a specific application is made of a principle that might apply in a thousand situations.

Wrote the Lord's messenger:

"I was then directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled."—*Ibid.*, vol. 2, p. 687. "The word of God abounds in general principles for the formation of correct habits of living, and the testimonies, general and personal, have been calculated to call their attention more especially to these principles."—*Ibid.*, vol. 4, p. 323.

Notice that the sins of *some* were pointed

out so that *all* might be warned, and also that the incidents mentioned in the testimonies should call our attention to Bible principles. Whatever the instruction, we should in every case try to discover the principle so that we can make a wider application of it in any situation where it might be relevant.

Guidance in Applying the Principles

Much of what Ellen G. White wrote in counsel to individuals and groups had its specific application at the time it was written or soon afterward. And yet the very fact that many items were published for general circulation among the members of the church indicates clearly that there was a wider application intended than only to the persons addressed in the communications. This point is made clear in a number of statements. Here is one of them:

"Since the warning and instruction given in testimony for individual cases applied with equal force to many others who had not been specially pointed out in this manner, it seemed to be my duty to publish the personal testimonies for the benefit of the church. In Testimony 15, speaking of the necessity for doing this, I said: 'I know of no better way to present my views [visions] of general dangers and errors, and the duty of all who love God and keep His commandments, than by giving these testimonies.'"—*Testimonies*, vol. 5, pp. 658, 659.

Notice that mention is made of "general dangers and errors, and the duty of all who love God and keep His commandments." These are matters that in one way or another face all the people of God—but not all in exactly the same way.

Mention has been made of a letter to the Battle Creek church regarding bicycles in 1894. One of the principles involved in the rebuke and counsel given there was that we must guard against spending money needlessly. In a letter written by Sister White several years later there is an excellent example of how the same principle was applied in different circumstances.

Automobiles in Sanitarium Work

In 1902 Ellen White received a letter from J. A. Burden, who was working to build up and furnish our sanitarium in Australia. In this letter he inquired about the advisability of buying an automobile to transport patients to and from the railroad station and the sanitarium. Remember that they were having a real fi-

nanacial struggle to get the sanitarium furnished. Here is a portion of Sister White's reply:

"Study economy in the furnishing of the sanitarium. I received your letter in regard to the purchase of an automobile in which to carry patients to and from the station. My brother, do not make such a purchase. If you should get an automobile, it would be a temptation to others to do the same thing. Lay aside the inclination to spend money needlessly."—Ellen G. White letter 158, 1902.

If you look carefully at the statement you will see that Sister White did not say that it was wrong to own an automobile—even in 1902. What she did say was that the inclination to spend money needlessly should be laid aside. Not only was the money needed more urgently for other things, but other persons would be tempted to follow the example of the sanitarium management; they would use for the purchase of an automobile money that was needed for other purposes. On the surface, it might be concluded that this counsel had to do primarily with automobiles, but that is not the case. It has to do with the wise use of our funds, and not placing temptation before others.

About three years after the letter to Elder Burden in Australia, Ellen White wrote to her son Edson telling of two interesting trips she had taken.

"We arrived here [Paradise Valley Sanitarium] from Los Angeles last Monday evening. An automobile was waiting for us to take us from the train to the sanitarium. Brother Johnson, who owns this machine, meets all the trains and brings passengers to the sanitarium. One day he took us in to San Diego, and we crossed over the bay on the ferry to Coronado. Yesterday I rode out again to visit his sister, D. Johnson. I enjoy very much riding in the automobile."—Ellen G. White letter 263, 1905.

Does the fact that Ellen White discouraged the purchase of an automobile in Australia for the purpose of transporting patients in 1902, and enjoyed riding in one that was used for the same purpose in southern California in 1905 mean that there was a change in the kind of counsel given regarding automobiles over this three-year period? Not at all! It simply means that identical financial conditions did not exist in the two cases. The purchase of this privately owned automobile did not involve adding needlessly to the burden of a sanitarium that was having difficulty buying essential furniture so it could take in patients. Does the evident

approval of the use of the automobile to carry patients at the Paradise Valley Sanitarium in any way alter the principle that we should not spend money needlessly? Of course not!

Principles Regarding Dress

Another good example of the way the Spirit of Prophecy instruction emphasizes principles that apply to everyone at all times is found in what is said concerning our clothing. No particular form of dress is prescribed, and yet we are given enough sound principles so that no one need be perplexed as to what is proper and what is not. In general the Spirit of Prophecy instruction emphasizes that (1) God wants us to dress attractively, (2) our clothing should be of good quality but not unduly expensive, (3) natural grace and simplicity are more appropriate and more attractive than the artificial, and (4) our clothing should be modest, healthful, and in good taste. Here are three quotations on the subject:

"Christians should not take pains to make themselves gazing-stocks by dressing differently from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence and moral courage to be right, if all the world differs from them. If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ, and conform their dress to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or of censure, and should cling to the right because of its own merits."—*The Review and Herald*, Jan. 30, 1900. Reprinted in *Messages to Young People*, p. 350.

"The young should be encouraged to form correct habits in dress, that their appearance may be neat and attractive; they should be taught to keep their garments clean and neatly mended. . . . Let the attire be appropriate and becoming."—*Child Guidance*, p. 419.

"In their dress they [Christians] avoid superfluity and display; but their clothing will be neat, not gaudy, modest, and arranged upon the person with order and taste."—*Messages to Young People*, p. 349.

When the Lord gave this instruction, He recognized that styles and fashions change with the times. He also recognized that it is possible for earnest Christians to take guiding principles and apply them wisely. But because the

principles are differently applied in different times, that does not imply that the principles themselves have changed or are changing.

The basic principles regarding the ways to build and maintain health may have to be applied with some variations in different parts of any country or of the world, but there is no change in the need for "pure air, sunlight, abstemiousness [moderation], rest, exercise, proper diet, the use of water, trust in divine power."—*The Ministry of Healing*, p. 127. Perhaps the greatest change that should be taking place in the application of these principles is that we should be giving more attention to them than ever before. Science has not only emphasized their appropriateness but has demonstrated their value beyond anything we might have dreamed of at the time the instruction was given. Not one of our health principles can be set aside as unnecessary or out of date. . . .

"I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then."—*Testimonies*, vol. 9, p. 158.

This statement was made specifically regarding the principles of the health message, but it applies as fully to all other principles.

As we have already noted, every principle is important and applicable today, but this does not mean that every *application* of every principle is to be made exactly as in the early days of the message.

Principle: Regarding Wages

Ellen White spent the years 1885-1887 in Europe. A number of years later she wrote of information that came to her while she was there, and her reaction to it.

"While I was in Switzerland, word came to me from Battle Creek that a plan had been formed by which none working in the office should receive more than twelve dollars per week. I said, This will not work; it will be a necessity for some to receive higher wages than this. But double this amount should not be awarded to any man connected with the office; for if a few take from the treasury so largely, justice cannot be shown to all. Large wages afforded to the few is the world's plan; while others in every way as deserving receive far less. This is not justice."—Manuscript 25a, 1891.

The manuscript goes on to tell how large wages should not be offered as an inducement to get talented persons to work for the de-

nomination, and that care must be exercised because increase of wages "brings with it a corresponding increase of selfishness, pride, display, self-gratification, and needless extravagance."

In substance here is what Sister White said: Some would have to receive more than twelve dollars a week, but no one should receive as much as twenty-four dollars. Is this a principle or the application of a principle? Obviously it is an application, and the reasons for it are carefully enumerated. The Lord was not, through His messenger, trying to establish a wage scale that would hold from then to the end of time. Instead He was pointing out some principles that would apply under any circumstances then or later.

These points, among others, are brought out: (1) The needs of the workers should be taken into consideration in setting wages. (2) Though all need not be paid exactly the same, there should not be a wide difference between the lowest and the highest wage. (3) Offers of large wages should not be made to some to get them to enter denominational employ. (4) Wages should not be large enough to afford a temptation to display and extravagance. These points are the real burden of the message, though it was necessary to make a specific application of them at that time for the guidance of the leaders.

As we study a message such as this, the thought that arises in our minds should not be, "Well, well, nobody was to get as much as twenty-four dollars a week. That certainly doesn't apply to us today; nobody could support a family on that amount." Rather, we should immediately endeavor to discover what instruction the message has for us. We might reason like this: "Times have changed, even twenty-four dollars a week wouldn't go very far now. I wonder what was behind the instruction, what the reasons for it were. There must be something we can learn from it." This is the approach we should make to all the counsel given. Only in this way can we gain full value from the messages the Lord has sent us.

Counsel on Building Materials

In 1902, volume 7 of *Testimonies for the Church* was published. In it there is a section devoted to "Our Sanitarium Work." Among many other items, this section speaks of establishing new sanitariums and gives some

counsel even regarding building materials.

"Brick and stone buildings are not the most desirable for a sanitarium, for they are generally cold and damp. It may be said that a brick building presents a much more attractive appearance, and that the building should be attractive. But we need roomy buildings; and if brick is too costly, we must build of wood. Economy must be our study. This is a necessity, because of the greatness of the work that must be done in many lines in God's moral vineyard."—Page 83.

The instruction is clear—the sanitariums should be built of wood. Yet we seldom erect sanitarium buildings of wood today. Are we acting contrary to the details of this specific instruction? Obviously we are. Shall we then condemn the builders of brick buildings and go back to building wooden ones? Or shall we study the instruction to discover its principles as well as its applications? Before we condemn, let's look carefully for principles.

Two points are brought out clearly—the buildings were to be built for comfort and healthfulness (they should not be damp and cold), and they were to be built economically ("if brick is too costly, we must build of wood"). Would not these principles apply to *any* building that is cold and damp and that is not built as economically as possible? Would they not apply to a building of poured concrete, or metal, or any other type of material if that building were cold and damp and expensive?

But suppose we can erect a sanitarium building of brick or stone that because of modern construction methods of insulation and central heating is *not* cold and damp, but is actually more comfortable than many wooden buildings. Would we be doing any violence to the principle that sanitarium buildings should not be cold and damp, by building this kind of structure? It would simply mean that the principle of using healthful buildings for sanitariums had been applied to another kind of building material, but the principle had been accepted and applied. The instruction had not been disregarded or disobeyed.

Go a step farther. Suppose we take into consideration the rise in the cost of lumber, increased labor costs for this type of construction, the upkeep of buildings over a period of even a few years, and find that in some places we can build as economically, or nearly so, with brick as with lumber, and that in addition we have much safer and more attractive build-

ings. Would we be doing any violence to the principle that sanitarium buildings should be built as economically as possible? It would simply mean that the principle of building economically had been applied in the most practical way at the present time. And then we must add to that the fact that in many, many places the laws will not permit a building of this type to be erected of wood.

What was the purpose of the testimony about sanitarium buildings? Was it not that we should have comfortable, healthful, economical buildings? If healthful masonry buildings can be erected and maintained at a cost comparable to frame buildings, has not the instruction been carried out even though the building material used is the very kind counseled against many years ago? It would appear to be the same kind of adaptation as when bicycles were expensive playthings and were warned against, but when they became inexpensive and practical, the objections no longer existed. . . .

Applications Unlimited

So we might go through page after page, and phase after phase of the instruction given through the messenger to the remnant church, and find principle upon principle that comes very close home when we study to find *why* this vital counsel was given. Stop to analyze what is said about Bible study, about the kind of reading we should do, about our work for the salvation of others, and you will find principles, principles, principles—everywhere. And they are principles that apply today and every day. Study what is said about attending the theater and see whether it does not apply as thoroughly to what comes into the home through television as it does to the modern movie. Read again what we have been told about the proper age for children to start school, and see if the principles involved are not the same as those set forth by modern educators when they urge the same thing. Look for the principles in the instruction about how we should be rearing our children and see how they fit every family in every church in every corner of the earth.

As Paul said of the faithful of ancient Israel (Heb. 11:32): "And what shall I more say? for the time would fail me to tell of" the principles in the instruction on recreation, on carefulness in association, on alliances with unbe-

lievers, on daily Christian growth, on Christian stewardship, on church responsibilities, on self-control, on the way our schools should be operated, on tact in missionary work, and scores of other phases of daily living. New times, new circumstances, new locations, new people to deal with, all call for prayerful and careful study to know how the principles should be applied. But the principles themselves have not changed—nor will they change. . . .

Principles Always Apply

Ellen White never anticipated a day when the messages that had come to her through the Spirit of God would cease to be of value to the Seventh-day Adventist Church. "Whether or not my life is spared," she wrote, "my writings will constantly speak, and their work will go forward as long as time shall last."—*The Writing and Sending Out of the Testimonies to the Church* (1907), pp. 13, 14. Reprinted in *Selected Messages*, book 1, p. 55.

"Their work will go forward." And what was their work intended to be?

"I was . . . directed to bring out general principles, in speaking and in writing, and at the same time specify the dangers, errors, and sins of some individuals, that all might be warned, reproofed, and counseled. I saw that all should search their own hearts and lives closely to see if they had not made the same mistakes for which others were corrected, and if the warnings given for others did not apply to their own cases. If so, they should feel that the counsel and reproofs were given especially for them and should make as practical an application of them as though they were especially addressed to themselves."—*Testimonies*, vol. 5, p. 660.

The work of the testimonies was to point out general principles, then give sample illustrations of the ways those principles could be applied. They were never intended to point out every specific application that should be made by every member of the church. The Spirit of God will enlighten our minds to know what applications we as individuals should make of the principles pointed out and illustrated in the many messages He has sent us. It is our responsibility to study and to pray for understanding, and to open our hearts to receive the basic messages of the Spirit of Prophecy writings.

The more carefully and prayerfully we study the writings of the Lord's messenger to us, the

more persuaded we will be that there is no portion of them that can safely be set aside as not being applicable to us today. They emphasize no principles but Bible principles, and there is no Bible principle that we dare discard no matter how it may cut across the path of our desires.

When we discover the principles involved in any part of the instruction and apply them to our own lives, we in no way weaken the instruction. The specific illustration of the principle that is included in the counsel may not apply exactly to us, but when we find the principle, we make it possible to apply that principle in a score of ways rather than only the one way that is illustrated in the original message. Thus we sharpen the point of the instruction and make the use of it that God intended we should.

A careful consideration of all the factors in-

involved leads to the conclusion that on the same basis that Paul stated, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," all the instruction given through Ellen G. White for the benefit of members of the Seventh-day Adventist Church is profitable today. Study the general teaching of all the applicable counsels before you reach conclusions. Consider the background, the time and place of the giving of the messages; then try to discover the principle involved in any specific counsel. Look for all the applications you can make to your own life. As you do this, you will be using the writings of the Spirit of Prophecy in the way they were intended to be used, and in the way that will be of greatest value to you, your family, and the church.—*The Review and Herald*, May 1, 15, 22, 29, and June 5, 1958.

The Spirit of Prophecy (24:3)

By MRS. S. M. I. HENRY *

National Evangelist, WCTU

IT WAS long after I sent out my leaflet, 'How the Sabbath Came to Me,' before I had even heard of the Testimonies to the church, or of Mrs. White. The manner in which her work was first brought to my notice was such as to give me an entirely false conception of it, and being built upon this false conception, everything which had followed, only increased the difficulties in understanding it.

I supposed these Testimonies were considered as an appendix to the Bible, and of equal authority with it, that there were those among our people who even judged the Bible by these writings. . . .

I had read only a few paragraphs from these writings, but to everything which I had read or heard I had found a chord in my heart ready to respond; nothing seemed strange or new; it was always like a stave or bar from some old song; a repetition or resetting of some truth which I had known and loved long before; hence I had found nothing which could lead to any controversy. But one question troubled me. Suppose I should find some point in these writings with which I could not agree, which would be of vital significance if it were competent to become the end of controversy, what would I do with it? I knew that so far as any light which I now had would serve me, it would be impossible to surrender my own judgment to this authority. The Bible had my unquestioning obedience; but while the Testimonies might be *good*, sound, helpful, they were not, I had discovered, of sufficient authority to command obedience and silence controversy in some of those who professed to have been always led by them.

This caused a heavy and sad burden on my soul. I had supposed, because of the solemnity of the truth as we believe it and the times in

which we live, that the people who are known as Seventh-day Adventists must of necessity most earnestly believe and endeavor to practice all that they did accept as truth. But as I went out from the quiet seclusion of the Sanitarium, and mingled more with people abroad, I found coupled with a professed belief in their authority a practical disbelief in the Testimonies among our own people, especially in the matter of health principles. It was natural that I should take especial note of this, because I had as a W.C.T.U. woman adopted and followed all the health principles which we had discovered; and as new light had come, I promptly walked in it. But now I found in some Adventist homes a total disregard of these principles; and learned that there was controversy even among the brethren who were quoting and teaching from these writings.

In letters from some members of other churches and in conversation, I had been assured that these writings were no longer considered of authority by the "more intelligent Adventists"; that they were accepted theoretically, but only as obsolete doctrines were by other denominations. . . . And so at last I came to question the necessity of myself considering the matter any further. I reasoned that I was in all essentials a Seventh-day Adventist, and that I, a new member, need not concern myself about anything which was a point of controversy in the church. . . .

In this state of mind I went to the Medical Missionary Convention which was called at the Chicago Medical Missionary Training-School, December 7-16. This meeting was one of peculiar power. The Spirit of the Lord was poured out from the first. . . .

From my standpoint, to see anything in the Bible was to believe it, to receive it,—it was the end of all controversy; and if Adventists believed the Testimonies to be invested with authority from the Spirit of God, how could there be all this controversy upon points concerning which they had so clearly spoken? . . .

If the Testimonies were the word of God for

* The account of how God revealed the truth about the Spirit of Prophecy to the well-known convert to the third angel's message, Mrs. S. M. I. Henry, WCTU evangelist, is told here by Sister Henry herself. Her account of the providence which led her to accept the Testimonies as the work of God teaches many significant lessons. The light on the Spirit of Prophecy came to her after she had accepted the Sabbath and had written a tract on the subject.

this time in which we live, if this was the fulfilment of the prophecy of Joel, I wanted to know it, but only God could make me know it. The brethren did their best to help me, but all that was said seemed only to add to my perplexity, until at last, feeling that I could go no further in any direction until this question was disposed of, I determined to give myself to it at the sacrifice of any and all things. Brother —— was arising again to give me something further, in the hope that it might be light to me, but I asked him to wait while they should join with me in prayer that the Spirit of the Lord might come to my relief.

Accordingly, we all bowed in prayer, and I stated my case to God, with as deep a sense of need as I had ever known in my life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and as must always be true, I was heard. The manifestation of the power of the Spirit of God was as clear as sunlight; and in that light I saw the Testimony as simply a *lens* through which to look at the truth. It at once grew from a lens to a telescope,—a perfect, beautiful telescope, subject to all telescopic conditions and limitations,—directed toward the field of the heavens,—that field, *the Bible*. Clouds may intervene between it and a heaven full of stars,—clouds of unbelief, of contention; Satan may blow tempests all about it; it may be blurred by the breath of our own selfishness; the dust of superstition may gather upon it; we may meddle with it, and turn it aside from the field; it may be pointed away toward empty space; it may be turned end for end, so that everything is so diminished that we can recognize nothing. We may change the focus so that everything is distorted out of all harmonious proportions, and made hideous; it may be so shortened that nothing but a great piece of opaque glass shall appear to our gaze. If the *lens* is mistaken for the *field*, we can receive but a very narrow conception of the most magnificent spectacle with which the heavens ever invited our gaze; but in its proper office as a medium of enlarged and clearer vision,—*as a telescope*,—the Testimony has a wonderfully beautiful and holy office.

Everything depends upon our relation to it and the use which we make of it. In itself it is only a glass through which to look, but in the hand of the divine Director, properly mounted, set at the right angle, and adjusted to the eye

of the observer, with a field clear of clouds, it will reveal *truth* such as will quicken the blood, gladden the heart, and open a wide door of expectation. It will reduce nebulae to constellations; faraway points of light to planets of the first magnitude, and to suns burning with glory.

The failure has been in understanding what the Testimonies are and how to use them. They are not the heavens, palpitating with countless orbs of truth, but they do lead the eye and give it power to penetrate into the glories of the mysterious living word of God.

This has been the most beautiful experience which has ever been granted me; it grows on me from day to day. I think I feel very much as Galileo must have felt when with his first telescope before him, he was bringing himself into position to *look*—just to look, at last, beyond the stars which he had seen, into the vast, unexplored field where worlds on worlds were keeping rhythmic time to the throbbing heart of the Infinite One whose steady strokes of power set the pace for every moving thing. The simple possession of it must have given a sense of might, even before one glimpse had been taken through it. He knew that revelations such as eye had never seen nor ear heard were awaiting him as soon as he should humble himself to the instrument, acknowledge its right to control his vision, and fix his eye upon the point of observation.

I have often tried to imagine how Galileo's heart must have throbbed and his whole soul been filled, even before he obtained one glimpse—and now I think I know. I have not had time or opportunity to use the telescope, but it is there, and I have that sense of power which the possession of such an instrument must give.

Do you understand me? I realize that my words fall far short from anything which I would like to say,—but O how much they mean to me! It was a fresh token of my heavenly Father's care, one more beautiful than I have ever received before.

You think it was wonderful when the Lord took me out of my wheel-chair,—and so it was; but I would be willing to go back into my wheel-chair if by doing so I could get another glimpse of the hitherto unseen, such as this has been to me. I would go through fire if I knew that out of it would come a corresponding revelation of the glory of God and of his love to me.

This experience has given me confidence in this small body of people,—new confidence in the organization. I do not believe that God would ever have given me to see the things that I have seen, and to feel what I have felt, and to see him as I have seen him in these circumstances, if there were not life and power in this organization to lift it up out of all shadows

and doubts into the glory of his presence, and to carry it safely through. This conviction came to me, with all the rest, and has made me rejoice as never before. And I believe that something just as sweet and just as rich, is for every one of my brethren and sisters, if they will only come to God for it and accept it in his own way.—*The Gospel of Health*, January, 1898.

A Brief Biography of Ellen G. White (2:5)

TWIN girls arrived at the home of Robert and Eunice Harmon on November 26, 1827. Ellen and Elizabeth were the names given to these girls. The little hill farm (now known as the Fort Hill Farm) was near the village of Gorham, Maine, about twelve miles west of Portland, Maine, in the northeastern part of the United States. As there were eight children in the Harmon family, we may be assured that the home was an interesting and busy place. A few years after the birth of the twins, however, Robert Harmon abandoned his farming and moved into the city of Portland.

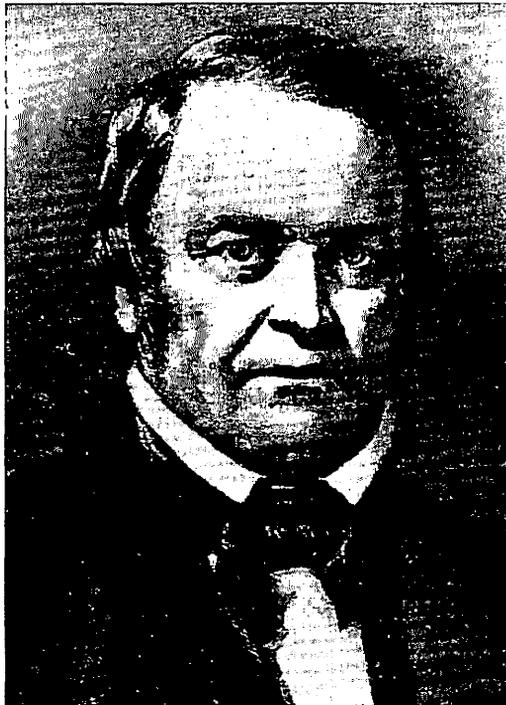
During her childhood the active and cheerful Ellen assisted about the home and helped her father in the manufacture of hats. At the age of nine, while returning home from school one afternoon, she was injured by a stone thrown by a classmate. This accident nearly cost her her life. For three weeks she was unconscious, and in the years that followed she suffered greatly as a result of the serious injury to her nose. Ellen was unable to continue her schoolwork, and it seemed to all that the formerly promising little girl could not live long.

In the year 1840, Ellen, with her parents, attended the Methodist camp meeting at Buxton, Maine, and there, at the age of twelve, she gave her heart to God. Returning home, she, on her insistence, was baptized by immersion by the Methodist minister, in the dashing waves of the Atlantic Ocean, which washed the Portland shores, and that same day was received as a member of the Methodist Church.

The Advent Message

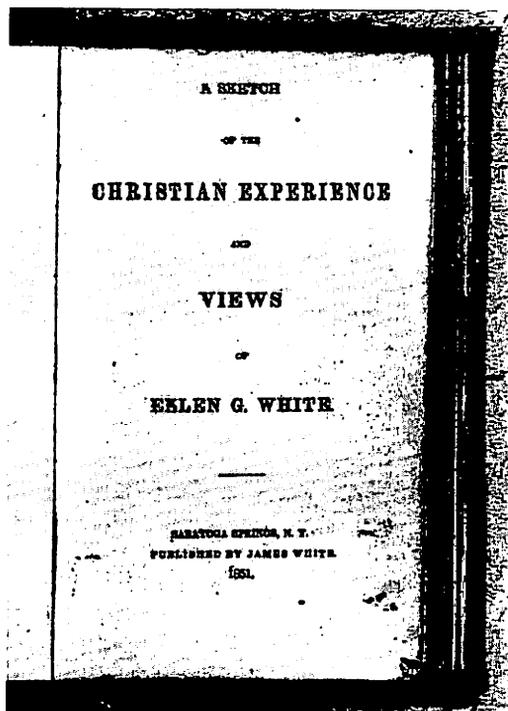
Ellen, with other members of the family, attended the Adventist meetings in Portland in 1840 and 1842, fully accepted the views presented by William Miller and his associates, and confidently looked for the Saviour's return in 1843, and then in 1844. Ellen was an earnest missionary worker, laboring with her youthful associates and doing her part in heralding the Advent message. Many times she toiled long hours and denied herself, that she might obtain means with which to spread the precious message to others.

The keenness of the great disappointment of October 22, 1844, was not lessened by Ellen's youth, and she, with others, sought God earnestly for light and guidance in the succeeding days of perplexity. At the critical time when many were wavering in or were abandoning their Adventist experience, Ellen Harmon, while at the home of a fellow believer in South Portland, one morning in late December, joined four other sisters in family worship. Heaven seemed near to the praying group, and as the power of God rested on Ellen, she was lost to her earthly surroundings, and in a figurative revelation she witnessed the travels of the Advent people to the city of God. (*Early Writings*, pp. 13-20.) As the seventeen-year-old girl reluctantly and trem-



WILLIAM MILLER (1782-1849)

William Miller spent his boyhood years in the hamlet of Low Hampton in eastern New York, almost on the Vermont line. After serving as an officer in the United States Army, in the War of 1812, he returned to his home. Miller led out in heralding the second advent of Christ, an event which he believed would take place in 1843-1844. A hundred thousand people in different churches espoused the Advent hope under the ministry of Miller, Ellen Harmon and her parents among them.



EXPERIENCE AND VIEWS

Mrs. White's first book, published in 1851, a 64-page pamphlet, the full title of which was "A Sketch of the Christian Experience and Views of Ellen G. White." It contained a brief account of her early experience and many of the early visions. This was republished in 1882 and appears today as the first part of *Early Writings*.

blingly related this vision to the believers in Portland, it was accepted as light from God. In response to the Lord's directing, Ellen traveled with friends and relatives from place to place as opportunity afforded, and related to the scattered companies of Adventists that which had been revealed to her in the first and in succeeding revelations.

Those were not easy days for the Adventists who had been disappointed. Not only did they meet scoffing and ridicule from the world at large, but among themselves they were not united, and fanaticism of every sort arose in their own ranks. The Lord, through revelation, opened up to Ellen Harmon the outcome of some of these fanatical moves, and she was charged with the responsibility of faithfully reproving wrong and pointing out error. This work she found difficult to perform.

Marriage of James White and Ellen Harmon

On a trip to Orrington, Maine, Ellen met a young Adventist preacher, James White, then twenty-four years of age; and as their labors

occasionally brought the two together, there sprang up an affection which, after they had assured themselves that the Lord was guiding them, led to their being united in marriage late in August, 1846.

During the first few weeks following their marriage, James and Ellen gave earnest study to a little forty-six-page tract published by Elder Joseph Bates, in New Bedford, Massachusetts, entitled "The Seventh-day Sabbath," setting forth the scriptural evidence for the sacredness of the seventh day. Clearly they saw the correctness of the views presented, and accepted the light. Some six months later, on Sabbath, April 7, 1847, Ellen White, in vision was shown the law of God in the heavenly sanctuary with a halo of light about the fourth commandment. This view brought a clearer understanding of the importance of the Sabbath truth and confirmed the confidence of the Adventists in it. (*Early Writings*, pp. 32-35.)

The early days of James and Ellen White's married experience were filled with poverty and sometimes distress. At this stage of our work, before church organization was effected, and before regular support of the ministry was provided, the workers were dependent upon the labors of their own hands for their financial support; and so James White's time was divided between traveling and preaching, and earning a living in the forest, on the railroad, or in the hayfield.

A boy, Henry, arrived at the White home on August 26, 1847. His presence brought joy and comfort to the young mother, but Ellen White soon found she must leave her child with trusted friends and continue her work in traveling and bearing the messages God had entrusted to her. The record of the next few years is one of traveling, visiting the "scattered flock," attending conferences, and writing.

Beginning to Publish

While at Rocky Hill, Connecticut, in the summer of 1849, James White began the publication of our first journal, *The Present Truth*, an eight-page semimonthly, but with long gaps in its publication, the volume being completed with eleven issues in fifteen months. The later numbers carried articles from Ellen White's pen, setting forth prophetic views of the future of the church and sounding notes of warning and counsel.

The year 1851 marked the appearance of

Mrs. White's first book, a paper-covered work of sixty-four pages, entitled *A Sketch of the Christian Experience and Views of Ellen G. White*. This was followed in 1854 by a *Supplement*. These two early documents are now found on pages 11-127 of the book *Early Writings*.

The days of the beginnings of the *Review and Herald* in 1850 and the *Youth's Instructor* in 1852, the securing of a hand press, then the publishing of the papers in Rochester, New York, during the years 1852-1855, were trying ones indeed. The White home and the little printing office became the headquarters of the work. Money was scarce. Sickness and bereavement played their part in bringing distress and discouragement. But there were brighter days ahead; and when in 1855 the brethren in Michigan invited Brother and Sister White to Battle Creek and promised to build a little printing house, there seemed to be a turn in the tide.

The Move to Battle Creek, Michigan

It was in November, 1855, that the *Review and Herald*, with the hand press and other printing equipment, was moved from rented quarters in Rochester, New York, to the newly erected building in Battle Creek, Michigan, so liberally provided by friends of the cause there.

A few days after Elder and Mrs. White and those associated with them in the publishing work arrived at Battle Creek, a conference was held to consider plans for the advancement of the cause. At the close of this general meeting a number of matters of importance to the church at large were revealed to Ellen White. These she wrote out and read the next Sabbath evening to the Battle Creek church. As the timely message was heard, the church members recognized that all the groups of believers were concerned, and they voted that it should be published. In due time there came from the newly re-established press a sixteen-page tract bearing the title, "Testimony for the Church" (*Testimonies*, vol. 1, pp. 113-126), the first of a series of writings that in fifty-five years aggregated nearly 5,000 pages, as published in the nine volumes of *Testimonies for the Church*.

The story of the experience of Elder and Mrs. White during the next few years in firmly establishing the publishing work and church organization, is one of frequent journeys by

train, by wagon, by sleigh—a story of suffering from severe cold in long journeys through sparsely settled country, a story of God's special protection from many dangers, one with discouraging features as the attacks of the enemy were directed against the work, and also one of great encouragement as the power of God was witnessed in bringing victory into the lives of the Sabbathkeepers and success to the work of those who were leading out in advancing the cause of truth.

The "Great Controversy" Vision

It was in Ohio at a funeral service held on a Sunday afternoon in March, 1858, in the Lovett's Grove (now Bowling Green) public school, that the vision of the great conflict between Christ and His angels and Satan and his angels, from its inception to its close, was given to Mrs. White. Two days later the great adversary attempted to take her life, that she might not present to others what had been revealed to her. Sustained, however, by God in doing the work entrusted to her, she wrote out a description of the scenes that had been presented to her, and the 219-page book, *Spiritual Gifts*, volume 1, *The Great Controversy Between Christ and His Angels and Satan and His Angels*, was published in the summer of 1858. The volume was well received and highly prized because of its clear picture of the contending forces in the great conflict, touching high points of the struggle, but dealing more fully with the closing scenes of this earth's history. (See *Early Writings*, pp. 133-295.)

The Home in Battle Creek

Ellen White's diaries for the late fifties reveal that not all her time was devoted to writing and public work; but household duties, friendly contacts with neighbors, especially those in need, claimed her attention, and occasionally she helped to fold and stitch papers and pamphlets, when there was a rush of work at the Review office.

By the fall of 1860 the White family numbered six, with four active boys ranging from a few weeks to thirteen years of age. The youngest child, Herbert, however, lived only a few months, his death bringing the first break in the family circle.

The culminating efforts to establish church and conference organizations, with the de-

mands for much writing and traveling and personal labor, occupied the early years of the sixties. The climax was reached in the organization of the General Conference in May, 1863.

The Health Reform Vision

A few weeks after this found James and Ellen White visiting Otsego, Michigan, over the weekend, to encourage the evangelistic laborers there. As the group of workers bowed in prayer at the beginning of the Sabbath, to Ellen White was opened a comprehensive view of the relation of physical health to spirituality, of the importance of following right principles in diet and in the care of the body and of the benefits of nature's remedies—pure air, sunshine, exercise, and the rational use of water.

Previous to this vision, little thought or time had been given to health matters, and several of the overtaxed ministers had been forced to leave for periods because of sickness. Although there were at that time certain persons in this and other countries who were leading out in reforms in the manner of living, Seventh-day Adventists, with their Sabbath and Advent messages, had but little interest in health matters. This revelation to Ellen White on June 6, 1863, impressed upon the leaders in the newly organized church the importance of health reforms. In the months that followed, as the health message was seen to be a part of

the message of Seventh-day Adventists, a health educational program was inaugurated. An introductory step in this effort was the publishing of six pamphlets of sixty-four pages each, entitled, "Health, or How to Live," compiled by James and Ellen White, an article from Mrs. White's pen appearing in each of the pamphlets.

The importance of the health reform was greatly impressed upon the early leaders of the work through the untimely death of Henry White at the age of sixteen, the severe illness of Elder James White, which took him out of the work for three years, and through the sufferings of several others of the ministers.

Early in 1866, responding to the instruction given to Ellen White on Christmas Day, 1865 (*Testimonies for the Church*, vol. 1, p. 489), that Seventh-day Adventists should establish a health institute for the care of the sick and the imparting of health instruction, plans were laid for the Western Health Reform Institute, which opened in September, 1866.

While the Whites were in and out of Battle Creek from 1865 to 1868, Elder White's physical condition led them to retire to a little farm near Greenville, Michigan. Away from the pressing duties of the headquarters of our work, Ellen White had opportunity to write; and she undertook the presentation of the conflict story as it had been more fully shown to her repeatedly in many revelations. In 1870 *The Spirit of Prophecy*, volume 1, was published, carrying the story from the fall of Lucifer to Solomon's time. Work with this series was broken off, and it was seven years before the next volume was issued.

As physical strength was gradually restored to Elder White, he, too, had opportunity to review the advancement of the work and to study plans for its extension.

The Work Expands

The success of the first Seventh-day Adventist camp meeting, held at Wright, Michigan, in the summer of 1868, led to broader plans for such endeavors in succeeding years. Elder James White took an active part, not only in laying the plans for these meetings, but also in attending from summer to summer as many as his pressing administrative duties and failing health would permit. The long periods of overwork during the struggling beginning days of the work, the taxing strain of editorial duties,



HILLIARD HOME, OTSEGO, MICHIGAN

In the living room of this home, on the first Friday evening of June, 1863, the great basic health reform vision was given to Mrs. White. At that time many of the overworked ministers of the cause suffered with poor health. The light on healthful living brought great blessing to them and to Seventh-day Adventists in general.

together with responsibilities as president of the General Conference and chairman of the several institutional boards, left their telling marks on his health. Ellen White accompanied her husband on his journeys, doing her full share of preaching and personal work, and, as she could, pushed forward with her writing.

The winter of 1872-1873 found the pair in California in the interests of the newly established work on the Pacific Coast. This was the first of several extended Western sojourns made during the next seven years. A comprehensive vision was given to Ellen White, April 1, 1874, while in the West, at which time there was opened up to her the marvelous way in which the work was to broaden and develop, not only in the Western States, but in distant overseas lands. A few weeks later, tent meetings were opened in Oakland, California, and in connection with this public effort Elder James White began the publication of the *Signs of the Times*.

Battle Creek College

In the fall of 1874 we find them back in Michigan, assisting with the Biblical Institute, with Elder and Mrs. White leading out in Sabbath services especially, and taking a prominent part in the dedication on January 3, 1875, of Battle Creek College. As Ellen White stood before the group who had gathered from a number of States to dedicate this, our first educational institution, she related what had been shown to her the day before in a vision which accompanied her physical healing. The enlarging picture of the work that must be accomplished by Seventh-day Adventists, which she presented, impressed the assembled workers and believers with the importance and need of the college. Among other things, she told of having been shown printing presses operating in other lands and a well-organized work developing in vast world territories which Seventh-day Adventists up to that time had never thought of entering.

Writing and Traveling

During the next few years much of Mrs. White's time was occupied in writing that part of the conflict story which deals with the life of Christ and the work of the apostles. This appeared in volumes 2 and 3 of *The Spirit of Prophecy*, in 1877 and 1878. Elder James White was busily engaged in establishing the Pacific Press in Oakland, in planning for and

raising money to enlarge the Battle Creek Sanitarium and to build the Tabernacle in Battle Creek.

When the newly founded health institution near St. Helena, California, was visited early in 1878, Ellen White was led to exclaim that she had seen those buildings and surroundings in the view shown her of the broadening work on the West Coast. This was the third Pacific Coast enterprise she had seen in the 1874 vision, the others being the *Signs of the Times* and the Pacific Press.

During the camp meeting seasons of the late seventies, Ellen White addressed many large audiences, the largest being the Sunday afternoon congregation at Groveland, Massachusetts, late in August, 1877, at which time 15,000 people heard her speak on Christian temperance in its broad aspects. The record of her travels and labors during this period takes us east and west and into the Pacific Northwest. We find her writing incessantly, attending General Conference sessions, filling speaking appointments at camp meetings and in churches, appearing before temperance groups, and even filling appointments at the town square and in the State prison.

Elder James White's failing health led to a trip into Texas for the winter of 1878-1879. It was here that Arthur Daniells, who in later years served as president of the General Conference, and his wife, Mary, joined the White family, the youthful Arthur as Elder White's companion and nurse and Mary as cook and housekeeper.

Death of James White

There were periods during the next two years when Elder White was quite well and able to continue with his work. His long years of mental and physical overwork had diminished his life forces, however, and he passed to his rest in Battle Creek, Sabbath afternoon, August 6, 1881. Standing by the side of the sleeping form of her husband at the funeral service, Ellen White pledged herself, though deprived of his company and assistance, to press on in the work that had been entrusted to her.

Soon we find Ellen White again on the Pacific Coast, feeling keenly the loss of her companion, but earnestly engaged in writing the chapters for the fourth and last volume of *The Spirit of Prophecy* series. The conflict

story from the destruction of Jerusalem to the close of time was presented in this long-awaited-for volume. When it came from the press in 1884, the book was well received. An illustrated colporteur edition was published, carrying the title *The Great Controversy Between Christ and His Angels and Satan and His Angels*, and within a brief three-year period 50,000 copies were printed and sold.

Ellen White Visits Europe

For some little time a call had been in from the General Conference for Mrs. White, accompanied by her son, Elder W. C. White, to visit the European missions. As the time neared for the journey, it seemed to those close to her that her physical condition would make the trip impossible. Obedient, however, to what seemed duty, she embarked on the journey, was blessed physically, and spent the time from the fall of 1885 to the summer of 1887 in the European countries.

From Basel, Switzerland, then the headquarters of our European work, Mrs. White made trips to England, Germany, France, Italy, Denmark, Norway, and Sweden. Of particular interest to her were the two visits to the Waldensian valleys in Italy, where she viewed with her natural sight, places she had seen in vision in connection with the Dark Ages and the Reformation.

Both in Basel, Switzerland, and Christiana (now Oslo), Norway, Ellen White recognized the printing presses as those shown her in the comprehensive vision of January 3, 1875, when she saw many presses operating in overseas lands.

The counsel given by Ellen White to our European laborers in the formative days of the work meant much in the establishment of right policies and plans which God greatly blessed to the advancement of His cause.

"The Great Controversy" and "Patriarchs and Prophets"

As recently issued *Spirit of Prophecy*, volume 4, was called for in the European languages, Ellen White felt that she must write out more fully that which had been presented to her, of the controversy scenes, and so the work was undertaken of enlarging the story. The result was the book known today as *The Great Controversy*, first published in the year 1888.

Back again in the United States, Ellen

White made her home at Healdsburg, California, but attended the long-to-be-remembered General Conference in 1888, in Minneapolis, Minnesota, and in the following months she traveled, preached, and labored for the advancement of the work. During this same period she worked on *Patriarchs and Prophets*, which appeared in the year 1890.

Called to Australia

At the General Conference of 1891 an urgent call was presented for Mrs. White to visit Australia to give counsel and assist in planning for the work in that newly entered field. Responding to this appeal, she reached Australia in December, 1891, accompanied by her son, Elder W. C. White, and several of her assistants. Her presence in the Australian field was much appreciated by the new believers, and her messages of counsel regarding the developing work proved a great blessing in firmly establishing denominational interests in this southern continent. Here again, on her first visit to our publishing house, Mrs. White recognized printing presses as among those shown her in January, 1875.

Not long after her arrival Ellen White saw clearly the urgent need for an institution of learning in Australia, that Seventh-day Adventist youth might be educated in our own school, and thus workers be trained for service at home and in the island fields. In response to her many strong appeals, that which seemed to be impossible was attempted, and a Bible school was opened in the city of Melbourne, Australia, in 1892. Good work was done in rented quarters for two years, but during this time earnest written and oral appeals from Mrs. White pointed out that the Lord's plan called for the school to be located in a rural environment.

The Avondale School

Not until God had clearly indicated His approval of the property was the Avondale Estate purchased, and to give encouragement to those in this pioneer enterprise, Mrs. White purchased a good-sized lot and made her home beside the new school. This school, we were told, was to be a pattern of what our educational work should be, and God has richly blessed its work.

Through the many difficult days in the work in Australia, God gave many evidences that the



AUSTRALASIAN MISSIONARY COLLEGE

This institution is a response to the strong faith and messages of Ellen G. White, who urged that there be established in Australia a school for the training of Advent youth. The college was founded at Cooranbong, in New South Wales, about 75 miles from Sydney. Today the school operates as the Australasian Missionary College.

accomplishments were well pleasing to Him, and He richly rewarded the earnest efforts to conduct that work in harmony with His instruction found in His Word and sent to His people through His chosen messenger.

In order that the developing work in the Australasian field might be properly administered, the territory was organized into a union conference, the first union conference in Seventh-day Adventist history. One who had a part in the administrative work in the newly organized union conference was Elder A. G. Daniells, who, with his wife, had been sent to New Zealand in 1886 as a missionary. His association with Mrs. White and his adherence to her counsels as he met the growing administrative problems of the field helped to prepare him for the greater work entrusted to him when, after the General Conference session of 1901, he was chosen to carry the heavy responsibilities of the leadership of the General Conference.

Medical Work Begun

No sooner was the educational work well begun at Avondale than appeals were made for establishing medical missionary work. To this Ellen White not only gave her strong moral support, but contributed liberally of her limited means to help make a sanitarium enterprise possible. In fact, there were very few

churches built in Australia, or few lines of endeavor inaugurated during the eight years of Mrs. White's residence there, which did not benefit from her liberal financial encouragement.

Somehow, in addition to her many interests in the local work of this pioneer field, Mrs. White found time to write thousands of pages, which crossed the seas and brought timely counsel and direction to those bearing responsibilities as leaders in the cause. She also furnished articles weekly for the *Review, Signs, and Instructor*. It is not strange, therefore, that her bookwork was greatly delayed, and it was not until 1898 that *The Desire of Ages* was brought to completion and made its appearance. *Thoughts From the Mount of Blessing* preceded it by two years, and *Christ's Object Lessons* and *Testimonies for the Church*, volume 6, followed in 1900.

Return to the United States

It was a surprise to all when one day in 1900, Ellen White told her family and associate workers that instruction had come to her in the night that she must return to America. From the standpoint of the work in Australia it seemed a most inopportune time for her to leave, but One whose eye watches the cause as a whole and looks into the future, knew well the need of her presence in the United States dur-

Mrs. White as Others Knew Her (15:0)

ACCORDING to line 21 of the General Conference Biographical Information Blank carrying her name, Ellen Gould White was 5 feet 2 inches tall, and weighed 140 pounds in 1900, with "complexion rather dark," "eyes gray," and "hair gray." Had the blank been filled out some years earlier, it would have noted that her hair was brown. Twenty-six other spaces on this blank yield such information as "Date and place of birth—Gorham, Maine, November 26, 1827." "Date of conversion—probably in March, 1840." She was married to Elder James White on August 30, 1846; and he died August 6, 1881. There were four boys born to the Whites, the oldest and youngest of whom died in youth or childhood. Mrs. White traveled extensively, and wrote many books, a number of which were translated into foreign languages.

This interesting record blank renders much valuable information regarding Ellen White as a Seventh-day Adventist worker, but it does not acquaint us with her as an individual. It does not speak of her disposition, nor does it tell us how she related herself to others, or how she bore her burdens. It does not speak of her joys and sorrows, her struggles with discouragement, the battle with appetite, her love of home, her interest in flowers and animals. It does not tell of the hours she stood by the sickbed of a neighbor's child, or of the cooking, the mending, and the shopping. It says nothing about Mrs. White as a speaker, of the burden of writing, and of the endless hours spent in seeing those who sought her counsel. These would not appear in a formal blank. But these are the experiences and characteristics by which we really become acquainted with Sister White. Fortunate it is that from her voluminous records, housed in the Ellen G. White Publications vault at the office of the General Conference, we can reconstruct sketches of these human-interest features of her life and experience.

If we were to visit the White home in the early days—and we will fix the year as 1859, for we have Mrs. White's diary for that year—we would find ourselves in a little frame cot-

tage only a few blocks from the Review and Herald office in Battle Creek, Michigan. Mrs. White is a woman of thirty-one, and her husband is thirty-seven. There are three boys—Willie, Edson, and Henry—their ages four, nine, and twelve. We observe that Mrs. White is a thoughtful mother, a careful housewife, a genial hostess, and a helpful neighbor. She is a woman of conviction, but gentle in manner and voice. She is interested in the everyday happenings and the local news. She can enjoy a good laugh. There is no place in her experience for a long-faced religion. One feels at perfect ease in her presence. She is friendly, but not snoopy or prying.

It is early in January, and Mrs. White is busy writing, sewing, and preparing for a three-week journey that will take her to a number of the churches in northern Michigan. She will go in advance of her husband, who plans to join her soon. We find her assisted in the home by Jenny, a sterling young woman who keeps things running smoothly while the Whites are away on their trips. Our first visit is in mid-winter, and there is snow on the ground. We notice that the home is on the edge of town, with garden and barn at the rear. We shall be interested to see the out-of-door activities later in the spring.

One of the Many Journeys

The little black leather-covered diary not only reveals the plans for this journey but discloses also a detailed, day-by-day account of the trip. Occasionally it gives us a glimpse of her heart experience. Here is the entry for Friday, January 7: "Went to Otsego, to Brother Leighton's. It was a cold drive, yet we kept quite comfortable." The entries that follow tell of meetings held and people seen, and of her state of health. We turn to Wednesday, January 19: "In the afternoon we go to Wright [where nine years later our first camp meeting was held]. Brother Cramer, the elder, takes a seat in our carriage to pilot us. He is acquainted with the road. It is a good road. Have no milk for Teresa [evidently Brother Cramer's daughter]. She cries. Oh that we may be

D.F. 735 j

MAR 10 1909

Please fill out at once, and return in accompanying envelope.

Biographical Information Blank

To be preserved by the General Conference as a matter of permanent record.

1. Full name Ellen Gould White Usual form Ellen G. White
(DO NOT WRITE INITIALS)
2. Date of filling this blank March 5, 1909
3. Present address Luxitatorium, near St. Helena, Napa Co., Cal.
4. Date and place of birth Hoskani, Maine, Nov. 26, 1827
5. Names and nationality of parents Robert Harmon, Eunice Harmon,
both Americans
6. Mother's maiden name Eunice Gould
7. Place or places where earlier years were spent New England, New York
and Michigan, U. S. A.
8. Educational advantages in public or private schools (give dates) Attended public school in
Portland, Me. until nine yrs. old; spent short time in private school when 12 yrs. old.
9. Educational advantages in denominational schools (give dates) None in schools, but the broad
education that comes to our evangelist in the work of soul-winning.
10. What degrees, if any, have you received, and from what school or schools, and when? None
11. Date of conversion Probably in March, 1840
12. When, where, and by whom baptized? Latter part of 1840, at Portland, Me., by Methodist minister.
13. Were your parents, or either of them, Seventh-day Adventists when you were born? No. Ed. Pa. did not get with.
14. To what denomination or denominations did your parents belong? Methodist
15. To what denomination or denominations did you belong before accepting present truth? Methodist
16. By what means particularly were you brought into the truth? Study of the Bible, listening
to gospel preachers, and by revelation
17. When, where, and in what capacity did you begin laboring in the cause? In Maine, 1842, laboring for
young friends; 1844-45 began public labor, relating visions, etc.

BIOGRAPHICAL BLANK FILLED OUT IN 1909

as earnest for the bread of life as she is for temporal food. She will not be satisfied."—*Diary*, 1859.

Two days later, Friday, Mrs. White thought especially of home, as the traveling worker often does when the Sabbath draws on. She confides in her diary: "I have felt so homesick on the journey. Fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice and crucify every selfish feeling. I feel a lack of the Spirit of God. Have had a weeping time before the Lord."

The Battle With Appetite

Four years roll by, and it is summer, 1863. In our imagination we are again in the White home. We are told of the health-reform vision of June 6 of this year, and of the changes it brought to the White family's dietetic practice. Mrs. White had been a heavy meat eater, and had cared little for the simple, wholesome foods. She had thought she needed meat for strength. Her health had not been good; in fact, she had fainted several times a week. But in the vision she had been shown the advantages of a simple and wholesome diet free from stimulating food and flesh meat. She had determined to bring these principles, so new to her, into practice in her own home.

The cook was instructed that they would have no more meat, and the order was promptly carried out. A few hours later the family came to the table, bountifully set with the good things of the earth, but without flesh food. Mrs. White had thought she was hungry, but now decided that she was not, and left the table. At mealtime again the family was summoned. By this time she knew that she was hungry. But after looking over the table and finding no meat there, she decided she did not care to eat, and left without touching food.

When mealtime again came, Mrs. White eagerly hurried to the dining table. There was no meat there and she longed for it. The simple articles of diet were unappealing to her. Then, she tells us, "I placed my arms across my stomach, and said: '. . . I will eat simple food, or I will not eat at all.' . . . I said to my stomach: 'You may wait until you can eat bread.'"—*Testimonies*, vol. 2, pp. 371, 372. It was not long until Mrs. White enjoyed the wholesome, simple food which God provided for man.

Thus we discover that she had the same battles with appetite that we all have. Being the Lord's messenger did not relieve her from these personal struggles in her own experience. She records a similar experience in gaining the victory over the use of vinegar. (See *Counsels on Diet and Foods*, p. 485.)

Cheerfulness in Adversity

The death of Elder James White in 1881 came as a great blow to Sister White and to the denomination. He was just sixty years of age, and his death followed closely a few days' illness. It seemed to the bereaved messenger of the Lord that she could not go on. How could she pick up her burdens alone? For a time it appeared that she, too, might lose her hold on life. But she soon took command of herself, determined to press on, and determined also not to allow that experience which brought such sadness to her heart to cause her to cast a shadow upon those with whom she came in contact. She would be cheerful and pleasant, even though her heart was bleeding. A few years earlier, when in adversity, she had expressed her philosophy of life in these words:

"Do you ever see me gloomy, desponding, complaining? I have a faith which forbids this. It is a misconception of the true ideal of Christian character and Christian service, that leads to these conclusions. It is the want of genuine religion, that produces gloom, despondency, and sadness. Earnest Christians seek to imitate Jesus, for to be a Christian is to be Christlike."—Manuscript 1, 1867. Published in *Messenger to the Remnant*, p. 101.

Some years later in Australia, Mrs. White passed through a period of great physical suffering. With the contemporary records before us, we, in imagination, tiptoe into her bedroom, where she is quite ill. Having learned that, even though in great bodily suffering, she has been writing much on the life of Christ, we are not surprised to find her propped up in bed, pen in hand. Her arm is resting on a framework constructed at her request to enable her to proceed with her work. She has suffered much from inflammatory rheumatism during the past eight months and can catch but a few hours' sleep at night. After greeting her we express regret that she must suffer so, and then she tells us how she looks upon this experience. She is speaking now:

"When I first found myself in a state of helplessness I deeply regretted having crossed the

broad waters. Why was I not in America? Why at such expense was I in this country? Time and again I could have buried my face in the bed quilts and had a good cry. But I did not long indulge in the luxury of tears.

"I said to myself, 'Ellen G. White, what do you mean? Have you not come to Australia because you felt that it was your duty to go where the conference judged it best for you to go? Has this not been your practice?'

"I said, 'Yes.'

"Then why do you feel almost forsaken and discouraged? Is not this the enemy's work?'

"I said, 'I believe it is.'

"I dried my tears as quickly as possible and said, 'It is enough; I will not look on the dark side any more. Live or die, I commit the keeping of my soul to Him who died for me.'

"I then believed that the Lord would do all things well, and during this eight months of helplessness, I have not had any despondency or doubt. I now look at this matter as a part of the Lord's great plan, for the good of His people here in this country, and for those in America, and for my good. I cannot explain why or how, but I believe it. And I am happy in my affliction. I can trust my heavenly Father. I will not doubt His love. I have an ever-watchful guardian day and night, and I will praise the Lord, for His praise is upon my lips because it comes from a heart full of gratitude."—Ellen G. White letter 18a, 1892. Published in *Selected Messages*, book 2, p. 234.

Thus she lifted herself above bereavement and suffering with a determination to trust firmly in God.

Mrs. White Very Human

Having met Sister White under varying circumstances, we discover that she was very human. She was not, as some have thought, an austere, smileless woman, somewhat removed by position and work from the common people with their joys and sorrows. She was one of us.

The Homemaker

During the first years of their married life James and Ellen White had no regular income, for there was no systematic support for the ministry. They had no fixed place of abode, but they "resolved not to be dependent" (*Life Sketches*, p. 105), even though much of their time was given to the work of God. They found life not too easy, for the Lord allowed trials to come lest they "should settle down at ease," "unwilling to leave" a pleasant home. (*Ibid.*, p. 106.) Often entrusting the care of their children to others, they traveled from place to place, tarrying at times for but a few weeks or months at any one location. Some-

times they kept house in a spare room, or attic, with borrowed furniture (*ibid.*, p. 123), and sometimes they boarded with the families with whom they stayed.

During the establishing of the publishing work at Rochester, New York, in 1852, a building was rented to serve both as home and office. They were "compelled to exercise the most rigid economy and self-denial" to keep the enterprise going. The cheapest secondhand furniture, some of it badly needing repair, was secured, and the food budget was so restricted that for a time they used "sauce in the place of butter, and turnips for potatoes" (*Life Sketches*, p. 142). Ellen White, however, counted it a pleasure to have a settled home where the entire family could be together.

Soon after moving the publishing work to Battle Creek, Michigan, in 1855, the Whites were privileged to have a home all their own. Although Ellen White was away much of the time, home life was maintained to provide the children with the proper environment. From this time until the death of James White, in 1881, they maintained a home in Michigan. They also had a home in California for a period in the seventies, dividing their time between the growing work on the Pacific Coast and the Battle Creek headquarters.

At Home in Battle Creek

Incidental references occasionally occurring in the records indicate that the White home was a cheerful, happy place, although stirring with activity. The first building of their own was a six-room frame cottage located on Wood Street at the western edge of Battle Creek. At the back were the garden and the barn, and they had their own cow. They drew their water from the well that served the community. On a back corner of their land was a wooded spot providing a secluded place for prayer.

Since Mrs. White's time was much taken up with writing, preaching, and traveling, it was necessary to employ responsible domestic help; yet Ellen White did not surrender her position as manager of the household affairs, as mother and hostess. Her diaries reveal that during her time at home and while traveling, a large part of many days was devoted to writing, and yet other activities were not neglected. When sewing was receiving special attention, we find her from day to day making "a pair of pants," preparing "a coat for Edson,"

and making "a mattress for the lounge," or working "hard all day on a dress to wear through the mud." (*Diary*, March 25, 28; April 26, 1859.)

This particular year the gardening season was inaugurated with the setting out of a "currant bush" late in March. It turned out to be "a cold, blustering day," and after fitting out departing guests with loaned "cloak, mittens and necktie to protect them," she jotted in her diary: "In the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy." (*Ibid.*, March 24, 1859.)

In succeeding weeks, currant and raspberry bushes and strawberry plants were all set out. One entire day was devoted to "making a garden for my children," as she wished "to make home . . . the pleasantest place of any to them." (*Ibid.*, April 11, 1859.) Plants were secured from the neighbors, and exchanges of plants and roots are recorded. (*Ibid.*, April 11-13, 1859.)

Then there was the buying to be done. Shopping trips to town were made, not only to supply the family needs but at times to assist neighbors in the selection of merchandise, for Ellen White was known to be a good buyer.

One day she went downtown to buy some goods with which to make a pair of trousers. She asked Mr. Skinner, the proprietor of one of the dry-goods stores, to show her a piece of all-wool material. He threw down a bolt of goods on the counter and told Mrs. White he had just received it, and he believed it was what she was looking for.

"Is it all wool?" she asked Mr. Skinner.

"Oh, yes, Mrs. White, one hundred per cent wool," he assured her.

Without thinking, her hand felt for the raveled edge and she found a loose thread. She pulled it out, untwisted its strands, and discovered some cotton. Holding it up, she inquired:

"Is this wool, Mr. Skinner?" Much embarrassed, he admitted it was not, and then told Mrs. White that he had bought it for all wool.

This shows Mrs. White's knowledge of textiles and her familiarity with the practical things of life. Her mother was a sensible, practical woman and had trained her girls well.

The Home in Later Years

After the death of Elder James White in 1881, Mrs. White continued to maintain her

own home. By this time the children had established themselves, and her family consisted largely of her literary assistants, domestic help, and worthy young people she was assisting in school, and at times individuals—either denominational workers or lay members—who were in need of care. More of the responsibilities of the operation of the home were now thrown upon the housekeeper, and Mrs. White filled the position of gracious hostess. After a busy day of writing, the family worship service was often supplemented by Ellen White's recounting the experiences of the early days of the work.

In Australia the White home at Sunnyside, Cooranbong, was a busy place with the family numbering from ten to sixteen persons. (*Counsels on Diet and Foods*, p. 488.) The house, augmented with tents, served both as residence and office. One of the first buildings on the new school property, it was often the stopping place for visiting gospel workers or persons who were joining the school staff. Those were pioneer days, and the strictest economy was enforced of necessity, yet the table presented wholesome, satisfying food. "Grains, vegetables, and fresh and canned fruit constitute our table fare," she wrote in 1896. (*Ibid.*, p. 489.) There was plenty of land, and Mrs. White planned the orchard and garden. Determined to make her "wilderness home blossom as the rose" (Letter 59, 1896), she set apart ample space for flowers. She wished her home to be made beautiful by the things of nature created by God. She purposed to make her orchard and gardens "an object lesson to those who would rather beg than work." (Letter 128, 1899.)

The White home echoed with the clicking of typewriters busily engaged in copying letters and articles and book manuscripts. But on one Tuesday morning all this was silenced as the large dining room became the setting for a wedding. It was a pleasant, yet solemn, sacred service, in which Mrs. White took part by offering the prayer. She records that there "was no light jest or foolish sayings." (Manuscript 23, 1894.)

At times adjustments had to be made in the rooming facilities to make a place for someone who needed treatment and good food but could not afford care at an institution. One such person was a guest in 1898, "although we have to crowd up our family to do this," Mrs. White wrote. It is further stated that

"she is treated as a member of my family without cost to herself of a penny. I thought Jesus would do just this." (Letter 68, 1898.)

At the Elmhaven Home, St. Helena

When Mrs. White took up residence at Elmhaven, near St. Helena, California, late in 1900, she was in advancing years. Her family consisted of her office and home helpers. Although her time and energies were given over almost entirely to writing and speaking, she found relaxation in the activities about the farm and the home. Much to the distress of her personal secretary, Sara McEnterfer, she occasionally slipped away to visit with the neighbors without telling the family where she was going. At the age of seventy-five she took a day to drive into the mountains "to get cherries—small black ones" to can. "Our carriages," she explained, "were drawn up under the trees, and I picked nineteen quarts, sometimes sitting on the carriage seat, and sometimes standing on it." (Letter 121, 1903.) At another time she drove out to the pasture with Brother James, her efficient farmer, "to see the black calf," for she was anxious to know whether it was "faring well after the long rain." (Letter 91, 1904.)

Mrs. White took joy in watching the progress of the vegetable garden and the growth of the fruit trees, but in the flowers she found special delight. Even in her advanced years she was not unmindful of the welfare of the members of her family and her guests. She was eager to have them comfortable, and she wanted to be assured that the food was appetizing and adequate.

During the last three years of her life less time was devoted to writing, and she was often found reading her Bible, her own books, and our denominational papers. The daily newspaper kept her in touch with world events which all pointed to the near advent of her Saviour. This was Ellen G. White the home-maker.

As a Neighbor

The earliest day-by-day diary of Ellen White in our possession antedates institutional and conference organization and the choosing of a denominational name. This little book, dated 1859, carries records of a period soon after Elder and Mrs. White were situated in their own home in Battle Creek, Michigan. The entry of January 2 records the giving of a cloak

and a dress to a sister in need, and the entry for the next day reveals that Mrs. White was furnishing work to needy sisters. Two days later, January 5, although pressed hard in preparing for an extended journey, she was urged to go to the stores and help in selecting "some things for Roxana."

The next day we find her giving "a half-worn dress" for the needy mother of a girl employed in their home, and in this connection is the exclamation, "May the Lord have mercy upon the needy!" Among the many diary entries we find frequent mention of providing for the destitute. Here is one for a certain Tuesday:

"Walked to the office. Called to see Sister Sarah [Belden] and mother. Sarah gave me a little dress and two aprons for Sister Ratel's babe. . . . I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel's babe. Came to the office, assisted them a little there, and then came home to dinner. Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now.

"Oh, that all knew the sweetness of giving to the poor, of helping do others good, and making others happy. The Lord open my heart to do all in my power to relieve those around me. 'Give me to feel my brother's woe.'"—March 1, 1859. Published in *Welfare Ministry*, p. 324.

Turning the pages of this time-worn little book, we find many entries indicating acts of neighborly kindness. April 21, after speaking of her writing and of sympathy of certain church members for a needy family, she penned these words, "We have contributed a mite for their relief, about seven dollars. Purchased them different things to eat, and carried it to them."

Caring for the Sick

After the vision of June 6, 1863, at which time there was revealed to Mrs. White that the transgression of the laws of nature was the underlying cause of sickness, she was shown the benefits of cooperating with nature in restoring health. When sickness came to the White home, simple, rational methods of treatment were employed with remarkable success. Then when the neighbors and friends were ill, Elder and Mrs. White were frequently called upon to assist with advice and help in giving treatments. Of this experience, Mrs. White reminisced in writing to friends at Battle Creek in 1903:

"Before our sanitarium there was established, my husband and I went from house to house to give treatment. Under God's blessing, we saved the lives of many who were suffering."—Letter 45, 1903.

"We would bring to our house cases that had been given up by the physicians to die. When we knew not what to do for them, we would pray to God most earnestly, and He always sent His blessing. He is the mighty Healer, and He worked with us. We never had time or opportunity to take a medical course, but we had success as we moved out in the fear of God, and sought Him for wisdom at every step. . . . We combined prayer and labor. We used the simple water treatments, and then tried to fasten the eyes of the patients on to the great Healer. We told them what He could do for them."—Manuscript 49, 1908.

In those early years of the message, before there was regular support for the cause as we know it today, at times various laborers found themselves in need. There are frequent references to periods of weeks or months that they were at the White home as guests without charge. Not only workers shared in experiences of this kind but at times lay members were also thus assisted. As an illustration, we find in the records of 1868 that Elder and Mrs. White, while residing at Greenville, Michigan, learned of a certain sister who, in making a business trip, was detained by severe illness in a Greenville hotel. They looked her up and took her to their home, where she remained until they were satisfied that she should be sent to the health institute in Battle Creek. They took the children of this afflicted woman into their own home. It was five months before the mother could resume her work and the care of her family again.

The diary for this same year portrays the day-to-day story of Seneca King, who suffered a serious skull fracture in an accident. He was brought to the White home at Greenville, cared for through days and nights when his life hung in the balance, and finally made a full recovery. To make room for this patient, Mrs. White was obliged to take her work of writing to an unfinished room, and many adjustments were required to meet the unusual needs of this neighbor.

In her extensive travels acquaintance was formed with many needy families, and although she was often unable to provide the help necessary, she did what she could to bring relief. There were times when this consisted of knitting warm garments for those who labored

in cold countries. While in Europe she came in contact with some families that she knew would suffer if she did not help them. So after her return to America she devoted spare time to the knitting of stockings which were sent to them. It might be said that knitting became her hobby.

Neighborly Acts in Australia

It seems that on every hand there were opportunities to help those who were ill or in need. This was especially so in Australia, for Mrs. White was there during days of financial depression. In the neighborhood about Coorabong she discovered many destitute families, and even though her own resources were limited, she could not pass them by without sharing with them. Food was provided; sometimes she herself drove long distances to deliver it; and at other times clothing was supplied. This was not often furnished, however, in the form of ready-made garments. Good quality cloth would be purchased by the bolt, and then apportioned out to the needy families. If the housewife was unable to make the needed garments, perhaps the housekeeper or one of the literary helpers from Mrs. White's staff would be sent to assist in teaching the mother how to sew.

There was much sickness in the region. Some of the sick could be cared for in the White home, but more often she sent her private secretary and traveling companion, Sara McEnterfer, to help out. For a period Miss McEnterfer's time was nearly all consumed in work similar to that of a community nurse. Every possible way was devised to assist those in need. We get a glimpse of this in a few words written in 1894:

"We purchase wood of our brethren who are farmers, and we try to give their sons and daughters employment, but we need a large charitable fund upon which to draw to keep families from starvation. . . . I divided my household stores of provisions with families of this sort, sometimes going eleven miles to relieve their necessities."—Letter 89a, 1894.

• We discern her tact in this work in an account of how one family was helped:

"I interested myself in his case. . . . I endeavored to anticipate his needs, and never to place him where he would have to beg for work. While in Coorabong, I tried to set an example of how the needy should be helped. I tried to work in the way set before me by the Lord."—Letter 105, 1902.

Wednesday, March 11.

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Criss took just four bright eight pages
but have severe headache. lie down to rest
about eleven o'clock, something wakes me
my husband says I have had news Bro. King has
been thrown from his carriage and hurt
badly. Dinner was ready ~~and~~ Bro. Strong ran to
the woods for our horses, a man brought us the
news on his way for Dr. We had no appetite
to eat ~~any~~ comfortable and blankets and
rode as fast as we could to the place of accident
Bro. King was found in a terrible condition covered
with blood his head terribly mangled could
not determine the extent of the injuries until
more thoroughly examined. The lips just began
conscious the proposed taking him to our house
we wished to move him before reaction took place
we travelled him up first then in the sleigh
and Bro. Strong supported being the car as fast
as we could physician had not yet arrived
Bro. Strong was carefully washing his wounds and
cutting away the hair. There was a bad gash on
the eye but the most terrible wound was just on
the forehead above the left eye where the
first stroke was broken through the wound was
four inches long. Physician called, washed
over him some time feared to touch the worst
wound. Sent for older doctor his partner did
not come to dark. Then a severe process of
probing and picking out small pieces of
broken bone commenced. Bro. King frequently
exclaimed it seemed as though you
would take my life. This over he hops just to
bed and seemed more comfortable.
The Dr. charged us to give him either rest
tying all eye all night he is far from
being out of danger. He may recover from all
but will ever have system in a great
condition for the better if the skull is not
in condition to be repaired. We have

There were times in the White home when all literary work was laid aside, and every member of the family joined in providing help for the unfortunate. Mrs. White wrote in 1897:

"Last evening we had a Dorcas society in our home, and my workers who help in the preparation of my articles for the papers, and do the cooking and the sewing, five of them, sat up until midnight, cutting out clothing. They made three pairs of pants for the children of one family. Two sewing machines were running until midnight. I think there was never a happier set of workers than were these girls last evening."—Letter 113, 1897.

That there were plenty of opportunities to help is made clear by the following:

"We do not have to hunt up cases; they hunt us up. These things are forced upon our notice; we cannot be Christians and pass them by and say, 'Be ye warmed and clothed,' and do not those things that will warm and clothe them. The Lord Jesus says, 'The poor ye have always with you.' They are God's legacy to us."—Manuscript 4, 1895.

Various Homes of the Family

It was the Whites' practice to own their own home. She felt that this was a wise policy. Thus at different times they owned modest properties in Battle Creek, Michigan, and Healdsburg and Oakland, California. Later, after James White's death, Mrs. White owned a home at Cooranbong in Australia, and still later at St. Helena, California. The buildings were well kept, and the grounds were improved. True Christianity, she felt, was reflected in the home and the premises. She enjoyed having the neighbors call on her, and in turn she would often drop in to visit with them.

She took special pleasure in her Elmshaven home near St. Helena, where she resided the last fifteen years of her life. The house, situated on a little knoll, was well built. Surrounding it were orchard, vineyard, garden, hayfield, and pasture. In the distance on all sides were the wooded hills, and from the hillside at the north the St. Helena Sanitarium looked down upon her place. Not long after this property was acquired, she sent to Australia for Brother Iram James to come and take charge of this thirty-seven-acre farm. His family was soon comfortably located in a little cottage to the east. Across the creek to the southeast was a piece of wooded land and a garden spot which she gave to her son W. C. White, and he built a house and settled his family there, about five

minutes' walk from her home. To the south were two cottages. These were occupied by the families of her office workers, and a little later another house for a secretary was built not far away to the north. Another small cottage close to her home housed still another family of helpers.

It was with satisfaction that she thought of these families about her. She frequently called at their homes, and often went beyond to other neighbors in the valley. These visits brought relaxation to her, and they left cherished memories in the minds of those upon whom she called.

The Morning Carriage Drives

In the later years of her life it was Mrs. White's custom to drive out with the horse-drawn carriage on pleasant mornings. She was usually accompanied by some of her helpers. These drives often took her up and down the Napa Valley and many times over the narrow, winding roads of the coast range. These trips gave her a pleasant diversion and broadened her acquaintance in the neighborhood.

Away from home, when it could be arranged, she continued this practice. In 1904 she spent a year at Takoma Park, Washington, D.C., and frequently drove through the nearby forests and parks. One such drive brought a pleasant experience to her in which, being human, she took a bit of pride, for she met President Theodore Roosevelt. She speaks of this in writing to her son:

"A few days ago Sister Hall, Sara, and I went for a long drive in Rock Creek Park. This is a most beautiful place. I have seldom driven over finer roads. This is a national park. Here the President takes his rides. The drives are equal to, yes, more than equal to anything that I saw in Denmark or Switzerland. On our drive we met the President. He bowed to us as we passed him."—Letter 357, 1904.

Many of the residents within a radius of ten miles of her Elmshaven home were of Southern European descent. Their principal occupation was grape growing and wine making. Just over the hill was a very large stone winery, reputed for many years to be the largest in the world. Seventh-day Adventists, with their temperance principles, were not too popular with many of these people.

These circumstances, however, did not deter Mrs. White from making many a friendly acquaintance with the people living on sur-



ELMSHAVEN, SITUATED IN THE PRATT VALLEY, NORTHERN CALIFORNIA

This panoramic view shows the Pratt Valley and Elmshaven. Surrounded by gardens, vineyards, orchards, and in the distance by mountains and forests, Elmshaven provided a quiet, comfortable place for Mrs. White and her large staff during the later years of her work.

rounding farms. As she drove up the valley perhaps she would notice a mother on the porch or in the yard. Likely as not she would stop and visit with the woman. No, she did not know her name, but that did not matter. She knew a mother's heart and a mother's problems. Oftentimes these visits rendered an

opportunity for a bit of missionary work, either by word, or, in the case of the less fortunate, by deed. Years after her death Ellen White was tenderly remembered by not a few of the residents of the Napa Valley as "the little old woman with white hair, who always spoke so lovingly of Jesus." A.L.W.

Glimpses of Mrs. White at Home* (15:1)

Sabbath and Home Routine

THE Sabbath in the White home was a full day, spent in attending service, reading to the children in the afternoon, walking through the woods or by the stream, and visiting the sick or discouraged.

Mrs. White usually did her writing at home in a room set aside for her office, but for a period she shared her husband's office at the Review and Herald. Sometimes when she went over she found work pressing hard in the bindery, and there she would join others in folding or stitching papers, book signatures, or pamphlets.

Our ministers were not infrequently called to Battle Creek, Michigan, for general meetings. So it was in early March, 1859. The diary entry records a parting visit with one of these workers, the youthful John Nevins Andrews.

"It is a day when infirmities are striving for the victory. I suffer much pain in my left shoulder and lung. My spirits are depressed. Brother John Andrews leaves today, comes up to visit us in the eve. Have a pleasant interview.

"Get together a few things for him to take home. Send Angeline a new calico dress (nine shillings), and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister or Mother Andrews a nice large cape, well wadded for her to wear. I make a bag to put them in of towel cloth. Write three small pages to Sister Mary Chase. In it write receipt [recipe] obtained from John's."—*Diary*, March 8, 1859. Published in *Welfare Ministry*, p. 324.

The White home was always open to visitors, and at times it seemed to the family that they operated a gratuitous hotel. Conference time in 1859 finds thirty-five eating at their home. The day after the conference there is but one brief entry: "We were all much worn out."—*Diary*, June 7, 1859.

The diary story for that and other years re-

* Have you read *The Adventist Home* and *Child Guidance*, compiled from E. G. White counsels and prepared especially for mothers and fathers?



A LATER VIEW OF ELLEN G. WHITE

A recently discovered picture shows Mrs. White to be a woman of pleasing personality and strong character.

records many individuals and families who were welcomed to the home for a night or a day or two longer. This brought a heavy strain on the family budget, increased the labor in the home, and deprived the family of much of that privacy to which they were entitled. What this entertaining sometimes meant personally to Mrs. White is revealed in a letter penned in 1873 to one of our workers:

"I have arisen at half past five o'clock in the morning, helped Lucinda wash dishes, have written until dark, then done necessary sewing, sitting up until near midnight. . . I have done the washings for the family after my day's writing was done. I have frequently been so weary as to stagger like an intoxicated person, but praise the Lord I have been sustained."—Letter 1, 1873. Published in *Messenger to the Remnant*, p. 104.

The meals were simple, but there was ample wholesome food. After the light on health reform had been received, the table conformed to the instruction given. The cooking was usually well done except when new, untrained

help first came to the home. Mrs. White wrote in 1870:

"I have a well-set table on all occasions. I make no change for visitors, whether believers or unbelievers. I intend never to be surprised by an unreadiness to entertain at my table from one to half a dozen extra who may chance to come in. I have enough simple, healthful food ready to satisfy hunger and nourish the system. If any want more than this, they are at liberty to find it elsewhere. No butter or flesh meats of any kind come on my table. Cake is seldom found there. I generally have an ample supply of fruits, good bread, and vegetables. Our table is always well patronized, and all who partake of the food do well, and improve upon it. All sit down with no epicurean appetite, and eat with a relish the bounties supplied by our Creator."—*Testimonies*, vol. 2, p. 487.

Those in the White home found a good latitude of freedom in the matter of their personal diet.

"I do not hold myself up as a criterion for them. I leave each one to follow his own ideas as to what is best for him. I bind no one else's conscience by my own. . . . There are those in my family who are very fond of beans, while to me beans are poison. Butter is never placed on my table, but if the members of my family choose to use a little butter away from the table, they are at liberty to do so. Our table is set twice a day, but if there are those who desire something to eat in the evening, there is no rule that forbids them from getting it."—*Counsels on Diet and Foods*, p. 491.

Although heavily burdened with many problems, the busy mother did not neglect the

training of her children. Home discipline was firm, but administered with understanding kindness and love. She endeavored to avoid crises, and sought constantly to lead the minds of the boys in such a way as to strengthen character and develop will power. Suitable and simple rewards encouraged obedience and good behavior. The inducements outside the home were often offset by innocent pleasures in the home.

Very seldom was corporal punishment administered, and then only after a quiet talk and earnest prayer.

Of course problems arose. The White boys were not model children. But issues were dealt with promptly and with decision. Their mother testified:

"I never allowed my children to think that they could plague me in their childhood. . . . Never did I allow myself to say a harsh word. . . . When my spirit was stirred, or when I felt anything like being provoked, I would say, 'Children, we shall let this rest now. . . . Before you retire, we shall talk it all over.' Having all this time to reflect, by evening they had cooled off, and I could handle them very nicely."—*Child Guidance*, pp. 253, 254.

The frequent absence of one or both of the parents tended to complicate the task of rearing the children. While on her journeys the mother kept in close touch with them by frequent letters. Her thoughts and her prayers were often concerned with the growing boys at home.

A.L.W.

Mrs. White's Personal Participation in Social Activities (21:4)

MRS. WHITE, while holding high the standards of Christian conduct, was not adverse to simple recreation and helpful changes in the busy pace of life. In the summer of 1873 we find the White family in the Rocky Mountains. Elder and Mrs. White, with their younger son, are seeking a little relaxation in Colorado. Mrs. White's appreciation of the beauties of nature is contagious. Listen as she speaks:

"I love the hills and mountains and forests of flourishing evergreens. I love the brooks, the swift-running streams of softest water which come bubbling over the rocks, through ravines, by the side of the mountains, as if singing the joyful praise of God. . . .

"We have, here in the mountains, a view of the most rich and glorious sunset it was ever our privilege to look upon. The beautiful picture of the sunset, painted upon the shifting, changing canvas of the heavens by the great master Artist, awakens in our hearts love and deepest reverence for God. The surpassing loveliness of the blended colors of gold, silver, purple, and crimson, painted upon the heavens, seems to speak to us of the amazing glories within. As we stand almost entranced before this picture of nature's unsurpassed loveliness, contemplating the glories of Heaven of which we have a faint reflection, we repeat softly to ourselves, 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.'"—*Health Reformer*, August, 1873, p. 251.

Of course, we are interested in Mrs. White's personal attitude toward recreation. The year is 1876, and Mrs. White and the group of workers from her office and others from the Pacific Press spend a day in recreation on San Francisco Bay, at the beach and in a sailboat out through the Golden Gate. It is a beautiful April day. A Seventh-day Adventist captain is piloting the craft. How everyone enjoys the water! As the captain heads the ship out through the Golden Gate to the open ocean, they find that the Pacific is not too peaceful, and some of the ladies are seasick, but not Mrs. White. We will let her tell of it as she does the next day in a letter to her husband:

"The waves ran high, and we were tossed up and down so very grandly. I was highly elevated in my feelings, but had no words to say to any one. It was grand. The spray dashed over us, the watchful captain giving his orders, the ready hands to obey. The wind was strong outside of the Golden Gate, and I never enjoyed anything as much in my life."

"[God] holds the winds in His hands. He controls the waters. We are mere specks upon the broad, deep waters of the Pacific; yet angels of heaven are sent to guard this little sail-boat as it races over the waves. Oh, the wonderful works of God! So far beyond our understanding! At one glance He beholds the highest heavens and the midst of the sea."—Letter 5, 1876. Published in *Messenger to the Remnant*, p. 100.

The next day she was to write on the theme of Christ stilling the tempest. "I am glad I went upon the water," she said. "I can write better than before."—*Ibid.*

Mrs. White was often an invited guest at church school picnics. She took delight in such occasions when parents, teachers, and students united in a day of recreation. Forgetting present surroundings, let us join such a group of some fifty years ago. We note the time, and discover it is nearly noon. A carriage is driving onto the grounds, and the word is passed along, "Sister White has come." She alights and joins the group around the bountiful meal spread out on the grass. Everyone enjoys the good lunch provided, and then the company of old and young press a little closer together, and Mrs. White addresses them for about twenty-five minutes.

Her talk over, the company scatters to enjoy the afternoon, but some gather about her to visit a bit. Someone suggests surprise that she should leave her writing and her many duties as the Lord's messenger to spend a few hours on the picnic grounds. She assures them that she takes pleasure in such wholesome recreation. Perhaps she is reminded of an experience she had earlier, in 1884. We will let her tell the story which reveals her attitude toward such occasions:

"At the close of my long journey East, I

reached my home in time to spend New Year's eve in Healdsburg [Calif.]. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one.

"Some have said to me, 'Sister White, what do you think of this? Is it in accordance with our faith?' I answer them, 'It is with *my* faith.' . . .

"We have tried earnestly to make the holidays

as interesting as possible to the youth and children. . . . Our object has been to keep them away from scenes of amusement among unbelievers."—*The Review and Herald*, Jan. 29, 1884, p. 74.

Consult the *Index* to the writings of Mrs. E. G. White, choosing such words as Recreation, Amusement, Pleasure, Games, et cetera. Pursue this study into the Spirit of Prophecy volumes for a well-balanced view of this vital question of social relations. Be sure you get a well-balanced view. Read all the statements you can find—not one or two, merely. Are you acquainted with *Messages to Young People* and *The Adventist Home*? These are your best E. G. White sources for guidance in this area of the social and recreational life. A.L.W.

Divine Healing at Healdsburg (6:5)

IN 1883, while writing the later chapters for *The Great Controversy*, which was to appear in print in 1884, Mrs. White was stricken with a strange and unexplainable illness. No form of treatment brought relief. Her writing was laid aside. She was now critically ill and was failing rapidly. At that time it seemed that her life would soon close at her home in Healdsburg, California. She felt a great desire to meet just once more with the people gathered on the nearby campground. We will let her tell of this experience, beginning with the time she reached the place of meeting:

"A sofa had been brought onto the platform in the large tent. Here I lay down, thinking I would deliver my farewell address. My face was as the face of one dead, without a particle of color.

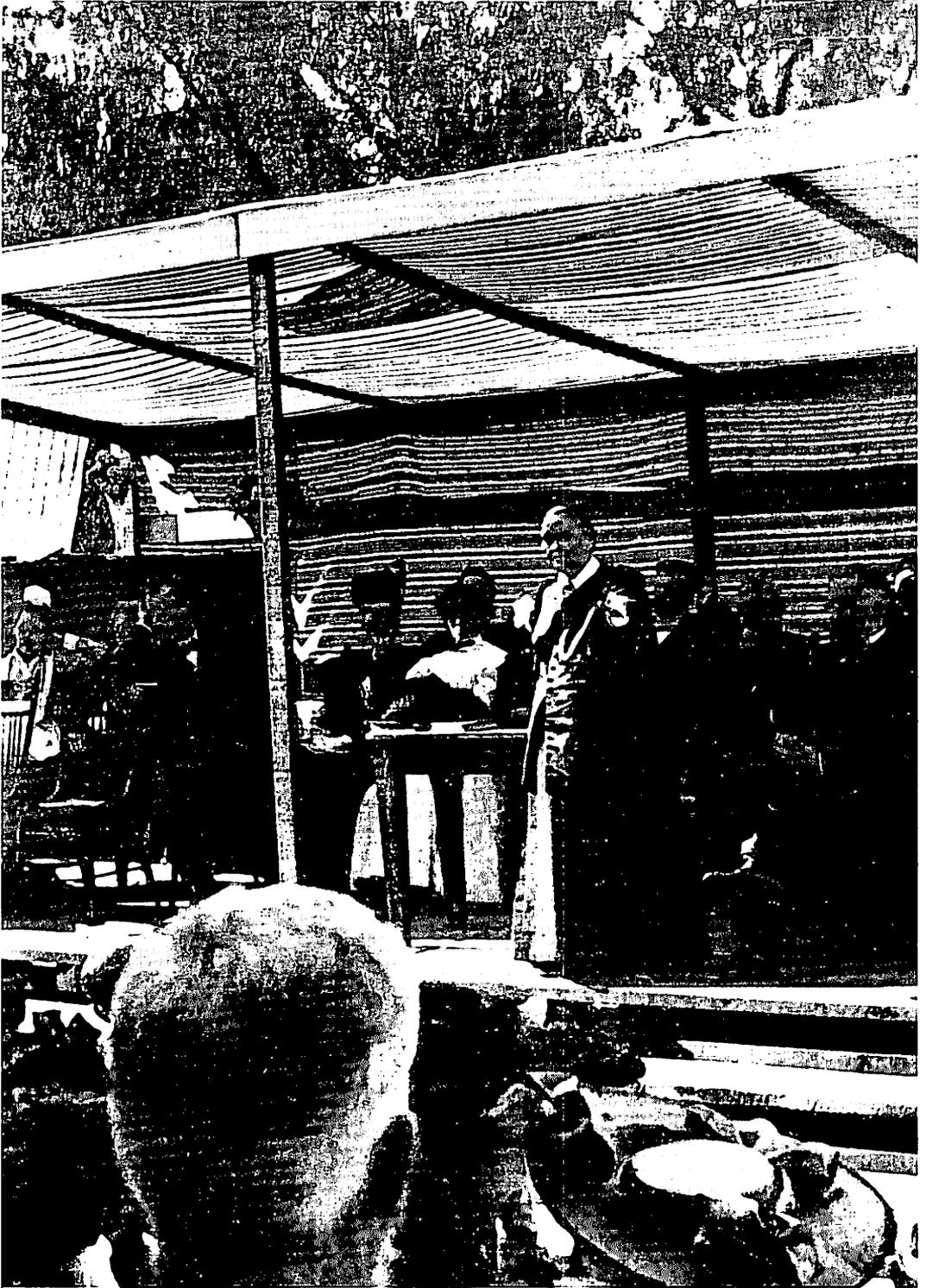
"After a few testimonies had been borne, I asked Willie to help me to arise to my feet, and

let me lean on him. There I stood, and began to tell the people that this was probably the last time they would ever hear my voice in camp meeting. But after speaking a few words, I felt the Spirit and power of God thrilling through every nerve of my body. Those who saw me said that the blood could be seen as it came to my lips and my forehead, and my flesh took on its natural appearance.

"Mr. Montrose, in great surprise, remarked to one of his neighbors, 'A miracle is being wrought in sight of this whole congregation!' I could not understand why all were looking so intently at me, some even arising to their feet. The Spirit of the Lord had healed me. During the remainder of the campmeeting, I spoke several times."—Manuscript 105, 1906. Published in *Messenger to the Remnant*, p. 113.

Again the attack of the enemy was thwarted and Mrs. White was able to continue and finish her work on the *Great Controversy* chapter.

A.L.W.



ELLEN G. WHITE SPEAKING AT THE DEDICATION OF LOMA LINDA SANITARIUM

A much-sought-after public speaker, Ellen White was often invited to address those who attended important gatherings of the church. It gave her great pleasure to join in the exercises of the dedication of the Loma Linda Sanitarium, April 15, 1906.

Mrs. White's Work as a Temperance Speaker (14:2)

MRS. WHITE'S temperance work reached its peak in the camp meeting and temperance work of the seventies. As a revival speaker she was unsurpassed. As a temperance lecturer she reached her largest audiences.

In the year 1876 at the camp meeting held at Groveland, Massachusetts, she gave a temperance address. This was an era when Seventh-day Adventist camp meetings drew large crowds, and broad plans were laid for the meeting. A temporary railroad siding was built nearer the camp, and special trains were run to the campground on Sunday. Five hundred believers stayed on the site, but on Sunday 20,000 people poured onto the campground, coming by carriage, boat, and train from the surrounding cities. Both morning and afternoon Mrs. White spoke, and her subject was Christian temperance.

"Every seat, and all the standing room throughout the entire enclosure was full, some, following the example of Zacchaeus, climbed trees to get a sight of the speaker. Standing at the upper part of the campground, the eye swept over a living sea of humanity."—*The Signs of the Times*, Sept. 14, 1876.

The audience gave excellent attention, and Mrs. White spoke well. Although there was no amplifying system, all heard her clearly. Her speaking voice was excellent; in fact, on such occasions she could be heard a mile away. She brought into practice in her own experience the fundamental principles of proper breathing and voice culture so clearly set forth in her writings.

Present on the Sunday afternoon at Groveland were officers of the Haverhill Reform Club. They requested her to speak at the Haverhill city hall the next evening. This she did, addressing eleven hundred people, striking in-temperance at its very roots.

A few years later Mrs. White visited Europe. Here also her work was not confined to Seventh-day Adventists. The record of her labors includes a meeting in a concert hall with the

platform made of "beer tables," and on one occasion in Norway, in the "military gymnasium." Listen to her account of this important meeting:

"On Sunday, by request of the president of the temperance society, I spoke upon the subject of temperance. The meeting was held in the soldiers' military gymnasium, the largest hall in the city. An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated. There were about sixteen hundred assembled. Among them was a bishop of the State Church, with a number of the clergy; a large proportion were of the better class of society. I took up the subject from a religious stand-point."—*Historical Sketches*, p. 207.

Mrs. White's Deep Earnestness as a Speaker

So it was through her long and busy life. She met literally thousands of speaking appointments. "When I stand before large congregations," she told Elder Daniells in 1902, "it seems as if I were reined up before the great white throne, to answer for the souls that have been presented before me as unready to meet the Lord in peace."—Letter 138, 1902.

Often it seemed that she would not be physically able to stand before the people, but her trust was in the Lord, who appointed her work. At the Sanitarium, California, church in 1901, she made reference to this oft-repeated experience:

"When I have been expected to speak to many people, at times I have felt that it was impossible for me to appear day after day before great congregations. . . . With trembling steps I have walked into the desk to speak to assembled thousands; but the moment I have stood before the congregation, the Spirit of God has always come to me with strengthening power.

"Often I said to my husband while he was with me, 'If only I could have the assurance beforehand, how much good it would do me.' He would answer, 'God has never failed to bless you the moment you rise to speak; so whatever may be your feelings, you must put your trust in Him.'"—Manuscript 111, 1901. Published in *Messenger to the Remnant*, p. 114. A.L.W.

Mrs. White as a Soul Winner (15:4)

LITERATURE filled an important place in Mrs. White's personal missionary work. Sometimes, many years after it was forgotten, she learned of the fruits of giving away a pamphlet or a paper. So it was with a sixty-four-page pamphlet left at a little settler's cabin in the wilderness of Michigan in the summer of 1853. It was Friday, and Elder and Mrs. White, with other workers, were hastening by carriage to Vergennes. The driver was well acquainted with the road, but for some reason the party lost their way. Finally there was only a trace of a road. Through the woods they traveled, "over logs and fallen trees." There were no houses in sight; the day was hot; and Mrs. White was ill. Twice she fainted. They had no food, no water could be found, and all suffered from thirst. Some cows were seen, but all attempts of the strangers to get near enough to obtain a little milk from them failed. In her fainting condition she "thought of the traveler perishing in the desert." "Cool streams of water," she said, "seemed to lie directly before me; but as we passed on they proved to be only an illusion." Elder White prayed that she might be sustained. The fifteen-mile journey should have been accomplished in a few hours, and they could not understand why they should be left to this wandering.

Then they broke into a clearing, and found a log cabin. The weary travelers were invited in and given refreshments. As they lingered to rest a bit and learn the way, they were soon chatting with the woman who had befriended them. Mrs. White talked of the Sabbath, the Second Advent, of the state of the world and the church. Their hostess urged the strangers to stay and hold meetings in that community, but this could not be done because of appointments already made. As they left the cabin, Mrs. White gave the woman a copy of her first little book, *A Sketch of the Christian Experience and Views of Ellen G. White*, and copies of the *Review* and *Instructor* were also placed in her hands.

Twenty-two years passed by. Often Mrs. White thought of the experience and wondered why they had lost their way that summer day,

and were forced to drive forty miles to reach a point fifteen miles distant. She found the answer at the Michigan camp meeting in 1876. We turn to her account of this:

"After the meeting closed, a sister took me heartily by the hand, expressing great joy at meeting Sister White again. She inquired if I remembered calling at a log house in the woods twenty-two years before. She gave us refreshments, and I left with them a little book, *Experience and Views*.

"She stated that she had lent that little book to her neighbors, as new families had settled around her, until there was very little left of it. . . . She said that when I called upon her I talked to her of Jesus and the beauties of heaven, and that the words were spoken with such fervor that she was charmed, and had never forgotten them. Since that time the Lord had sent ministers to preach the truth to them, and now there was quite a company observing the Sabbath. . . .

"For twenty-two years our wanderings on this journey have seemed indeed mysterious to us, but here we met quite a company who are now believers in the truth, and who date their first experience from the influence of that little book. The sister who so kindly administered to our wants is now, with many of her neighbors, rejoicing in the light of present truth."—*Evangelism*, pp. 448, 449.

An Effective Use of Literature

Soon after returning from Australia, Mrs. White told how she used her books with a family residing on a large farm. The husband and father had almost accepted the message and then had slipped back. The experience is presented feelingly in her own words at a General Conference session of 1901:

"There was one man whom, with his whole family, we highly prized. He is a reading man, and has a large farm, on which grow the choicest of oranges and lemons, with other fruit. But he did not in the beginning fully take his position for the truth, and went back. They told me about this. In the night season the angel of the Lord seemed to stand by me, saying, 'Go to Brother ———, place your books before him, and this will save his soul.' I visited with him, taking with me a few of my large books. I talked with him just as though he were with us. I talked of his responsibilities. I said, 'You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of

the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ.'

"He looked at me in a queer way, as much as to say, 'I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday school, that we do not keep the Sabbath.' But I did know it. However, I talked to him just as though he were with us. 'Now,' I said, 'we are going to help you to begin to work for your neighbors. I want to make you a present of some books.' He said, 'We have a library, from which we draw books.' I said, 'I do not see any books here. Perhaps you feel delicate about drawing from the library. I have come to give you these books, so that your children can read them, and this will be a strength to you.' I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he

said, 'I am glad that you came to see me. I thank you for the books.'

"The next time I visited him, he told me that he had read part of *Patriarchs and Prophets*. He said, 'There is not one syllable I could change. Every paragraph speaks right to the soul.'

"I asked Brother _____ which of my large books he considered the most important. He said, 'I lend them all to my neighbors, and the hotelkeeper thinks that *Great Controversy* is the best. But,' he said, while his lips quivered, 'I think that *Patriarchs and Prophets* is the best. It is that which pulled me out of the mire.'

"But suffice it to say, he took his position firmly for the truth. His whole family united with him, and they have been the means of saving other families."—*Evangelism*, pp. 451, 452.

A.L.W.

A Woman of Prayer (15:4)

IN HER best-known book, *Steps to Christ*, Mrs. White wrote concerning prayer as follows:

"In order to have spiritual life and energy, we must have actual intercourse with our heavenly Father. . . . In order to commune with God, we must have something to say to Him concerning our actual life.

"Prayer is the opening of the heart to God as to a friend."—Page 93.

What is known concerning the prayer life of Ellen G. White? Did she have something to say to God concerning her life? Did she open her heart to God as to a friend? Was there actual spiritual communion between herself and her heavenly Father?

At the New York Conference camp meeting held at Union Springs, New York, in the summer of the year 1958, I interviewed H. M. S. Richards, Voice of Prophecy speaker, concerning his personal knowledge of Ellen G. White. The interview follows:

Question: "Did you know Ellen G. White?"

Answer: "I heard her speak in Colorado when my father was a minister in that conference."

Question: "Were you impressed by her sermon?"

Answer: "I was just a small boy. I regarded her as a pious old woman, and respected her. But I did not get too much out of her sermon."

Question: "What was it that convinced you that she was the Lord's messenger?"

Answer: "Her prayer. When she prayed, I knew that she was God's servant. She talked to God as though she knew Him. I knew that she was all that she claimed to be when I heard her pray."

Doubtless, Mrs. White's public prayers represented an intimacy with her Creator that was developed in private prayer. The following experience came to Mrs. Alma E. McKibbin, for years a personal friend of Mrs. White. This testimony of Mrs. McKibbin was part of a talk given at prayer meeting at the Mountain View church, February 15, 1956. I quote:

"I became ill. Miss Sarah Peck, who was a secretary of Sister White's, invited me over to her home with the intention of taking me to the San-

itarium for an examination. So I went to Miss Peck's home. Now, she lived in a little cottage just east of Sister White's house, and it faced Sister White's bedroom. She made me a bed on a couch. I could look out of the window right up to Sister White's room and to her window. Sister White in the later years when she was at home went to bed usually at sundown. All was dark up there. I lay there until between one and two o'clock in the morning when suddenly I saw a light, and I remembered that I had been told that it was her custom to rise about that time of the night and write until morning. And I lay there and I thought. Oh! I had such thoughts! I knew, for Miss McEnterfer had told me, that she had a writing chair and that over it they spread a very heavy robe the night before and placed her heavy moccasin slippers lined with wool, so that she could get up by herself. All of these things were prepared for her, and her writing material on her table.

"I thought, 'Is she writing now?' No, she began to pray. She prayed aloud. She talked with God. Such a prayer I never heard. She was praying first of all for the people of God; she was praying for everyone that knows this truth that we might be true and that we might realize our responsibility to give it to others. Then she prayed for herself. The other night when we were discussing inspiration, verbal inspiration, I thought of it. She prayed that the Lord would help her to express the thoughts He had given her. And then there was silence. The hours went by, and in my mind I pictured her sitting there writing, writing, writing. The light went out about dawn. I spoke to Miss McEnterfer later in the day, and I said, 'Sister White did considerable writing last night, didn't she?' 'Oh yes,' she said, 'there was a great pile of manuscript by her table.' Her table was small and she let the manuscript fall on the floor and there would be a little heap of manuscript there in the morning. When Miss McEnterfer came in the morning, she gathered up this manuscript and took it to one of the secretaries to be copied, typed. Later in the day it was returned to her, and she read it carefully."

Following this we present one of the few recorded Ellen G. White prayers, this one offered at one of the morning devotional meetings at the General Conference session of 1903. It betokens not simply a burden for souls—this is apparent, of course—but also an intimacy with God that enabled her in intercessory prayer to reach out for the salvation of the people she loved and the bestowal of God's Spirit upon them in service.

Sister White Offers an Earnest Prayer at
the General Conference of 1903

"Heavenly Father, Thou hast said, 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' Heavenly Father, we need Thy Holy Spirit. We do not want to work ourselves, only as we work in unity with God. We want to be in a position where the Holy Spirit of God shall be upon us with its reviving, sanctifying power. Wilt Thou manifest Thyself unto us this very morning! Wilt Thou sweep away every mist and every cloud of darkness!

"We come to Thee, our compassionate Redeemer; and we ask Thee, for Christ's sake,—for Thine own Son's sake, my Father, that Thou wilt manifest Thy power unto Thy people here. We want wisdom; we want righteousness; we want truth; we want the Holy Spirit to be with us.

"Thou hast presented before us a great work that must be carried forward in behalf of those that are in the truth, and in behalf of those that are in ignorance of our faith; and O Lord, as Thou hast given to every man his work, we beseech of Thee that the Holy Spirit may impress the human mind in regard to the burden of work that shall rest upon every individual soul, according to Thine appointment. We want to be proved; we want to be sanctified through and through; we want to be fitted up for the work; and here, right here in this session of the conference, we want to see a revelation of the Holy Spirit of God. We want light, Lord,—Thou art the Light. We want truth, Lord,—Thou art the Truth. We want the right way,—Thou art the Way.

"Lord, I beseech of Thee that we may all be wise enough to discern that we must individually open the heart to Jesus Christ, that through the Holy Spirit He may come in to mold and fashion us anew, in accordance with the divine image. O my Father, my Father! melt and subdue our hearts. We desire this morning to make an entire surrender to Thee; we desire to give up our will, our way, our course of action that has not been in harmony with the way and the will of God; we desire to accept the Lord's way, the Lord's will, the Lord's counsel. Come, oh, come into the midst of us this very morning, and move upon hearts, young and old. In a special manner move upon the hearts of those who are handling gospel truths, that they may all be lighted up with the bright beams which Thou dost permit to shine upon Thy Word, in order that Thy instruction may come to the human understanding with the power and the Spirit of the living God.

"We acknowledge before Thee that we have not honored Thy name as we should. We acknowledge

before Thee that we need to be broken in heart. We desire just now to be reconverted; we desire just now to realize what Christ is to us, and what we are and can be to Him as His coworkers,—'laborers together with God.'

"O my Father, let every soul that is confused, every soul that cannot understand and see the way, have the way presented before him so clearly that the mist will be removed, and that the cloud will pass, so that the Sun of righteousness may shine into the chambers of the mind and into the soul-temple. Wash us, and we shall be clean, Lord. Let melting mercy, mercy from Thee, come into every heart; and then, when we realize the melting mercy of a compassionate and loving Saviour, our hearts, once more united, will beat in unison, and all will stand shoulder to shoulder in advancing this great work.

"We cannot afford to be indifferent, Lord; we cannot afford to work contrary to one another. We must trust in Thee; and we ask, this very morning, that Thou shalt let the Holy Spirit descend upon us. We are ready to receive the Comforter; we open the door of the heart, and invite the Saviour in. We love Thee, dear Saviour; Thou knowest that we love Thee. We see in Thee matchless charms, and we desire that every soul shall constantly look unto Thee,—Thou who art the Author and the Finisher of our faith.

"Come, Lord Jesus, come and take us as we are, and put upon us the robe of Thy righteousness. Take away our sins. Our Saviour, Thou didst come to the earth to do this. We repent of wrongdoing; we are sorry for every departure from Thee; and we ask Thee to pardon our transgressions, that we may show to the world that we have a Saviour who is able to take away our sins, and to impute unto us His own righteousness.

"Lord, we accept Thee now; we receive Thee now; we believe in Thee, now; and we ask Thee to let Thy Holy Spirit rest upon us just now. . . . O my Saviour, Thou who hast shown compassion to us all, again we ask Thee to grant unto us a rich portion of Thy mercy, Thy fulness, Thy compassion, Thy everlasting love. Come, Lord Jesus, and make us partakers of Thy divine nature, that we may overcome the corruption that is in the world through lust. Oh, may the Spirit of Christ, the love of God, comfort every heart this morning! Banish darkness, turn away the deceptive powers of the enemy, and let Thy voice and Thy Spirit and Thy love come into our souls, that we may sit together in heavenly places with Christ Jesus; and Thy name shall have all the glory. Amen."—*General Conference Bulletin*, April 2, 1903.

D.A.D.

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Outland Road April 7 1936
Dear Husband

I am very cheerful and happy
now the Lord has graciously blessed me and
his peace is abiding in my heart. This morning
we met in the basement of the church at half
past five I was led out in prayer and my
faith grasped the promises of God I learned
 anew that my heavenly Father answers prayer
Whatever we shall ask in my name that will
I do that the Father may be glorified in the
Son. My soul is continually yearning for my
Saviour. Let sin to thy beam fly;
Thump my helpless soul on Thee;
Leave me ah! leave me not alone;
Still support and comfort me."
This has been the language of my soul ever
since I have been upon this coast. I
am so very busy I am alone in my room
nearly all the time, and my husband has been
very perplexed my anxiety being great

...workings more off hell the first night, I was
in great need of grace and (L) such mercies
and as he has expressed for us my heart is united
with the Lord.

I must now go to the right O Lord I trust
let us pray much and let us trust in God.
I shall have clear light in regard to my
duty and I will try to follow when you lead
the way. In much love your Ellen

ELLEN G. WHITE LETTER

The first page and last paragraph of this handwritten letter addressed to her husband provide a choice exhibit of Mrs. White's handwriting. Note that the message is signed simply "Ellen." A printed copy of the letter is shown for those who wish to study the message.

A Personal Letter to Her Husband (15:1)

By ELLEN G. WHITE

"Oakland, Calif., April 7, 1880

"DEAR HUSBAND:

"I am very cheerful and happy now the Lord has graciously blessed me and His peace is abiding in my heart. This morning we met in the basement of the church at half past five. I was led out in prayer, and my faith grasped the promises of God. I learned anew that my heavenly Father answers prayer. 'Whatsoever ye shall ask in My name, that I will do, that the Father may be glorified in the Son.' My soul is continually yearning for my Saviour.

"'Let me to Thy bosom fly!'

'Hangs my helpless soul on Thee;
Leave, oh, leave me not alone!
Still support and comfort me.'

"This has been the language of my soul ever since I have been upon this coast. All are so very busy I am alone in my room nearly all the time, and my mind has been very perplexed, my anxiety very great. My prayers have come from a burdened heart. But Jesus has lifted my burden, and He is a wellspring of joy in my soul. Christ's words seem to be spoken to me in the night season. I seem to hear His voice, 'If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.'

"I had the assurance that the Lord will bless you and let light shine upon you.

"I talked some this morning to our ministers upon faith. Everyone who is trying to labor is crippled with physical feebleness. How clear and positive the promises of God, and why not claim them? Why not accept the blessings presented? The conditions must be met on our part first, and then we may without presumption claim the promise. The claims of the gospel upon us, urge upon us consistency of character in accordance with our profession. We are to conduct ourselves as the representatives of Christ, knowing that the church and the world are looking to us and taking knowledge of us whether we are indeed like Christ, self-denying, cross-bearing, and cultivating, not our own natural tempers, but the spirit which Jesus possessed. . . .

"Our meetings move off well. We feel, deeply feel, our great need of Jesus, and, oh, such matchless love as He has expressed for us! My heart is melted with this love.

"I must now go to the eight o'clock meeting. Let us pray much and watch thereunto. I can trust everything in the hands of God.

"I shall have clear light in regard to my duty, and I will try to follow where Jesus leads the way. In much love,

(Signed) "YOUR ELLEN."

(Published in Francis McLellan Wilcox, *The Testimony of Jesus*, pp. 149-151.)

How Mrs. White Used Her Money to the Glory of God (15:3)

FIVE years after her husband's death, Mrs. White stated that between them they had invested in the cause \$30,000. This represented the savings of nearly forty years of toil and sacrifice and included certain financial returns to both James and Ellen White from their literary productions. The Pacific Press, the Healdsburg College, the St. Helena Sanitarium and the Oakland and San Francisco meetinghouse projects, had shared largely in this beneficence. In 1885 reference is made in her letters to pledges for missions amounting to \$3,000.

While in Europe she gave freely to help the struggling work. Letters written during those years make mention of hundreds and fifties given to many enterprises.

In 1890 she assisted the Chicago Mission with a gift of \$1,000.

In Australia, Sister White found herself in a field with wide open doors for advancement, but at a time of great depression and poverty in the country.

She labored untiringly, almost beyond belief for one of her age and condition of health, lifting burdens and encouraging the workers and the work.

In many ways her overflowing generosity and benevolence found expression—in the helping of poor families to the extent of many hundreds of dollars, in paying expenses of interested ones to camp meeting, and in lifting in the expenses of city evangelistic efforts. At one time she was paying \$20 a week to ensure a bare living to three gospel workers in Sydney, whom the conference could not support.

In practically every church building erected in Australia during the time of her stay there, she invested from five to forty pounds.

In the first three years of the School for Bible Workers in Australia, when the work met insuperable difficulties, she gave to it from time to time not less than three thousand dol-

lars. She also helped in the enlargement of the Echo office and the establishment of the Sydney Sanitarium.

Writing in 1894 to a brother in California from whom, in response to her solicitation, she had received \$1,000 for the work in Australia, she said:

"My brother, I have not called for means from others, and failed to impart myself to the cause. I have invested my means with a free, willing mind, in order that I might help the cause in every department. When I have seen young men and women of ability whom I thought God could trust to work in some part of His vineyard, I have sent them to school and have paid all their indebtedness for board and instruction. Several of these have been fitting up for the work, and I hear most excellent reports of their faithfulness. We see other youth who would be promising subjects to be educated to engage in the work of the Lord. Our hearts take them in, but our means is not sufficient to accomplish all that we would like to for them."—Letter 31, 1894.

To a brother from whom she was requesting a loan, Mrs. White wrote in 1904:

"I invest in the work of God all the means that I can possibly spare. I sent one thousand dollars to Elder Haskell to help in beginning the work in New York City. . . .

"I wish that I had money to invest in other places like Greater New York. Many cities in the South should be worked. We who know the truth should do what we can to proclaim the truth in new places, to carry the light to those who are in darkness of error."—Letter 103, 1904.

Notwithstanding Mrs. White's heavy personal obligations, she made a donation of the royalties due her from one of her most popular books, without deducting the expense of its preparation. *Christ's Object Lessons*, by the cooperative sacrifice of the publishing houses and many earnest laymen, has brought in hundreds of thousands of dollars to the denomination for the relief of the indebtedness on our schools. This was always a source of great pleasure to the one who had furnished the manuscript.

A.L.W.

What People Said About Mrs. E. G. White (7:9)

A FEW days after the death of Ellen White the following article appeared in the local newspaper of the California town, St. Helena, near which she had lived for fifteen years:

"By the death of Mrs. Ellen G. White, a noted religious leader has been called to her reward.

"Mrs. White was probably one of the best-known women in the world. She had traveled extensively, had lectured to large audiences in many countries, and her writings had been published in various languages carrying to people of nearly all tongues the message she felt called upon by God to deliver.

"The life of Mrs. White is an example worthy of emulation by all. Though of limited education, for the greater part of her long life in poor health, she never faltered, but for seventy-two years carried and preached the message of Jesus Christ, as understood by her, to the furthest corners of the earth. She was a humble, devout disciple of Christ and ever went about doing good. Her writings have been published in books, papers and periodicals and from her prolific pen has come writings on many religious topics. She was revered by all the members of the Seventh Day Adventist church and honored and respected by all who appreciate noble womanhood consecrated to unselfish labor for the uplifting and betterment of mankind. Her death marks the calling of another noted leader of religious thought and one whose almost ninety years were full to overflowing with good deeds, kind words and earnest prayers for all mankind.

"This good Samaritan will surely be greatly missed. Her reward will be commensurate with the great good she has done."—St. Helena, California, *Star*, July 23, 1915.

An article in the *Detroit News-Tribune* commented:

"Mrs. White was a remarkable woman in many ways. She was deeply religious, and none who knew her intimately had any doubt as to her sincerity."—July 25, 1915.

Brief statements by two men within the church who knew Mrs. White well will suffice to reveal the attitude of members of the Seventh-day Adventist Church all over the world.

"Now she is at rest. Her voice is silent; her pen is laid aside. But the mighty influence of that active, positive, forceful life will continue. That life was linked with the eternal; it was wrought in God."—ARTHUR G. DANIELLS in *The Review and Herald*, July 29, 1915.

"Her Christian life was marked by deep per-

sonal piety; she had great faith in prayer, and was zealous in her spiritual devotions. Her charities were liberal beyond her means; she was ever impoverishing herself by her gifts to the cause she loved and by her care for the poor and needy.

"She believed in the divine inspiration of the Bible. Of this word she was a constant student all her life; to her it was the voice of God. . . . She exalted Christ as the sinner's only hope. She loved the Saviour, and did what she could to bring others to a knowledge of Him."—I. H. EVANS in *The Review and Herald*, July 29, 1915." See also T. H. JEMISON, *A Prophet Among You*, pp. 268, 269.

D. M. Canright, one who later left the Seventh-day Adventist Church and bitterly opposed Mrs. White, in an article titled "A Plain Talk to the Murmurers," appearing in *The Review and Herald*, in 1877, testified:

"As to the Christian character of Sr. White, I beg leave to say that I think I know something about it. I have been acquainted with Sr. White for eighteen years, more than half the history of our people. I have been in their family time and again, sometimes weeks at a time. They have been in our house and family many times. I have traveled with them almost everywhere; have been with them in private and in public, in meeting and out of meeting, and have had the very best chances to know something of the life, character, and spirit of Bro. and Sr. White. As a minister, I have had to deal with all kinds of persons, and all kinds of character, till I think I can judge something of what a person is, at least after years of intimate acquaintance.

"I know Sr. White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sr. White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's word carefully and constantly.

"I have heard Sr. White speak hundreds of times, have read all her testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the testimonies. Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the testimonies to be of the same Spirit and of the same tenor as the Scriptures.

"For thirty years these testimonies have been believed and read among our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt, immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is, that the most bitter opponents of the visions of Sr. White admit that she is a Christian. How they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings.

They have to admit that much of her writings are excellent, and that whoever would live out all she says would be a good Christian, sure of Heaven. This is passing strange if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind."—*The Review and Herald*, April 26, 1877.

W. A. Spicer tells of Canright's tribute at Sister White's funeral:

"Even the bitterest critic—one who had left the movement and turned to write many attacks upon the work of his former associates, and especially upon the Spirit of prophecy in the church—paid tribute to a noble Christian life. He came to Mrs. White's funeral. His brother, an Adventist, told us of D. M. Canright's emotion as they walked together past the casket, with others of the congregation, at the close of the funeral service. They came back to their pew, and stood while the great congregation was still filing past. 'Then,' said our member, 'my brother suggested that we go down again, to take one more look. We joined the passing throng, and again stood by the bier. My brother rested his hand upon the side of the casket, and with tears rolling down his cheeks, he said brokenly, 'There is a noble Christian woman gone.'"

"This also is a fitting tribute from without."—*The Spirit of Prophecy in the Advent Movement*, p. 127.

D.A.D.

Excerpts From the Historians' Record of Mrs. White's Life (13:7)

Dictionary of American Biography

WHITE, ELLEN GOULD HARMON (Nov. 26, 1827-July 16, 1915), leader of the Seventh-day Adventist Church, was born at Gorham, Me., the daughter of Robert and Eunice (Gould) Harmon, and a descendant of John Harmon who was in Kittery, Me., in 1667. When she was still a child the family moved to Portland. She was not more than nine years old when a girl playmate in a fit of anger struck her with a stone, knocking her unconscious, a state in which she remained for three weeks. Her face was disfigured and her "nervous system prostrated." Her health was so poor that she had to give up school, and with the exception of a short period of tutoring at home, she received no further formal education.

"During the stirring evangelistic campaign of William Miller [*q.v.*] in the forties, she embraced the Advent faith as taught by Miller and looked for the personal return of Christ on Oct. 22, 1844. When this expectation proved baseless, she was deeply disappointed; her health failed rapidly and she seemed sinking into death. In December, however, while she was kneeling in prayer with four other women, a vision came to her in which she seemed to be transported to heaven and shown the experiences that awaited the faithful. Subsequently, she had other visions, accompanied by strange physical phenomena. According to the reports of physicians and others, her eyes remained open during these visions, she ceased to breathe, and she performed miraculous feats. Messages for individuals, churches, and families were imparted to her, occasionally of what would take place in the future, but more often of reproof or encouragement. During a long life span, she exerted the most powerful single influence on Seventh-day Adventist believers. The larger portion of them accepted her visions without question and acted in accordance with her messages.

"On Aug. 30, 1846, she married the Rev. James White, born in Palmyra, Me., Aug. 4, 1821, the son of John White. He was ordained

a minister of the Christian Connection in 1843, and adhered to the Advent faith. The young couple were penniless, and neither was in good health. After various activities, in 1849 White began to publish a little paper which soon became the *Advent Review and Sabbath Herald*, the organ of the denomination. It was first issued in various places in New England, then in Rochester, N.Y., and later in Battle Creek, Mich. For years White was in charge of the publishing work of the Adventists. He labored hard for the union of the churches, and in 1863 the General Conference was organized. His health broke down about 1864 and his wife nursed him back to health. This experience turned their thoughts to health reform, and in response to a vision which came to the wife, the Western Health Reform Institute was founded in 1866 at Battle Creek. Under the promotion of the Whites, Battle Creek College, the first Seventh-day Adventist school, was founded in 1874. This same year they journeyed to California, where, at Oakland, White established the *Signs of the Times*, the printing establishment of which developed into the Pacific Press Publishing Association. He died at Battle Creek Aug. 6, 1881.

"After his death his wife traveled about visiting churches and attending conferences and camp meetings. She labored in Europe from 1885 until 1888, and in 1891 went to Australia, where she remained nine years. In 1901 she turned her attention to Christian work in the Southern states. Largely as a result of her interest the Southern Publishing Association was founded at Nashville, Tenn., in that year. In 1903 she played an important part in moving the denominational headquarters to Washington, D. C., and she also had a very definite part in founding, in 1909, the College of Medical Evangelists at Loma Linda, Cal., which has sent its graduates to many quarters of the world.

"Her place in the denomination was unique. She never claimed to be a leader, but simply a voice, a messenger bearing communications from God to his people. Her life was marked

by deep personal piety and spiritual influence, and her messages were an important factor in unifying the churches. She was a constant contributor to the denominational papers and was the author of about twenty volumes.—*Dictionary of American Biography*, Vol. XX, New York, Charles Scribner's Sons, 1943, pp. 98, 99.

American Biographical History

Mrs. E. G. White: "Mrs. White is a woman of singularly well-balanced mental organization. Benevolence, spirituality, conscientiousness, and ideality are the predominating traits. Her personal qualities are such as to win for her the warmest friendship of all with whom she comes in contact, and to inspire them with the utmost confidence in her sincerity. Whatever she has suffered through calumnies occasioned by the unpopularity of the cause with which she has been connected, has emanated from those who are unacquainted with her daily life. Notwithstanding her many years of public labor, she has retained all the simplicity and honesty which characterized her early life.

"As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible and elegant. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences spell-bound for hours without a sign of impatience or weariness.

"The subject matter of her discourses is always of a practical character, bearing chiefly on fireside duties, the religious education of children, temperance, and kindred topics. On revival occasions, she is always the most effective speaker. She has frequently spoken to immense audiences, in the large cities, on her favorite themes, and has always been received with great favor. On one occasion, in Massachusetts, twenty thousand persons listened to her with close attention, for more than an hour.

"Mrs. White is the author of numerous works which have had a wide circulation. Her writings are characterized by the same simplicity and practical nature which are conspicuous in her

speaking. They enter into the home-life of the family circle in a manner which rivets the attention of the candid reader, and can not fail to instruct in the solemn duties of practical life. Her printed volumes aggregate more than five thousand pages."—*American Biographical History of Eminent and Self-Made Men (Michigan Volume, 1878)*, p. 108.

Recognized in James White Obituary Notices

"He has been admirably aided in his ministerial and educational labors by his wife, Ellen G. White, one of the ablest platform speakers and writers in the west."—*Lansing Republican*, Aug. 9, 1881.

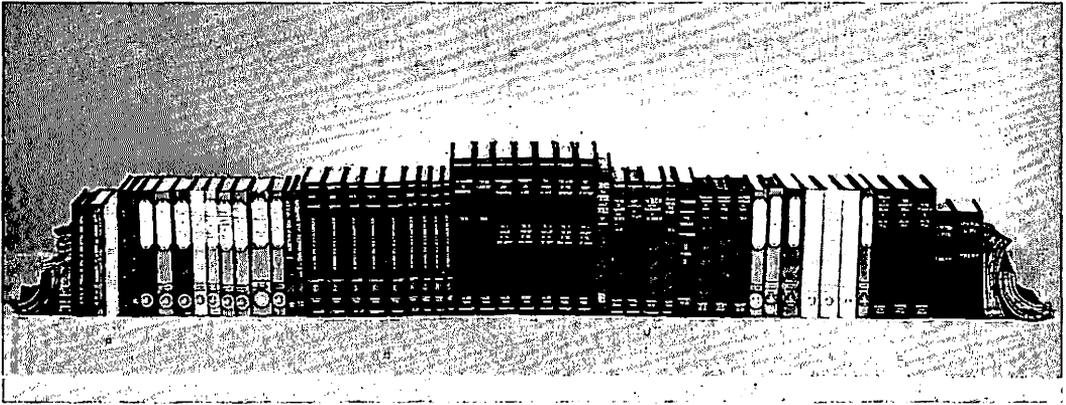
"In 1846 he married Ellen G. Harmon, a woman of extraordinary endowments, who has been a co-laborer in all his work and contributed largely to his success by her gifts as a writer and especially her power as public speaker. Her authority in the powerful denomination which she has helped to build up is almost absolute."—*The Echo (Detroit)*, Aug. 10, 1881; also *Detroit Commercial Advertiser and Michigan Home Journal*, Aug. 12, 1881.

California—Romantic and Beautiful

"Near the town of St. Helena is the St. Helena Sanitarium and the home of Mrs. Ellen G. White, who, with her husband, practically founded the church of the Seventh-day Adventists as it is governed today. Mrs. White was also the inspiration and guide of the early day movement toward more hygienic living, and the treatment of disease by what are now known as the Battle Creek Sanitarium methods. . . . These sanitariums are to be found in every country of the civilized world, and most of them are specific and direct tributes to her power and influence as an organizer.

"Every Seventh-day Adventist in the world feels the influence of this elderly lady [Ellen G. White] who quietly sits in her room overlooking the cultivated fields of Napa Valley, and writes out what she feels are the intimations of God's Spirit, to be given through her to mankind.

"This remarkable woman, also, though almost entirely self-educated, has written and published more books and in more languages, which circulate to a greater extent than the written works of any woman of history."—GEORGE WHARTON JAMES in *California—Romantic and Beautiful*, pp. 319, 320. (Page Company, Boston, 1914.)



CURRENT E. G. WHITE BOOKS

These inspired volumes, filled with counsel and instruction to the church, bring within easy reach the prophetic messages of the Lord's servant. Sister White gave credit to God as the originator of these volumes which contained the precious light of heaven.

The Published Works of Mrs. E. G. White

IN LISTING all the E. G. White works, there are included some volumes in which there is more or less duplication of subject matter. For instance, in noting the *Testimonies for the Church*, volume 1 was published in 1885, but the content is a republication of *Testimonies*, Nos. 1-14, which were first issued between 1855 and 1868.

Titles appearing in italics are out of print.

DATE	TITLE	PAGES	DATE	TITLE	PAGES
			1870	<i>Spirit of Prophecy, Vol. 1</i>	414
			1870	* <i>Testimony for the Church, No. 19</i>	96
			1871	* <i>Testimony for the Church, No. 20</i>	200
			1872	* <i>Testimony for the Church, No. 21</i>	200
			1872	* <i>Testimony for the Church, No. 22</i>	192
			1873	* <i>Testimony for the Church, No. 23</i>	116
			1875	* <i>Testimony for the Church, No. 24</i>	192
			1875	* <i>Testimony for the Church, No. 25</i>	192
			1876	* <i>Testimony for the Church, No. 26</i>	208
			1876	* <i>Testimony for the Church, No. 27</i>	190
			1877	<i>Spirit of Prophecy, Vol. 2</i>	396
			1878	<i>Spirit of Prophecy, Vol. 3</i>	442
			1879	* <i>Testimony for the Church, No. 28</i>	192
			1880	* <i>Testimony for the Church, No. 29</i>	192
			1880	<i>Life Sketches of James White and Ellen G. White</i> (450 pages, of which 221 were written by Ellen G. White)	221
1851	* <i>A Sketch of the Christian Experience and Views of Ellen G. White</i>	64	1881	* <i>Testimony for the Church, No. 30</i>	192
1854	* <i>Supplement to the Christian Experience and Views of Ellen G. White</i>	48	1882	* <i>Testimony for the Church, No. 31</i>	244
1855	* <i>Testimony for the Church, No. 1</i>	16	1882	Early Writings (reprint of "A Sketch of the Christian Experience and Views of Ellen G. White," 1851; "A Supplement to Christian Experience and Views," 1854; and "Spiritual Gifts," Vol. 1, 1858)	284
1856	* <i>Testimony for the Church, No. 2</i>	16	1883	<i>Sketches From the Life of Paul</i>	334
1857	* <i>Testimony for the Church, No. 3</i>	16	1884	<i>Spirit of Prophecy, Vol. 4</i>	492
1857	* <i>Testimony for the Church, No. 4</i>	48	1885	Testimonies for the Church, Vols. I-IV (current edition, reprint of Testimonies, Nos. 1-30)	2,655
1858	† <i>Spiritual Gifts, Vol. 1</i>	219	1885	* <i>Testimony for the Church, No. 32</i>	238
1859	* <i>Testimony for the Church, No. 5</i>	32	1886	<i>Historical Sketches of SDA Foreign Missions</i> (294 pages, 120 of which were written by Ellen G. White)	120
1860	† <i>Spiritual Gifts, Vol. 2</i>	295	1888	The Great Controversy Between Christ and Satan (enlargement of "Spirit of Prophecy" (Vol. 4)	678
1861	* <i>Testimony for the Church, No. 6</i>	64	1889	* <i>Testimony for the Church, No. 33</i>	288
1862	* <i>Testimony for the Church, No. 7</i>	64	1889	Testimony for the Church, Vol. V (reprint of Nos. 31-33)	745
1862	* <i>Testimony for the Church, No. 8</i>	64	1890	Patriarchs and Prophets	755
1863	* <i>Testimony for the Church, No. 9</i>	48	1890	<i>Christian Temperance</i> (The second part of this book is entitled "Bible Hy-	162
1864	* <i>Testimony for the Church, No. 10</i>	80			
1864	<i>Appeal to the Youth</i> (95 pages, 40 of which were written by Ellen G. White)	40			
1864	<i>Appeal to Mothers</i>	64			
1864	† <i>Spiritual Gifts, Vol. 3 (Facts of Faith)</i>	304			
1864	† <i>Spiritual Gifts, Vol. 4 (Facts of Faith)</i>	156			
1865	<i>How to Live</i> (a series of six pamphlets bound together, containing in all 296 pages, 86 of which were written by Ellen G. White)	86			
1867	* <i>Testimony for the Church, No. 11</i>	53			
1867	* <i>Testimony for the Church, No. 12</i>	96			
1867	* <i>Testimony for the Church, No. 13</i>	172			
1868	* <i>Testimony for the Church, No. 14</i>	102			
1868	* <i>Testimony for the Church, No. 15</i>	96			
1868	* <i>Testimony for the Church, No. 16</i>	104			
1869	* <i>Testimony for the Church, No. 17</i>	204			
1870	* <i>Testimony for the Church, No. 18</i>	208			

* Initial edition out of print, but available in other form.

† Recently reprinted with facsimile pages.

DATE	TITLE	PAGES	DATE	TITLE	PAGES
	giene." and was compiled from the writings of James White. The entire book contains 268 pages.)		1923	Fundamentals of Christian Education	540
			1923	Counsels on Health	634
			1923	Testimonies to Ministers and Gospel Workers	520
1892	Steps to Christ	153			
1892	<i>Gospel Workers</i> (first edition)	471	1925	Christian Service	275
1894	<i>Christian Education</i>	248	1930	Messages to Young People	466
1896	Thoughts From the Mount of Blessing	205	1932	Medical Ministry	335
1896	Christ Our Saviour	183	1933	Life and Teachings of Ellen G. White	128
1898	The Desire of Ages	835	1937	The Sanctified Life (reprint of "Bible Sanctification")	69
1900	Christ's Object Lessons	421			
1900	<i>Testimonies on Sabbath School Work</i>	122	1938	Counsels on Diet and Foods	498
1900	Testimony for the Church, Vol. VI	482	1938	Counsels on Sabbath School Work (a rearranged, enlarged edition of "Testimonies on Sabbath School Work")	186
1902	Testimony for the Church, Vol. VII	298			
1902	<i>Manual for Canvassors</i>	70			
1903	Education	309	1940	Counsels on Stewardship	350
1904	Testimony for the Church, Vol. VIII	335	1946	Evangelism	707
1905	The Ministry of Healing	516	1946	Counsels to Writers and Editors	181
1909	Testimony for the Church, Vol. IX	288	1947	The Story of Redemption	438
1911	The Acts of the Apostles	602	1949	Temperance	300
1913	Counsels to Parents, Teachers, and Students Regarding Christian Education	556	1949	Testimony Treasures, Vols. 1-3	1,623
			1950	The Remnant Church	72
1915	<i>Gospel Workers</i> (new and revised edition)	520	1952	Welfare Ministry	349
1915	Life Sketches of Ellen G. White (480 pages, 254 pages written by Ellen G. White)	254	1952	The Adventist Home	583
			1952	My Life Today	377
1916	Prophets and Kings	733	1953	Colporteur Ministry	156
1920	<i>Colporteur Evangelist</i>	103	1954	Child Guidance	550
1922	Christian Experience and Teachings of Ellen G. White	223	1955	Sons and Daughters of God	383
			1958	Selected Messages, Bk. I	448
			1958	Selected Messages, Bk. II	512
			1958	The Faith I Live By	384

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