

The Secret Writer's Charge

The secret writer's theory is fictitious, impossible,
and a vicious attack on Ellen White and God

"Both in the [Battle Creek] Tabernacle and in the college the subject of inspiration has been taught, and finite men have taken it upon themselves to say that some things in the Scriptures were inspired and some were not. I was shown that the Lord did not inspire the articles on inspiration published in the *Review*, neither did He approve their endorsement before our youth in the college. When men venture to criticize the Word of God, they venture on sacred, holy ground, and had better fear and tremble and hide their wisdom as foolishness. God sets no man to pronounce judgment on His Word, selecting some things as inspired and discrediting others as uninspired. The testimonies have been treated in the same way; but God is not in this." *Letter 22, 1889 (1 Selected Messages, 23)*

"Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour." *Colporteur Evangelist, 36*

"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." *5 Testimonies, 67*

"There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions, is the sure result. How to write in a way to be understood by those to whom I address important matters, is a problem I cannot solve . .

"Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand, by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result." *Letter 96, 1899*

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"The testimonies themselves will be the key that will explain the messages given, as Scripture is explained by Scripture." *1 Selected Messages, 42*

Section One - Underlying Principles

What is the charge? It is this:

"Other people changed some words in Ellen Whites writings, wrote portions of her books, and even wrote entire books and signed her name to them."

The ironic truth. The theory begins with the assumption that someone else changed the Spirit of Prophecy writings to suit themselves. Those who accept this devastating error then begin trying to do it themselves! Fallible men and women are changing the Spirit of Prophecy writings to suit their own opinions of what should be written there. Words, sentences, and even whole chapters and books are being discarded.

Evolutionists know wherein lies the strength of their theory. Evolutionists claim to know what happened long ago. It is difficult to answer this challenge, since none of us were alive back then.

The strength of the secret writers charge is the same: It claims to know events which occurred in the past, when none of us were alive.

Yet there are underlying principles involved in the claims which, when considered, reveal their fallacy.

Basic premises. Several of the following basic premises must be accepted, in order to accept this theory:

God does not care about His Inspired Writings and has not protected them.

Ellen White did not know her writings were being changed, and God who was always otherwise careful to instruct her what to write did not bother to tell her they were being changed by other people.

Ellen White did know the changes were being made, but was too meek and yielding to put a stop to it. She had a personality made of putty.

Ellen White knew that changes were being made, but did not consider it important enough to stop the ongoing corruption of her writings.

Ellen White just did not care what happened to them.

God permitted it to happen. He well-knew that if it occurred, it would produce a terrible loss of confidence in her writings; but He did not care.

God was not wise or powerful enough to stop it from happening.

God does not really care about His Word.

There are several other premises which must also be accepted, if we are to accept the secret writers charge:

When we read a passage in Gods Word, anything we disagree with must be wrong.

We are well able to improve on everything we read in the Spirit of Prophecy.

We have the ability to correct and change it.

We have a right to change it, and we should change it.

We help others when we change those writings, and encourage others to do so too.

Obviously, only God has the authority to correct His Word. Those of us who try to usurp that authority actually make little popes of ourselves. It is because the pope of Rome tried to change Gods Word, that Scripture predicted he would try to make himself God, sitting in the temple of God (2 Thessalonians 2:4).

The anti-christ principle. When men decide they are capable of dissecting the Word of God, they have made themselves into little gods. But we are basically rejecting the words of God. We distrust God, for we distrust what He has done. The Spirit of Prophecy, just as it reads, is not good enough for us. We demand that it be improved upon, and we believe we are well able to do it. In attempting this, we set ourselves above the God of heaven.

An insolence like that of the papacy. This is exactly what Rome did, when it decided it was not satisfied to reject the Bible Sabbath which God had given and substitutes a different day in its place.

The popes did not believe God did it right, when He gave mankind the Sabbath. So they changed it. They omitted the second commandment and changed the fourth. Those who accept the secret writers charge actually do not believe God gave the Spirit of Prophecy right, so they dare to omit sections and change words to read a better way.

Rome presumed to usurp the functions of God; and men today, in trying to pick and choose and rewrite the Spirit of Prophecy, are doing the same thing.

By accepting the secret writers charge, men decide they can no longer rely on God or on His inspired messenger. They must strike out on their own and work over, what they consider to be, the scraps of inspired words before them and come up with a better volume of Scripture.

Copy-cattig Lucifer. Lucifer in heaven did essentially the same thing. "God did not make the law right," he charged. "I intend to improve on it." But Gods holy law is part of His Word; it is an expression of what He is. In trying to destroy confidence in and obedience to Gods law, Lucifer wanted to make himself the object to be worshiped.

When men today accept the secret writers charge, they either make themselves into gods or they look to another to redo Scripture for them; and the one they look to becomes their god.

This effect is inevitable; for whenever we set something else above Gods Word, of that we do make a god.

The garden deception. Adam and Eve, in the garden, had everything. But they chose to disbelieve the Word of God. When men accept the secret writers charge, they also choose to disbelieve the Word of God. The results are equally disastrous. Whereas these men once had full confidence in the Spirit of Prophecy writings, henceforth they no longer are sure what to believe. Every time they open the books, they do so with doubt, wondering what is believable, what must be rejected, and what was changed.

What this theory leads to. We are told that some changes have been made in the Spirit of Prophecy. Not knowing where they all are, we start looking. The more we search, the more we seem to find them. Everything becomes suspect. If we remain in this path, we eventually join those ahead of us who have decided that most of her books are suspect, cannot be trusted, and should be discarded.

When the initial excitement wears off, it becomes tiring to keep searching for errors. So we just close the books entirely.

This is higher criticism. The secret writers charge is based on the very same logic and approach as is used by deadly higher criticism, which began in Germany a century ago. More on this later.

Fundamental ways to deal with these charges.

1 - Be loyal to the one who has been so good to you. Lucifer in heaven impeached Gods wisdom, motives, goodness, character, and law. It was his word against Gods; which was right?

The solution was simple enough. The word of which one had always brought them cheer and happiness, and provided for every need? It was Gods Word, not Lucifers.

These men who come to you, telling you to discard whole Spirit of Prophecy books, yet what did they ever do to help you *as those books have*, over the years, which they now tell you to throw away?

The same principle would have guided Adam and Eve to a correct decision.

2 - Trust God and His Word. Here was Lucifer and here was God. The charges Lucifer raised were new and, frankly, somewhat confusing. What should the angels do? Once again, the answer was simple enough: Trust God and His Word! God and His Word are their own evidence, their own *raison detre* (their own reason for existence; pardon me for using a French phrase, but no English one says it quite as well).

What should Adam and Eve have done in the Garden? Trust God and His Word, even if it appeared they were doubting their own senses or reasoning powers to do so.

Trust God and His Word, even when we are not sure about the darkness and puzzlement about us. Trust God and His Word!

3 - Not only believe, but obey Gods Word. Take it as it reads and obey it. Trust your life to the One who died to save you. Do not be false-hearted. Be a humble disciple, not a doubting rebel.

When Eve accepted the suggestion of the snake, she imagined herself lifted into a new, higher realm of experience. The serpent promised her better, more exalted knowledge. Accepting the lie, she did receive a new experience, but it was neither exalted nor pleasant.

Heretofore, she had peace of heart with the Word of God. But henceforth she was to be plagued with doubts, fears, and worries. Is that the kind of life you want? Depart from these Spirit of Prophecy critics, and take your loved ones with you.

Those men who love to attack the Spirit of Prophecy destroy souls. Before their arrival, a believer would come to the Spirit of Prophecy writings as a child to its darling mother. But henceforth, he is racked with worries each time he opens the books. He is soon reading less in them. Gradually, at the suggestion of the critics, more and more Spirit of Prophecy books are eliminated from his library.

When we choose to trust God and His Word, we have peace of heart. When we choose the secret writers charge, all we get is a temporary excitement as Satan places the chains of control on our minds. He laughs, for he has won another victim.

It is with difficulty that you can pull someone away from this delusion. When a person is willing to give a higher allegiance to a man than to the Spirit of Prophecy books, a terrific deceptive power follows.

Example: Go to someone who has accepted the secret writers charge, and try to show him a passage in the Spirit of Prophecy which disproves that error. He will reply, "Well, she didnt write that! That is one of those things someone else wrote!"

What a misery! That poor soul has arrived at the point where he will reject that which alone can free him from Satans snare. What he is doing is rejecting Gods appointed agency for his salvation. That is a dangerous thing to do!

The sin against the Holy Spirit. Are we here discussing a variant of the sin against the Holy Spirit? Recall that which doomed King Saul. He arrived at a point in his life when he was careful to avoid Gods prophet, Samuel. But that rejection led him to a willingness to consult with demons in order to relieve his mind. Sauls rejection of Gods Inspired messages led to his destruction.

A key word here is "absolute." God is absolutely true, absolutely trustworthy, and so is His Word.

But we live in a world today that is nihilistic. People today are antagonistic to truth; and, under the banner of "relative truth," they oppose the truth of God.

Everything is said to be relative; nothing absolute, no standards, no solid truth, no trustworthy authority, and no God. Your opinion is the authority, the standard in everything. This spirit is in the very air we breathe today. This is the spirit found in the secret writers charge.

The humble child of God accepts the Spirit of Prophecy just as it reads. He accepts it as absolute truth.

Yet the one caught up in the secret writers charge views the Spirit of Prophecy as only containing partial truths, which do not become absolute until he, the reader, in his great wisdom changes portions and discards others.

When you, reader, do this, you have made yourself into a rebel like Lucifer who kept doubting God's Word until he arrived at the point where there was no one in heaven he could trust. He only had himself to rely on. But, in his estimation, that was all right because he considered himself very capable. He had become his own god.

You too can become a little god. It is not really difficult to do. Just believe the words of the "serpents" who tell you to distrust God and His Word.

How to know when you are headed for trouble. How can you tell when you are beginning to accept a false theory someone has suggested? *One test is this:* When you can no longer accept the entire Spirit of Prophecy writings, your new theory is wrong. *When you have to reject or change Spirit of Prophecy statements, in order to support your theory, you are deceiving yourself and your final end will be a terrible one if you do not immediately acknowledge your error and abandon it.*

Once you accept the secret writers charge, you have started on the downward path. Your faith and trust in God's Word alone is at an end. You can no longer approach God directly through His Word. Henceforth, you need someone to interpret the Spirit of Prophecy for you, or you have to muddle along and try to do it yourself. You continually wonder which pages are safe to read.

Those who accept this error tend to dry up like a prune. Those who adhere to the secret writers charge tend to drop out of active Spirit of Prophecy study and publication. There are a few exceptions to this, but not many.

Indeed, even those secret writers advocates which do publish, primarily focus on attacks against the books.

It is dangerous to reject the Spirit of Prophecy, when once you have trusted it. It is one thing to only know about the Bible, but it is quite another to have known the wonderful writings of the Spirit of Prophecy and then turn against most of them. Those who do this place themselves on dangerous ground; and angels cannot guard skeptics as they can God's faithful, believing ones.

Having already set aside most of the Spirit of Prophecy books, many eventually just give up everything and go on out into the world. By rejecting the Spirit of Prophecy, they have severed their strong connection with God.

Which Spirit of Prophecy books are rejected? Some reject everything written after 1884 (over 90% of the Spirit of Prophecy books were written after that time). Others reject everything written after 1858. Still others accept only the tract, "*Word to the Little Flock*."

It is said that changes were made in the Spirit of Prophecy books. Who is said to have made those changes? Here are some of the varied and discordant charges: Some think that her son, William C. White, changed and rewrote entire books. Others claim that Uriah Smith changed and rewrote entire books. Still others think that perhaps her helpers changed and rewrote entire books.

Those are the charges.

The charges claim that a lot of changing, rewriting, and new writing was done, without the notice of God or Ellen White. Quite obviously, in order for that to happen, both Ellen White and God had to be quite negligent of what was taking place. For example, Volumes 7, 8, and 9 of the *Testimonies* were published in 1902, 1904, and 1909. Yet the critics charge that W. C. White or Uriah Smith wrote those books and published them.

Can anyone really believe that those books were written, printed, and widely sold without the knowledge of Ellen White and God? Can anyone believe that those busy men had time to write entire books, do it totally secretly, and then publish them secretly, without the books ever coming to the attention of God or Ellen White?

Is not such thinking a little foolish? The secret writers charge is wholly imaginary and without ground to stand on.

It is also charged that the greater portion of the Spirit of Prophecy books, published after 1884, were heavily rewritten or changed before publication. Do you really think God would have permitted this to occur? Do you really think that the angel would not have told Ellen White to put a stop to it before it could get started?

Did the Lord protect the Bible for 2,000 years and more, and not the Spirit of Prophecy for 150 years?

These charges are both baseless and senseless.

In order for others to add to or change those writings, several of the following criteria would have to be true. Let us review them again:

Ellen White did not know her writings were being changed, and God who was careful to tell her what to write did not tell her they were being changed.

Ellen White did know the changes were being made, but was too meek and yielding to put a stop to it.

Ellen White knew that changes were being made, but did not consider it important enough to stop it from continuing.

Ellen White approved of others changing her writings.

Ellen White just did not care what happened to them.

God permitted it to happen. He well-knew that if it occurred, it would produce a terrible loss of confidence in her writings, but He did not care.

God was not wise or powerful enough to stop it from happening.

God does not really care about His Word. He does not care about His Inspired Writings and has never protected them.

How can we have certainty that we have the true, correct Spirit of Prophecy writings?

Read again the above list. **The charges require that either Ellen White or God did not care about Gods Word, was unable to protect it, or did not care to protect it.**

Candidly ask yourself: Would God have allowed men to change those books? Would Ellen White have allowed it?

First, would God have known if it were to happen? Of course He would. He has all knowledge.

Second, would God have wanted to prevent the corruption of Scripture to occur? He very definitely would. The Lord would know that, if He permitted Scripture to be ruined, mankind would have no way to know His will or the pathway to heaven.

Third, would God have prevented Scripture to be ruined? Yes, He would. We have evidence from the history of the transmission of the Bible down through the centuries that, although a few copyist mistakes occurred from time to time (Ellen White says that happened), none of them affected any crucial teaching in the plan of salvation.

So, in answer to the question, "Would God have allowed men to change the Spirit of Prophecy writings so we could no longer trust them?" We can say this: If He would have permitted that to happen, we could not trust the Bible either.

Fourth, would Ellen White have allowed men to change her writings, if she knew about it?

Of course, she would not have permitted this to happen.

But that leads us to several questions:

(1) Would Ellen White have known when such tampering was occurring? There are indications in her writings that, when attempts were made to do so, she immediately took action to stop it. (More on this later in this book.)

(2) Would Ellen White have been able to put a stop to such tampering? From comments she made, we know that when such attempts were close to occurring, she immediately took action to stop it. In each case, this was done.

(3) What if her efforts to stop tampering had been of no avail? She would then have taken the next step: She would have gone public and told Advent believers everywhere what was being attempted.

You will recall that, following the 1888 Minneapolis meeting, a large number of leading brethren were lined up against her. That did not daunt her in the least. Ellen White was no timid rubber stamp. She took her case publicly to the people, holding meetings in various places, informing them of the problem, and winning them to her side. Whether or not they wanted to, within two years church leaders capitulated.

If she did that about the message of righteousness by faith, then how much more certainly she would have done it if the leaders had decided to start changing her writings or writing new books under her name.

(4) But what if Ellen White did not know that others were changing her writings or writing entire books (as is now being charged!) without her knowledge?

First, of course she would have known this, for she had many contacts and faithful friends. Located in all our institutions, publishing houses, and churches, they would have told her.

Second, even if no man told her about what was done secretly in the darkest corner of night, the God of heaven would have told her! *If you do not believe that, then you do not believe in the inspiration of the Spirit of Prophecy.* We have abundant evidence that God instructed her about everything she needed to know, even when the brethren gave her erroneous reports.

Can the types of charges, which are leveled against the Spirit of Prophecy, also be directed at the Bible and its writers?

Yes, *every single false charge* which men have brought against the Spirit of Prophecy and Ellen White can be brought against the Bible and its writers.

When Walter Rea spoke to a large audience of Adventists in an auditorium near Walla Walla College, after completing his talk he was about to sit down. But then he was impressed to walk back to the microphone and say this, "Now don't you do to the Bible what I have just done to Ellen White's writings."

Walter Rea knew that the same charges of plagiarism (which we have solidly proven to be false; see our book *Ellen White Did Not Plagiarize*, 84 pp., \$8.00 + \$1.50 p&h),

which he leveled against the Spirit of Prophecy, could be leveled (just as falsely) against the Bible.

God lets the critics accuse all they want. It reveals what they are like, and they will answer for it in the judgment. But He carefully protects His Word.

What would be the effect if such changes actually did occur? Later in this book, we will quote Ellen Whites statement that the effect would be disastrous and all confidence in the Spirit of Prophecy writings would be lost. Yet men today dare to stand up and try to destroy the confidence of Advent believers in those hallowed writings!

Men, women, young people, and children listen attentively in the audience, and leave with their faith in Gods Word partially or fully shattered. I surely would not want to be in the shoes of such critics in the great day of Gods judgment when He punishes those who have tried to slay the bodies, or destroy the faith, of His followers.

Why are some people inclined to accept the secret writers charge? *This attack by Satan is aimed directly at historic Adventists who deeply love the Spirit of Prophecy.* Over the years, these folk have lamented the changes introduced into our denomination which are eroding confidence in our historic beliefs and standards. So, when charges are made that leaders, a century earlier, unscrupulously changed the Spirit of Prophecy writings, some consider it a plausible possibility. Yet, as we have observed, upon careful consideration, it is neither plausible nor possible. Neither God nor Ellen White would have let it happen. It did not happen.

Is there another reason why some would accept such a charge? Unfortunately, there are also folk looking for an excuse not to believe the Spirit of Prophecy. Frankly, those writings powerfully reprove sin, and do so in detail. Some consider very helpful any excuse for setting those books aside.

Is there another way we can be certain that such changes were not made? Yes, a powerful one. We can know it did not happen because we have the Spirit of Prophecy books. Opening those books, we do not find evidence of such change.

Men can claim that terrible errors have been inserted into those precious writings; but, upon examination, we do not find the terrible errors! Anywhere.

"But these men claim that the Spirit of Prophecy books are full of terrible errors! They say they have researched hundreds of them." Those men are not telling you the truth. Upon examination, you will find that the so-called "errors" which they presume to have found are not errors at all. They are generally either variations in wording from other passages, or said to be errors when they are not.

"What is one of the strongest evidences, given by the critics, that her writings were changed?" Ellen Whites use of the word, "sacrament." The critics charge that this was a word which could not have been in the original, since it means something which is doctrinally wrong.

Because this is one of the very, very few examples of possible inserted errors in the Spirit of Prophecy, let us examine it:

First, here are passages in which the word is used:

"Judas the betrayer was present at the sacramental service. He received from Jesus the emblems of His broken body and His spilled blood."*Desire of Ages, 653:4.*

"From the sacramental supper he [Judas] went out to complete the work of betrayal."*Desire of Ages, 655:1.*

"The administration of the Sacrament was to keep before the disciples the infinite sacrifice made for each of them individually as a part of the great whole of fallen humanity."*Desire of Ages, 659:0.*

"All this Christ has taught in appointing the emblems of His great sacrifice. The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life. The family board becomes as the table of the Lord, and every meal a sacrament."*Desire of Ages, 660:3.*

The word, "sacrament," is also used in earlier Spirit of Prophecy manuscripts, one of which (*2 Spiritual Gifts, 97-98*) dates back many years.

"Our first conference was at Volney in Bro. Arnolds barn. There were about thirty-five present, all that could be collected in that part of the State. There were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. All were anxious for an opportunity to advance their sentiments, or to preach to us. They were told that we had not come so great a distance to hear them, but had come to teach them the truth. Bro. Arnold held that the 1000 years of Rev xx[20] were in the past; and that the 144,000 were those raised at Christs resurrection. And as we had the emblem of our dying Lord before us, and was about to commemorate his sufferings, Bro. A. arose and said he had no faith in what we were about to do; that the sacrament was a continuation of the Passover, to be observed but once a year."*2 Spiritual Gifts, 97-98.*

"The administration of the sacrament of the Lords Supper is for the purpose of making a forcible illustration of the infinite sacrifice made for a sinful world, and for us individually, as a part of that great whole of fallen humanity, before whose eyes Christ has evidently been set forth crucified among them."*Review, June 28, 1898.*

"This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread and wine, represents the body the Lord gave for the sin of the world, the ministrations of the sacrament is commemorative of Christs humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lords sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christs communion with His disciples. Before the mind passes the whole scene of His great agony in the garden of Gethsemane. All the

abuse and suffering that man could heap upon his fellow man were endured by our Lord and Master." *Review, June 28, 1898.*

"But though Jesus knew Judas from the beginning, He washed his feet. He who was to betray his Lord was privileged to unite with Him in partaking of the sacrament. And today none who claim to be Christians should be excluded from this service, for who can read hearts? Who can distinguish the tares from the wheat?" *20 Manuscript Release, 149.*

The charge is that "sacrament" could not have been in the original manuscript, because the word is doctrinal and means: (1) transubstantiation (the changing of the elements into the actual body and blood of Christ), and/or (2) the Lords Supper is one of a specified number of required "sacraments" which you must receive from the priest for salvation.

We agree that, in certain denominations, these are two of the meanings of the word, sacrament. But, the critics do not realize (or do not want to admit) that "sacrament" has another, broader meaning which is both very ancient and has been used by many churches. It is this: The word, "sacrament," means an actual object or action which symbolizes a deeply spiritual concept. If you will carefully read the above quotations and all of *Desire of Ages, 659-660*, you will see that Ellen White carefully adheres to that definition of the word. An "emblem" is an object which symbolizes something else.

Notice in *Desire of Ages 660*, quoted above, that this definition causes even our daily meals to become sacraments! Even the food we eat symbolizes Christs sacrifice for us! No priests are around when we do that and, of course, no transubstantiation.

Of the original 16th century Reformers, only Ulric Zwingli taught the correct view on the Lords Supper. He taught exactly what Ellen White teaches in *Desire of Ages, 659-660*. Yet Zwingli also spoke of it as a sacrament. He was doing this in the same sense that Ellen White did: as an object or action which symbolized a spiritual truth.

"In his *Exposition of the Faith*, Zwingli defines the sacraments as signs and symbols of holy things, but not . . . the things of which they are the signs (p. 247) . . . By the bread and wine Christ is Himself as it were set before our eyes, so that not merely with the ear, but with eye and palate we see and taste that Christ whom the soul bears within itself and in whom it rejoices (p. 248)." *Ulric Zwingli, quoted in Geoffrey W. Bromiley, Historical Theology: An Introduction, 288.*

"Since the human nature has ascended, Christs body is not eaten naturally and literally [transubstantiation], much less quantitatively. It is eaten sacramentally [symbolically] and spiritually (p. 257)." *Ibid.*

"The sacrament as a pledge binds us together as one body by the sacramental partaking of His body, for we are one body with Him. The saying, This is My body must be taken as a metonymy [the use of a word to represent or symbolize something else], meaning This is the sacrament of My body, or This is My

sacramental or mystical body the sacramental and representative symbol of the body which I really assumed and yielded over to death (p. 265)." *Op. cit.*, 289.

The above passages clearly show that Zwingli used the word, "sacrament," for the Lords Supper; and, by it, he meant the ancient meaning of the word. For more evidence of this, see *Bengt Hagglund, History of Theology, 257:0-1*.

The ancient meaning of "sacrament" has nothing to do with the error (devised by certain theologians in later centuries) of (1) transubstantiation or (2) the Lords Supper from a priest as a requirement for salvation. Here is the ancient meaning of the word, "sacrament," which was carried down through the centuries and used by Zwingli and Ellen White:

"Originally Latin *sacramentum* meant a soldiers oath of allegiance, but in Christian usage it became the equivalent of the Greek *mysterion*, a mystery . . . Sacraments involve or imply a promise or a commitment, and they are mysteries in the sense that they do not disclose their meaning to unbelieving eyes." *Alan Richardson, Dictionary of Christian Theology, 300 (cf. pp. 116-120)*.

Quoted below are the four definitions of "sacrament":

"Sacrament **1.** A Christian rite considered to be outward visible signs of inner spiritual grace. **2.** Consecrated bread and wine. **3.** Something considered to have a sacred character or significance. **4.** One or more of seven sacraments recognized by the Roman Catholic, Orthodox, and some Anglican churches as having special doctrinal significance." *Macmillan Dictionary*.

We would agree with the first definition (it is a visible sign of an inner experience with Christ), the second (the bread and wine are prayed over for the occasion), and the third (it has a sacred significance). But we would not agree with the fourth definition which has its origins in a papal error.

What then is the problem with Ellen Whites use of the word? Nothing at all. The problem is the critics misconception, that "sacrament" could only mean the fourth definition; whereas Ellen White correctly understood it the way primitive (pure) Christians did.

Warning: Those who accept the secret writers charge about the Spirit of Prophecy have no reason to believe that the Bible is any less corrupt. If God cannot protect the Spirit of Prophecy books, He did not protect the Bible either.

Souls are going to be lost because they have accepted and taught this fatal error, that the Spirit of Prophecy books are not to be implicitly trusted and obeyed. Yet they will be lost by their own choice; remember that. No one forced them to bow down to this error. By their own free will, they chose to do so. In the final Judgment, when they must answer for their own soul and other souls they have ruined, they will acknowledge this.

Fortunately, there is still time to repent and return to the Lord. It is a humiliating thing to bow in submission to God and His Word, but there is no other avenue by which we may be saved.

Unless you and I, *who know about the Spirit of Prophecy books*, implicitly trust and obey the Bible and Spirit of Prophecy, we will be lost.

If I can bow down and, by the enabling grace of Christ, obey the Word of God, then you can also. You are neither stronger nor weaker than I am. Obedience is by grace; but the obedience must be there, or the grace is useless.

No one will be saved who knowingly rejects the Spirit of Prophecy and teaches others to do the same.

What is in Volumes 7, 8, and 9 of Testimonies that is wrong? One of the many charges is that someone else wrote those books. We ought to be able to find erroneous teachings there, but we do not find them.

What about *Great Controversy*? That book is attacked by the critics more than any other. Of course, this is to be expected, since it unveils the devices of Satan more clearly than any other book ever written! Read again chapter 37 (*The Scriptures, a Safeguard*). If others had worked over that book, as the critics charge, chapter 37 would have been omitted.

If changes were made in the Spirit of Prophecy, we should be able to predict what they would be. If you were a church leader and wanted to change the Spirit of Prophecy, what changes would you make?

I will tell you one type of change that definitely would be made. And it would be inserted in many different places in all of the "changed books."

Statements like this would be inserted:

"You need to appreciate church leaders more, and submit to their decisions. They are wiser than you are.

"The Bible is a good book, yet it needs interpretation. Only the leaders of the church are able to provide the people of God with the correct interpretation.

"It is more than merely brethren of experience that we need to counsel with; we will find that the higher the position held by a church leader, the wiser and more trustworthy he has become. We can go to him in full assurance that his counsel will be wise. He will not fail you in your hour of need.

"Trust church leaders. They can give you help beyond that which you could ever find in Scripture.

"Never begin or engage in missionary work of any type without first consulting with the appropriate church leaders. If they tell you to abandon the project, you should

immediately do so. The saving of souls is of far less consequence than obeying leadership."

Search as you might, you will never find such concepts in either the Bible nor the Spirit of Prophecy. The absence of such popery-type remarks provides eloquent proof that all the Inspired Writings were never changed

Yet the secret writers charge *is itself* papal in its intent! The charge by fallible humans, based on ridiculous premises that Scripture is not trustworthy, requires that we place the opinions ("traditions," if you will) of men above it. We must look to men for guidance instead of to Gods Word. That is papal.

The heart of the secret writers charge is doubt of Gods Word and distrust of His care for that Word. Those who want to live with their doubts will die with their doubts. And they will have only themselves to blame for the harvest of lost souls who have followed their example.

The secret writers charge is actually higher criticism. Here, briefly, is the story behind that devastating attack on Gods holy Word:

Although this 19th-century German attack was directed toward the Bible, yet the method of attack is essentially the same as that used by the current secret writers charge against the Spirit of Prophecy.

Georg Hegel (1770-1831) carried liberal thought into a new direction. He introduced the concept of evolution into history and religion. His idea of two opposing forces (the *thesis* and *antithesis*), producing a final blend (*synthesis*), got other minds thinking that each portion of the Bible was not merely written once, but written by some, then changed by others; and the synthesis is our tattered Bible today.

Hegelian philosophy strongly influenced Ferdinand C. Baur (1792-1860) and Julius Wellhausen (1844-1918) in their critical studies of the Bible. Higher criticism was thus born, in which previously accepted views of Bible authorship were questioned. The impact of the Wellhausen school was devastating to modern Christianity, just as the effect of Herman Hoehns strange theory, now called the secret writers charge, is destroying many Adventist believers today.

Baur, at the University of Tubingen, developed a historical-critical method (which he called a "tendency theory") for New Testament study, based on Hegelian principles. He looked for contradictory elements (words and phrases) to support his theory, which was this: Some people wrote part of each section, to which others, who did not agree with his views, would then add or change them (sound familiar?). The result was a book written, in conflict, by overlapping writers and redactors who disagreed with one another. His theory led Baur to conclude the New Testament was not divinely inspired after all; so he and his followers in Europe and America rejected historic New Testament doctrines.

Whereas Baur focused on Paul and Peters writings, David Strauss (1808-1974), a student of Baur, worked on the Gospels, and decided various men wrote, rewrote, changed, and modified them. Strauss multiple writers attack led him to declare that

the Bible was filled with "myths." He said that, since one man wrote a portion, and then another came along and changed and added some more, there probably never lived a real person called "Jesus." Harnack and Kaftan at the School of Ritschl amplified and spread Baur's theories more widely.

Adolph Von Harnack (1851-1930) decided that Greek thinking had been interwoven into the Gospels. Can you see how similar that is to Herman Hoehn and Vern Bates theory, that W. C. White and other church leaders interwove their ideas into Ellen Whites books?

Jean Astruc (1684-1766) had earlier developed theories which became the basis for documentary hypothesis in the Old Testament. Julius Wellhausen (1844-1918) took this further, and gained dubious fame by becoming the leading attacker of the Old Testament. Various secret writers were assigned to different parts of the Mosaic books; and, just as was being done to the New Testament by other critics, many of the books were said to have been written by men other than the traditional ones. For example, Daniel was said to have been written centuries later, and "Daniel" himself was just a fictional character.

This higher critical approach did much to destroy the historically held views concerning the authorship of the Biblical books.

The secret writer theorists among us declare that we must throw out the paragraphs and books which were written by others, in order to find the original Ellen White.

Rudolf Bultmann (1884-1976) used this same method on the Bible. Bultmann developed a radical criticism of the text, and called it "form criticism." He said that we must try to figure out the words and paragraphs which were not in the original (sound familiar?), so we could find the remnants of the original New Testament. Bultmann called this "*demythologizing*" them; that is, strip them of the myth with which the early church had cloaked the gospel writings. Bultmann said the problem was that other men had "embellished" (changed and added to) the original records. So, in his human wisdom, he searched for the additions of the so-called "redactors" and tossed them out.

It was from such men that modern preachers got the idea of telling their congregations to cut out the pages of the Bible. Irresponsible men among us are telling us that we, today, must cut out the pages of the Spirit of Prophecy. I do not intend to do it. What are you going to do?

The secret writers theory of Baur, Strauss, and Wellhausen did to the Bible what Herman Hoehn and Vern Bates secret writers theory is doing to the Spirit of Prophecy today. German higher criticism became the basic study in every liberal theological seminary in Europe and America. If you go to one of them today, that is what you will be taught.

This evening for personal worship, I read once again a beautiful passage in the Spirit of Prophecy. They are all so wonderful. Yet, tonight as I read, I found myself near tears. I thought of all the fine Advent believers who no longer will read such words. Thieves have come and stolen the precious writings away from them.

Section Two

How the Writings Were Prepared

WHAT ARE THE FACTS?

"If God reproves His people through an individual He does not leave the one corrected to guess at matters and the message to become corrupted in reaching the person it is designed to correct. God gives the message and then takes especial care that it is not corrupted." *Letter 8, 1860.*

The charge is being made that Ellen White did not write most of her own books, and those she did write were radically changed by others.

What are the facts in the case?

In this chapter we shall learn that Ellen White fiercely defended her writings from encroachment by would-be rewriters, that God warned her in one instance in which it was attempted, that she was guided to set up and oversee a very careful proofing arrangement, which she continually checked on.

A theory which weakens people's faith in even part of the Spirit of Prophecy deserves to be examined very carefully. Were we not warned that such attacks would be made? Ellen White warned that Satan would work, through different means, to undermine faith in those books.

"Satan is...constantly pressing in the spurious to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. Where there is no vision, the people perish (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of Gods remnant people in the true testimony." *Letter 12, 1890.*

A letter recently received from a friend says it well:

"My first question was, Did Ellen White say that it is true that others changed her writings? I have been told that she supposedly said this to someone who supposedly said it to someone else. But in spite of requesting the statement again and again, no one has been able to produce anything from her pen saying that any unauthorized changes were being made, other than a few by Fannie Bolton, which we will discuss in more detail later in this study.

"To my mind, this is very significant. Ellen White certainly had no problem with speaking out, even in most forceful manner to the top men of the organization. She reproved General Conference presidents again and again. Was she too shy or frightened to protest her own writings being adulterated? Or did she not know? Did she never read what they printed? Did the God, who revealed so many secrets to her, fail to reveal to her that others were undermining her writings?

"Why do we think that we have an accurate Bible today? We have no original documents, only copies of copies. But we believe that the God who inspired the Bible has been able to preserve it for us for the last two thousand years without any

change of serious significance. If that is the case, and the Spirit of Prophecy is the inspired Word of God also, has He been unable to preserve it for us for even one hundred fifty years?

"One thing that is causing confusion is a lack of understanding about how inspiration works. If God gives the prophet the exact words that he is to write or speak, then not even the prophet has the right to change a word.

"But if God gives the prophet the idea to be expressed, and the prophet states that idea in his own words, then the prophet would have the right to change the words (or have someone else correct the grammar of the sentence, with the prophets final approval), in order to express the idea more perfectly."

That provides a fitting introduction for this section. Let us turn our attention to this question of the type of inspiration, which the prophet received.

THOUGHT INSPIRATION, NOT WORD INSPIRATION

Ellen White received complete Inspiration, equal in every way to that received by the Bible Writers. There is no such thing as halfway Inspiration. But how does this Inspiration operate?

In the life and writings of Ellen White, we have before us a laboratory in which to study how divine Inspiration worked in all the prophets, which God inspired. It is clear from reading the Spirit of Prophecy writings, and the Bible as well, that thought Inspiration was the method used. The message is given to the prophet, and he then writes it in his own words.

This is clearly shown in the differences to be found in the four Gospels. It is also evident in the fact that different prophets wrote in different ways and emphasized different things. The concept of thought Inspiration is clearly stated in both the Bible and Spirit of Prophecy.

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." *2 Peter 1:21*.

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation." *Review, October 8, 1867*.

"One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind a different aspect of the truth in each, but a perfect harmony through all." *Great Controversy, Introduction, vi*.

"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. Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where the vision applies, then the things which I have seen come to my mind with force.

"I am just as dependent upon the Spirit of the Lord in relating or writing the vision as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them." *2 Spiritual Gifts, 292-293.*

"I am exceedingly anxious to use words that will not give anyone a chance to sustain erroneous sentiments. I must use words that will not be misconstrued and made to mean the opposite of that which they were designed to mean." *Manuscript 126, 1905.*

"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 entrench himself in unbelief, claiming that the sentiments are all wrong.

"This is the way my writings are treated by those who wish to misunderstand and pervert them. They turn the truth of God into a lie. In the very same way that they treat the writings in my published articles and in my books, so do skeptics and infidels treat the Bible. They read it according to their desire to pervert, to misapply, to willfully wrest the utterances from their true meaning. They declare that the Bible can prove anything and everything, that every sect proves their doctrines right, and that the most diverse doctrines are proved from the Bible.

"The writers of the Bible had to express their ideas in human language. It was written by human men. These men were inspired of the Holy Spirit. Because of the imperfections of human understanding of language, or the perversity of the human mind, ingenious in evading truth, many read and understand the Bible to please themselves. It is not that the difficulty is in the Bible. Opposing politicians argue points of law in the statute book, and take opposite views in their application and in these laws.

"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 superhuman language. Jesus, in order to reach man where he is, took humanity. The Bible must be given in the language of men. Everything that is human is imperfect. Different meanings are expressed by the same word; there is not one word for each distinct idea. The Bible was given for practical purposes.

"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 Gods 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 Gods 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." *Manuscript 24, 1886 (1 Selected Messages, 19-21).*

"There is variety in a tree, there are scarcely two leaves just alike. Yet this variety adds to the perfection of the tree as a whole.

"In our Bible, we might ask, why need Matthew, Mark, Luke, and John in the Gospels? Why need the Acts of the Apostles, and the variety of writers in the Epistles, go over the same thing?

"The Lord gave His Word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds. The thoughts expressed have not a set uniformity, as if cast in an iron mold, making the very hearing monotonous. In such uniformity there would be a loss of grace and distinctive beauty...

"The Creator of all ideas may impress different minds with the same thought, but each may express it in a different way, yet without contradiction. The fact that this difference exists should not perplex or confuse us. It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue.

"Through the inspiration of His Spirit the Lord gave His apostles truth, to be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold." *Letter 53, 1900 (1 Selected Messages, 21-22)*.

"The Lord speaks to human beings in imperfect speech, in order that the degenerate senses, the dull, earthly perception, of earthly beings may comprehend His words. Thus is shown Gods condescension. He meets fallen human beings where they are. The Bible, perfect as it is in its simplicity, does not answer to the great ideas of God; for infinite ideas cannot be perfectly embodied in finite vehicles of thought. Instead of the expressions of the Bible being exaggerated, as many people suppose, the strong expressions break down before the magnificence of the thought, though the penman selected the most expressive language through which to convey the truths of higher education. Sinful beings can only bear to look upon a shadow of the brightness of heavens glory." *Letter 121, 1901 (1 Selected Messages, 22)*.

"I saw" and "I was shone" are key phrases in the Spirit of Prophecy. Rarely does Ellen White say that the words she is to write are actually dictated to her. The pattern was general thought inspiration, but not word inspiration.

For a number of "I saw" statements, read *Early Writings* again. Here are several examples of "I was shone."

"In the view given me in Rochester, New York, December 25, 1865, I was shown that the subject of taking usury should be considered by Sabbathkeepers." *1 testimonies, 534*.

"November 5, 1862, I was shown the condition of Brother Hull. He was in an alarming state." *1 Testimonies, 426*.

"June 5, 1863, I was shown that Satan is ever at work to dishearten and lead astray ministers whom God has chosen to preach the truth." *1 Testimonies*, 449.

"I was shown that Sabbathkeepers as a people labor too hard without allowing themselves change or periods of rest." *1 Testimonies*, 514.

"In the vision given me in Rochester, New York, December 25, 1865, I was shown that our Sabbathkeeping people have been negligent in acting upon the light which God has given in regard to health reform." *1 Testimonies*, 485.

Thought inspiration was clearly the method used. We will conclude our discussion of this here. But, in the quotations given throughout the remainder of this chapter, you will note that thought inspiration is frequently implied.

Arthur L. White comments on how Ellen White wrote the concepts provided her in vision.

"The matters revealed to Mrs. White in vision were not usually a word-for-word narration of events with their lessons. They were generally in the nature of rapidly appearing scenes or great panoramic views of various experiences of men, sometimes in the past, sometimes in the future. These views were in many instances accompanied by spoken instruction. At times, the actions and conversations of men in groups, or of churches, of conferences, and of multitudes were revealed to her, with a clear perception of their purposes, aims, and motives. Often divine instruction was given to her regarding the meaning and the use to be made of what was thus revealed.

"When the time came to write out these revelations, Mrs. White would endeavor to trace in human language that which had been opened before her in these heavenly views. No supernatural force took mechanical control of her hand, and guided in the words which she wrote, and very rarely were the exact words which she should use dictated by the heavenly messenger at her side." *A. L. White, Messenger to the Remnant*, 59-60.

HOW THE WRITINGS WERE PREPARED

"Her first book, *Experience and Views*, published in 1851, was largely a collection of visions which had been previously published in broadsides and periodical articles. The books that followed during the next three decades were written chapter by chapter in their natural development of subject matter.

"Those published during the last half of Ellen Whites ministry were comprised of matter currently written and materials drawn from the reservoir of her writings: periodical articles, early books, pamphlets, manuscripts, and letters. To all these Mrs. White added pertinent passages enriching and rounding out the presentation for the forthcoming book. Thus in her later life she made much use of her earlier writings." *T. H. Jemison, A Prophet Among You*, 335.

There were five different ways in which Ellen White was given a basis for what she wrote in her letters, articles, and books.

1 - Sometimes the written material was a direct account of a single vision. This is especially noticeable in her "I saw" passages.

"August 24, 1850, I saw..." *Early Writings*, 59.

2 - At times a composite account of several visions is given.

"From time to time I have been permitted to behold..." *Great Controversy, Introduction*, x.

3 - There were times when she told some of the information given in a vision, without relating the vision itself.

"In the night of March 2, 1907, many things were revealed to me regarding the value of our publications..." *9 Testimonies*, 65.

4 - Then there were those instances in which she gave information gleaned from a number of visions.

"In other cases, where individuals have claimed to have messages for the Seventh-day Adventist Church, of a similar character, the word has been given me, believe them not." *Letter 16*, 1893.

5 - On occasion, light was given which could be given to various individuals as the need arose.

"God has given me a testimony of reproof for parents who treat their children as you do your little ones." *Letter 1*, 1877.

From his study into this, T. H. Jemison makes this comment:

"At times Ellen White did record specifically revealed words, but generally she described events as they passed rapidly before her, showing scenes of the past and present, and sometimes the future. Frequently words of instruction were spoken in connection with these views. At times she was taken in vision into homes, committee meetings, churches, councils, and conferences. In some of these instances, not only were the actions and words of individuals and groups revealed to her, but also the motives behind their words and actions.

"When she wrote out what had been shown her, Ellen White endeavored to describe in the best manner of which she was capable the things she had seen and heard. Though at times she quoted exactly what she had heard, the writing was not mechanical, nor were the specific words of the complete record dictated. For the most part, the words used were her own, as was true in the case of the Bible writers. God made use of the messengers background, education, and experience in bringing to His people the revelation He wanted them to have." *T. H. Jemison, A Prophet Among You*, 333.

In the *Introduction to Great Controversy*, Ellen White described how she prepared that book. She here relates the detailed process by which she was given overarching information in visions, found confirmatory historical data, and then put it all together.

"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 what has thus been revealed, to trace the history of the controversy in past ages, and especially to so present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together

events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan and the enmity of a world-loving church, and that have been maintained by the witness of those who loved not their lives unto the death.

"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 except in a few instances no specific credit has been given, since they are not quoted for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.

"It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing upon coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illumining the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness for the Word of God, and for the testimony of Jesus Christ. "*Great Controversy, Authors Introduction, vi-vii.*

When Ellen White wrote *Spiritual Gifts, Volume 2*, it was an account of her own experiences. She wrote about how she had done this.

"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." *Preface, 2 Spiritual Gifts.*

In the appendix to the first 400 copies of that book which were printed, she wrote these words:

"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. Ellen White."

It is an intriguing fact that, throughout her entire life, Ellen White was very open and candid about her writings. She never made false, exaggerated claims, nor did she attempt to hide her deficiencies. Her life reflected the truthfulness found in her writings.

SHE MADE CHANGES AND AUTHORIZED GRAMMATICAL CORRECTIONS TO BE MADE

Ellen White did not have much formal education. Especially at first, her English was not very polished and she needed others to correct the grammar in her writings. This work was first done by James White, and later by others. With the passing of years she improved in writing ability. Yet there were always some corrections to be made. These she authorized; and, when they were completed, she read over and approved.

On one occasion, she wrote this:

"This morning I take into candid consideration my writings. My husband is too feeble to help me prepare them for the printer, therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript." *Manuscript 3, 1873 (Diary January 10, 1873).*

Later she explained:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.

"But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true." *Letter 225, 1906 (3 Selected Messages, 89).*

Arthur L. White, Ellen Whites grandson, recalls what his father, William C. White, told him:

"It was ever a source of regret to Mrs. White that her schooling had been very brief, and her knowledge of the technical rules of writing were therefore limited. W. C. White says he clearly remembers the earlier years of her work in Battle Creek, when James White, on coming home from the Review and Herald office, would be asked to listen to what Mrs. White had written, and to help her in preparing it technically for publication. Then, as she read to him, he would comment on the matter...and would point out weaknesses in composition and faulty grammar." *A. L. White, Messenger to the Remnant, 60.*

When she was preparing the *Testimonies*, she wrote:

"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." *3 Selected Messages, 95.*

She said that God had instructed her to publish papers and books in the original, rough form, and then polish them later:

"I wish to state some matters, which you can do what you please with. These statements you have heard me make before that I was shown years ago that we should not delay publishing the important light given me because I could not prepare the matter perfectly. My husband was at times very sick, unable to give me the help that I should have had and that he could have given me had he been in health. On this account I delayed putting before the people that which has been given me in vision.

"But I was shown that I should present before the people in the best manner possible the light received; then as I received greater light, and as I used the talent God had given me, I should have increased ability to use in writing and in speaking. I was to improve everything, as far as possible bringing it to perfection, that it might be accepted by intelligent minds." *3 Selected Messages, 96-97.*

When she was not pressed by many duties, Ellen White wrote more slowly and carefully. But at other times, she wrote more hurriedly.

"Regarding the handwritten manuscripts that came from her pen, her literary secretaries say that they varied markedly in literary perfection. Usually the original manuscripts written when she was not burdened with travel and preaching, or full of anxieties connected with the conditions of the church, were found to be beautiful, forceful, eloquent in expression, and with very few grammatical imperfections. But not a few of the original manuscripts were written hurriedly when she was perplexed by cares and burdens, laboring under the feeling that the manuscript must be completed quickly. At such times she paid little attention to the rules of punctuation, capitalization, and spelling. There was much repetition and faulty grammatical construction. She expected that these matters would be corrected by the copyist." *A. L. White, Messenger to the Remnant, 60.*

After the manuscripts were prepared, she read them over:

"I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer. So you can see that my time must be fully occupied. Besides writing, I am called upon to speak to the different churches and to attend important meetings. I could not do this work unless the Lord helped me." *Letter 133, 1902.*

Prior to the early 1880s, Ellen White did not always have someone living with her who could care for the grammatical proofing of her writings. At such times, the publishing house had to do it. But, each time, they sent the galley proofs back to her for her careful reading prior to final printing.

Here is an example of one time in which she said not to send the proofs back. The book she was referring to was the 1880 edition of *Life Sketches*. At the time, she was traveling in the Far West.

"We have decided to have the printers [at the Review and Herald office in Battle Creek] go on my book and not transport these books across the plains again. Part of the book is here already printed. We shall not have them stereotyped [which would make changes impossible], because we shall not wait to have matters of my book so very, very exact, but get out this first edition and get it in market. Then we can take time to get out a more perfect edition on Pacific Coast and have [it] stereotyped. Then your fathers and my life will be written and printed in the Pacific Printing Office. But we have all used our best judgment and think we had better remain here [in Battle Creek] till December and complete this edition." *Letter 45, 1876.*

THE 1883 CORRECTIONS OF TESTIMONIES, VOLS. 1-4

It was due to Ellen Whites ongoing concern, that her writings be corrected for grammar and punctuation prior to publication, that she urged the leaders to take action to eliminate the grammatical flaws in her earlier written testimonies, prior to being reprinted in larger volumes.

In accordance with her wishes, a decision to do this was made by church leaders in November 1883. At the time, most of her earlier publications primarily consisted of 30 booklets, called *Testimonies*. So, at her request, those earlier publications were carefully proofed for grammatical errors. They were then printed in the format in which we are acquainted with them: *Testimonies for the Church, Volumes 1 through 4*. These came off the press in 1885.

At the urging of Ellen, a committee action was taken to carry out this proofing of those earlier testimonies, prior to reprinting them in four larger volumes. This committee action has not at all been hidden by the E. G. White Estate, for there is nothing to hide.

"In 1883, when considering the reprinting of the early published testimonies, the General Conference set forth these principles, and went on record as favoring the republication of the *Testimonies* with such grammatical and verbal corrections as seemed necessary. We quote its actions as published in the *Review and Herald* for November 27, 1883." *A. L. White, Messenger to the Remnant, 80.*

Here is that committee action:

"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 reprinting of these volumes; therefore,

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

"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; therefore, *"Resolved*, That in the republication of these volumes, such verbal changes be made as to remove the above-named imperfections, as far as possible, without in any measure changing the thought." *General Conference action, 1883, published in Review, November 27, 1883.*

After that reprint publication project, of *Testimonies, Volumes 1-4*, was completed, Ellen White henceforth had her own helpers proof her writings prior to publication. However, the galleys (press proofs) which the Review ever corrected in the future were always sent to Ellen White for her careful inspection prior to publication.

Notice that the above 1883 decision applied only to the first four volumes of the *Testimonies*. One of the charges made by a leading "secret writers" critic of the Spirit of Prophecy books, is that the above 1883 action by the General Conference proves that church leaders changed the meaning of the first four volumes of the *Testimonies*.

Well, if that is so, where are the changes? We are talking about our present first four volumes of the *Testimonies*. Examine those books for yourself. Everything in there is solid. Within those pages, leadership is very, very often reprov'd and in the strongest terms. We find nothing in those books excusing or flattering church leadership. Yet that is where we would find the concept changes, if any had been made.

Just as in the later volumes of the *Testimonies*, extremely strong criticisms of members and church leaders are to be found in *Volumes 1 through 4*. That November 1883 General Conference decision was made by the General Conference at the urging of Ellen White. After the vote was taken to do it, on February 19, 1884, Ellen White wrote to Uriah Smith and once again urged that a most careful search for grammatical errors be made, prior to the republication of those old books.

"As far as possible every defect should be removed from all our publications. As the truth should unfold and become widespread, every care should be exercised to perfect the works published." *Letter 11, 1884 (February 19, 1884; 3 Selected Messages, 97).*

Here is more of this lengthy letter. Notice that she was quite aware that critics would make untrue charges, because grammatical corrections were made. But she said to do it anyway. Ellen White never compromised her principles, in order to please anyone.

"Now, Brother Smith, I have been making a careful, critical examination of the work that has been done on the *Testimonies*, and I see a few things that I think should be corrected in the matter brought before you and others at the General Conference [November, 1883]. But as I examine the matter more carefully I see less and less that is objectionable. Where the language used is not the best, I want it made correct and grammatical, as I believe it should be in every case where it can be without destroying the sense. This work is delayed, which does not please me..."

"My mind has been exercised upon the question of the *Testimonies* that have been revised. We have looked them over more critically. I cannot see the matter as my brethren see it. I think the changes will improve the book. If our enemies handle it, let them do so [This remark is because she was aware that others would criticize the fact that changes had been made.]

"I think that anything that shall go forth will be criticized, twisted, turned, and boggled, but we are to go forward with a clear conscience, doing what we can and leaving the result with God. We must not be long in delaying the work. Now, my brethren, what do you propose to do? I do not want this work dragging along any longer. I want something done, and done now." *Letter 11, 1884 (February 19, 1884).*

Here is a comment by Ellen White about the preparation of one of the volumes of the *Testimonies (Volume 6)*. She said that, prior to its publication, she carefully read the copy after it was proofed. But, she adds, she did omit details which would identify individuals who were still living. God instructed her that much of what she had written to certain individuals applied to many others in the church, and would be a benefit to all. But these things were not to be made public in a way to injure the individuals who had been addressed.

"I must select the most important matters for the *Testimony (Volume 6)* and then look over everything prepared for it, and be my own critic; for I would not be willing to have some things which are all truth to be published; because I fear that some would take advantage of them to hurt others.

"After the matter for the *Testimony* is prepared, every article must be read by me. I have to read them myself; for the sound of the voice in reading or singing is almost unendurable to me. I try to bring out general principles, and if I see a sentence which I fear would give someone excuse to injure someone else, I feel at perfect liberty to keep back the sentence, even though it is all perfectly true." *Letter 32, 1901.*

THE USE OF HELPERS

Ellen White always had someone to help improve the grammar and punctuation of her writings.

"In describing the preparation of an Ellen White book, no one procedure can be presented as a uniform plan that she followed through the seventy years of her ministry. Her first book, *Experience and Views*, published in 1851, was largely a collection of visions which had been previously published in broadsides and periodical articles. The books that followed during the next three decades were written chapter by chapter in their natural development of subject matter. Those published during the last half of Ellen Whites ministry were comprised of matter currently written and materials drawn from the reservoir of her writings: periodical articles, early books, pamphlets, manuscripts, and letters. To all these Mrs. White added pertinent passages enriching and rounding out the presentation for the forthcoming book. Thus in her later life she made much use of her earlier writings.

"Ellen White said little about the preparation of her writings for publication before the death of her husband. She mentioned, as we have already noted, that he frequently

assisted her, and that, in later years, because of the press of duties, others also were called upon for help. After the death of James White, however, helpers were regularly employed to aid in gathering from all her writings pertinent material to form articles for the papers and chapters for books." *T. H. Jemison, A Prophet Among You*, 335-336.

Ellen White described it this way:

"While my husband lived, he acted as a helper and counselor in the sending out of the messages that were given to me. We traveled extensively. Sometimes light would be given to me in the night season, sometimes in the daytime before large congregations. The instruction I received in vision was faithfully written out by me, as I had time and strength for the work. Afterward we examined the matter together, my husband correcting grammatical errors and eliminating needless repetition. Then it was carefully copied for the persons addressed, or for the printer.

"As the work grew, others assisted me in the preparation of matter for publication. After my husband's death, faithful helpers joined me, who labored untiringly in the work of copying the testimonies and preparing articles for publication.

"But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true." *Letter 225, 1906, published in 1913 in Writing and Sending Out of the Testimonies for the Church, 4 (Selected Messages, book 1, 50).*

Ellen White was aware of her need for helpers to check over her writings for grammar and punctuation.

"This morning I take into candid consideration my writings. My husband is too feeble to help me prepare them for the printer, therefore I shall do no more with them at present. I am not a scholar. I cannot prepare my own writings for the press. Until I can do this I shall write no more. It is not my duty to tax others with my manuscript." *Manuscript 3, 1873 (Diary January 10, 1873).*

"We rested well last night. This Sabbath morning opens cloudy. My mind is coming to strange conclusions. I am thinking I must lay aside my writing I have taken so much pleasure in, and see if I cannot become a scholar. I am not a grammarian. I will try, if the Lord will help me, at forty-five years old to become a scholar in the science. God will help me. I believe He will." *Manuscript 3, 1873 (Diary January 11, 1873).*

"Now I must leave this subject so imperfectly presented that I fear you will misinterpret that which I feel so anxious to make plain. Oh, that God would quicken the understanding, for I am but a poor writer, and cannot with pen or voice express the great and deep mysteries of God. Oh, pray for yourselves, pray for me." *Letter 67, 1894.*

In a letter to Elder G. A. Irwin, Ellen White mentioned her ongoing need for helpers: "I ought to have someone to whom I can read every article before sending it to the mail. This always helps the writer: for the writer, after reading the matter before one who is interested, often discerns more clearly what is wanted, and the slight changes that should be made." *Ellen White Letter 76, 1897 (to Elder G. A. Irwin).*

She was very firm in her position that she alone was to write the materials and check over that which her helpers corrected.

"My copyists you have seen. They do not change my language. It stands as I write it.

"My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people." *Letter 61a, 1900.*

"I am still as active as ever. I am not in the least decrepit. I am able to do much work, writing and speaking as I did years ago.

"I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer. So you can see that my time must be fully occupied. Besides writing, I am called upon to speak to the different churches and to attend important meetings. I could not do this work unless the Lord helped me." *Letter 133, 1902.*

D. E. Robinson, for many years a literary assistant, said this in 1933:

"In all good conscience I can testify that never was I presumptuous enough to venture to add any ideas of my own or to do other than follow with most scrupulous care the thoughts of the author." *D. E. Robinson, statement, 1933, quoted in A. L. White, Messenger to the Remnant, 60.*

In the following letter, Ellen White lists a number of her helpers:

"The Lord has given me other faithful helpers in my work. Many of my discourses have been reported, and have been put before the people in printed form. Through nearly the whole of my long experience I have endeavored, day by day, to write out that which was revealed to me in visions of the night. Many messages of counsel and reproof and encouragement have been sent out to individuals, and much of the instruction that I have received for the church has been published in periodicals and books, and circulated in many lands.

"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 schoolwork 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 proofreader 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." *The Writing and Sending Out of the Testimonies to the Church.*

Here are two statements by W. C. White on Ellen Whites use of helpers:

"Her copyists have been conscientious people and were faithful in following her instructions, that no change of thought and no additional thought should be brought into the work by them. And that there might not be any error through their misunderstanding of the manuscript or any change of thought through their grammatical corrections, she has faithfully examined the manuscripts again, and when the presentation was satisfactory to her, she gave it her approval, and not until then was it sent out as copy for the printer, or as a letter or manuscript to men, or groups of men for their instruction." *W. C. White Letter, Ellen White Office Document File 52a.*

"Mother writes very rapidly. She does much of her writing early in the morning. She often writes upon many subjects in one letter or manuscript, just as subject after subject is flashed upon her mind. These manuscripts she passes to one who is expert in reading her writing, to copy off on the typewriter, and then it is given back to Mother, and she examines it, making such corrections, changes, and additions as she sees fit. Then it is copied again, and sent out according to Mothers direction. Sometimes a long personal letter will contain matter which she wishes to use in a more general letter to be sent to a group of workers. Sometimes it contains material for an article for one of our periodicals, or a chapter in a book." *W. C. White, "The Integrity of the Testimonies to the Church," November 25, 1905. Ellen White Publications Office Document File 107d.*

Here is an additional clarifying statement on how Ellen White wrote:

"The manuscripts that came from the pen of Ellen White varied considerably in editorial perfection. When she wrote at a moderate speed, and not under undue pressure because of traveling, preaching, or other responsibilities, her work revealed good grammar, careful sentence structure, and comparative freedom from errors in spelling and punctuation. Haste in writing multiplied the minor errors, but it did not materially affect the flow of the language or the development of ideas. Repetitions crept in and at times thoughts were introduced which contained gems of truth, but which were not entirely relevant to the subject at hand. Again, there were instances when the transposition of a passage would add strength or lead to a more logical presentation. Under instruction from Mrs. White, her literary assistants were to make such changes as would, within the framework of her thoughts and words, render the passages grammatically and rhetorically correct. Nothing was added, and no thoughts were changed.

"After the suggested changes and copying were completed, the manuscript was returned to Ellen White for her additions, corrections, and approval. She reread carefully the whole of the matter, made her insertions, deletions, and revisions, and then turned it back to the copyist for the final draft to be made. The finished copy was then returned to her for reading, approval, and signature." *T. H. Jemison, A Prophet Among You, 336-337.*

"The larger part of the work of Ellen Whites assistants was not that of correcting errors in grammar and spelling. It lay rather in the field of gathering from her writings passages that would make suitable articles for the periodicals and chapters for books. Had Ellen White undertaken to perform this task herself, it would have meant that her time available for new writing would have been reduced so materially that it would not have been possible for her to discharge her responsibility in that line." *Op. cit., 338.*

The following statement was part of an address, given to the 1913 General Conference Session, by W. C. White. It provides a description of some of the ongoing work of Ellen Whites helpers.

"Our workers are now gathering together material for a new edition of *Gospel Workers*. We are also gathering into chapters what Mother has written on Old Testament history. Probably nine tenths of this work is already done, and we hope that the book may be published before Christmas. Some of this matter was about ready, we thought, to place in the printers hands, when Mother, upon going over some of the chapters, expressed herself as not fully satisfied. She thought there were other things she had written that we had not yet found, and she desired that these be searched out, if possible, and included. So we have laid the manuscript away in our fireproof vault, and after this Conference probably four different persons will spend six or eight weeks in reading through the thousands of pages of manuscript in the file to see if we can find the additional matter that she thinks is in existence.

"It would be comparatively easy to hasten along the preparation of these manuscripts for publication in book form, if we were to write in a little here and there

where she has written only a portion of the story on certain topics and has left a portion incomplete. I say, if her secretaries were authorized by God to do that work, and could write in the connections, the book could be prepared for the printer much faster. But this cannot be done; we can deal only with the matter which we have in hand.

"For this reason, when you get the book on Old Testament history, you will find that there are some stories partly told, and not fully completed. You will find that there are many things you hoped to read about, that are not mentioned. Mother has written quite fully on Solomon, something on the divided monarchy, a little about Elijah and Elisha, quite fully about Daniel, Ezra, and Nehemiah; and we are gathering this and other matter and grouping it into chapters.

"You may say, what do you mean by this gathering? Did not Sister White sit down and write out quite fully and connectedly that which she had to say about the controversy, about Jeroboam and Rehoboam, about Jeremiah and Isaiah and other Old Testament characters? No; not on all the principal characters. Her life has been a busy one. She has been kept constantly at the front, speaking to the people, meeting emergencies. Some of the most precious things she has written about Old Testament and New Testament characters were written first in letters to individuals. Some of the most precious paragraphs in *Desire of Ages*, passages describing Christ's controversies with the Pharisees and the Herodians, were written under circumstances like these:

"At Ashfield, New South Wales, Elder Corliss and some faithful helpers had been presenting the truth until there was a group of about thirty people keeping the Sabbath, ready to be baptized and organized into a church. The Campbellites could not bear to see that done. A bitter opponent came and challenged our brethren personally and through the papers. This was ignored as long as it could be. Finally, our friends, those in the truth, demanded that there be a discussion. So a discussion was arranged for.

"In the night season this matter was laid before Mother. She had never seen the Campbellite champion; but the man was shown to her: his spirit, his methods, his tactics. He had nothing to lose in that community; and it was presented to Mother that his plan would be to endeavor to irritate Elder Corliss, and get him to say things that would discredit him before the people who were embracing the truth.

"During the progress of that discussion, Mother wrote to Elder Corliss, stating that it had been presented to her that his opponent in the discussion would work on certain lines, and that he must take such a course as to disappoint the enemy. As she wrote these cautions, her memory would be revived as to what had been presented to her about the work of Christ, and how the Pharisees and the Sadducees and the Herodians had followed Him with accusations and question, endeavoring to discredit Him before the people.

"When we came to make up the chapters for *Desire of Ages*, we found in those letters the most vivid description of those experiences, that she had written anywhere. And we found other most precious passages that had been written first in letters to members of the General Conference Committee, and to conference

presidents, regarding situations which were illustrated by the experiences of these Old and New Testament characters.

"Being written in this way, it takes much time to search through the writings and find these passages, and bring them together into manuscripts. After these are gathered, and grouped into chapter form, the manuscript is always submitted to Mother. She reads it over carefully. Up to the present time every chapter of every book, and all the articles for our periodicals, unless they happen to be reprints, have passed through her hands, and have been read over by her. Sometimes she interlines; sometimes she adds much matter; sometimes she says, Cannot you find more on this subject? And then, when more has been found, and added, the manuscript is recopied, and handed back to her again for examination. And when she finally signs it and returns it to us we are permitted to send it out." *W. C. White, General Conference Bulletin, June 1, 1913.*

Here is an interesting comment by one who did careful research into the Ellen White books:

"Despite the change of helpers through the years, the books consistently display the individuality of the author. Always there appears the firm grasp of Bible thought and language, the facility of expression, the colorful phrase, the persistent but winsome appeal. The early letters which had no benefit of the reading and suggestions of others are of the same character as those of later years." *T. H. Jemison, A Prophet Among You, 348.*

At times, Ellen White was traveling in Australia while her helpers, back at the office (also in Australia), were gathering material from her writings which could be used by her, on her return, in writing *Desire of Ages*. Here are some of the letters Marian Davis sent at that time:

"Now about the book. I am so glad you are writing on the two journeys to Galilee. I was so afraid you would not bring that out. Shall hope to receive something from you before long." *Marian Davis to Ellen White, August 2, 1895.*

"Oh, when I see how we seem to be in the circles of a whirlpool, that is sweeping us faster and faster toward the great consummation, I do long to see this book go out, to reveal Christ to the people as He is, in His beauty...I shall be so glad when we can talk over the work. So many points come up, that I want to ask about...I will send you a few more chapters soon...I am real anxious to get some chapters finished and some gaps filled." *Marian Davis to Ellen White, October 18, 1895.*

"We sent the letter for Sydney workers to Brother ___. It was so good. I must keep all the general for my scrapbooks. Of late I have been using the matter gleaned from late letters, testimonies, etc. Have found some of the most precious things, some in those letters to Elder Corliss. They have been to me like a storehouse of treasures. There's something in these personal testimonies that are written under deep feeling, that comes close to the heart. It seems to me the things gathered in this way give a power and significance to the book that nothing else does." *Marian Davis to Ellen White, November 25, 1895.*

In the following letter, Marian describes how she found a gem in one of Ellen White's earlier letters; this fit so well into one of Marian's "scrapbooks," which were collections of earlier Spirit of Prophecy writings. Ellen White would then work this over and transform it into a completed book.

"The article I send, *No Reward but of Grace*, the parable of the laborers, is the last of the matter that was prepared for the book...The last paragraphs seem to me very precious...A few sentences you will recognize as from a letter lately written, The golden gate is not opened to the proud in spirit, but the everlasting portals will open wide to the trembling touch of a little child." *Marian Davis to Ellen White, March 10, 1898.*

The above sentence is in *Christ's Object Lessons*, page 404. It was originally written by Ellen White in a letter to Mrs. Wessels of Africa, dated February 21, 1898. Here is the remainder of the above letter:

"You left me a manuscript on the Unjust Steward, and I have been collecting material to complete this, and have found some precious things to add to the closing chapters of the life of Christ. Of course I cannot complete the chapters (the last two) until I receive what you write on the ministry of healing.

"When the Unjust Steward is done, I shall have finished all I can do on the parable book, until I hear from you." *Marian Davis to Ellen White, March 10, 1898.*

After the completed copy for *Desire of Ages* had been finished and sent to Pacific Press for publication, Marian found more excellent material, culled from earlier Spirit of Prophecy letters.

This was included in the published book (on pages 86-87).

"I have been gathering out the precious things from those new manuscripts on the early life of Jesus. Sent a number of new pages to California by the Vancouver mail, and shall send more for later chapters by the next mail. Two of these articles on Christ's missionary work I let Brother James have to read in church. Last Sabbath he read the one which speaks of the Saviour's denying Himself of food to give to the poor. These things are unspeakably precious. I hope it is not too late to get them into the book. It has been a feast to work on this matter." *Marian Davis to Ellen White, March 1, 1898.*

MARIAN DAVIS

In her later years, she employed helpers that assisted in getting out her books. One of the most important of these was Marian Davis. She wrote this about Marian's work:

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

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do.

"So you understand that Marian is a most valuable help to me in bringing out my books." *Letter 61a, 1900 (3 Selected Messages, 91-92).*

Marian sometimes made suggestions which Ellen White appreciated:

"Tell her [Marian Davis] I have just one minute ago read the letters in which she has specified the improvements to be made in articles for *Volume 1 [Patriarchs and Prophets]*. I thank her. Tell her that she has a point about Zedekiah having his eyes put out. That needs to be more carefully worded also the rock, when the water flowed something in reference to this. I think I can make the articles specified more full." *Letter 38, 1885.*

Marian was very careful with Ellen White's writings; so much so that, sometimes, she seemed too picky about asking about every detail. Ellen White wrote to her daughter-in-law:

"Mary, Willie [her son, W. C. White] is in meeting early and late, devising, planning for the doing of better and more efficient work in the cause of God. We see him only at the table. Marian will go to him for some little matters that it seems she could settle for herself. She is nervous and hurried and he so worn he has to just shut his teeth together and hold his nerves as best he can.

"I have had a talk with her and told her she must settle many things herself that she has been bringing Willie. Her mind is on every point and the connections, and his mind has been plowing through a variety of difficult subjects until his brain reels and then his mind is in no way prepared to take up these little minutiae. She must just carry some of these things that belong to her part of the work, and not bring them before him nor worry his mind with them . . . Every little change of a word she wants us to see." *Letter 64a, 1889, 1, Manuscript Release No. 728, 22.*

Ellen White wrote this about the help of Marian Davis in the preparation of *Desire of Ages*:

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

But that same year, Marian became very ill. Ellen White wrote about the woman who had been "in perfect harmony" with her for a quarter century.

"I am leaving tomorrow for Battle Creek. Yet my soul is drawn to the dying girl who has served me for the last twenty-five years. We have stood side by side in the work, and in perfect harmony in that work. And when she would be gathering up the

precious jots and tittles that had come in papers and books and present it to me, Now, she would say, there is something wanted [needed]. I cannot supply it. [Marian would not dare to add anything, only correct that which had been written.] I would look it over, and in one moment I could trace the line right out." 3 *Selected Messages*, 93.

"I would have been very glad, could I have felt free to remain another week in Battle Creek. I would have done this, but Marian's sickness called me home. Her case was a heavy weight on my mind. We received letters every day telling us of her increasing weakness. The thought that I must part with her was a great trial to me. She had been with me for twenty-five years, and we blended nicely in our work. I knew that if she should die, I could not find another to supply her place. Our ideas in regard to the work were one, and we often talked together. Every word that I spoke to make a point clearer, she would write out at once." 9 *Manuscript Releases*, 271.

It is clear that Ellen White had literary assistants, that she had them because she wanted them, and that they cooperated fully with her wishes.

But what if one of them had secretly tried to make some actual changes in the concepts in her writings? Would she have known about it? Yes, she would. God would immediately instruct her of this fact. For, you see, on one occasion someone tried to do it.

FANNIE BOLTON:

THE HELPER WHO DID MAKE CHANGES

Fannie Bolton was the one helper who did try to change Ellen White's Writings. *And as soon as she did it, and every time she did it, Ellen White was told by the angel what was happening.*

Fanny Bolton had earlier been a newspaper writer in the United States. After she became a Seventh-day Adventist, she decided to join Ellen White as one of her literary helpers. So, shortly after her baptism, she accompanied Ellen White to Australia.

But, as soon as Fannie made some changes, even though they might have been small, God showed Ellen White in vision what was happening. *If God did this when Fannie Bolton tried to make changes, we can know He would have done the same thing if anyone else had tried to make changes which were improper.*

First, we will quote a couple of Ellen White statements comparing Fannie Bolton with Marian Davis; then we will quote other statements about the Bolton problem, and how Ellen White was very careful to deal with it.

"Marian had been with me about twenty-five years. She was my chief worker in arranging the matter for my books. She ever appreciated the writings as sacred matter placed in her hands, and would often relate to me what comfort and blessing she received in performing this work, that it was her health and her life to do this

work. She ever handled the matters placed in her hands as sacred. I shall miss her so much. Who will fill her place?" *Manuscript 146, 1904.*

"Marians work is of a different order altogether. She is my bookmaker. Fanny [Bolton] never was my bookmaker. How are my books made? Marian does not put in her claim for recognition.

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

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do.

"So you understand that Marian is a most valuable help to me in bringing out my books. Fanny had none of this work to do. Marian has read chapters to her, and Fanny has sometimes made suggestions as to the arrangement of the matter.

"This is the difference between the workers. As I have stated, Fanny has been strictly forbidden to change my words for her words. As spoken by the heavenly agencies, the words are severe in their simplicity; and I try to put the thoughts into such simple language that a child can understand every word uttered. The words of someone else would not rightly represent me.

"I have written thus fully in order that you may understand the matter. Fanny may claim that she has made my books, but she has not done so. This has been Marian's field, and her work is far in advance of any work Fanny has done for me." *Letter 61a, 1900.*

In Manuscript Release 926, Ellen White wrote this:

"Again I was listening [in vision] to earnest talk between herself [Fannie Bolton] and Marian, and it was of that character that gave me great pain of heart. A voice spoke to me, Beware and do not place your dependence upon Fannie to prepare articles or to make books. She cuts out words that should appear, and places her own ideas and words in their stead, and because she has done this she has become deceived, deluded, and is deceiving and deluding others. She is your Adversary. Additions and subtractions are made that do not represent your simplicity. She is not true to her duty, yet flatters herself that she is doing a very important work.

"I am now brought where I lay down my pen. I cannot write even on the Life of Christ, until I understand whether my writings are to come forth with Fannies ideas and language...Let this impression be made on the minds of our ministers, and of what value or force will the testimonies be to them?"

"Her ardent love for praise and ambition was very similar to that presented to me in regard to the workings of Satan in the heavenly courts to bring disaffection among the angels, and she would repeat the same course she had pursued, and I could not trust her and depend on her. I beg you will come to my help just as soon as possible, but I am not willing Elder Olsen should return to America before these matters have a most thorough, careful investigation. I do not think I can in the future have any copy placed in the hands of Fannie. I would come at once to you but do not think that would be wisdom." *Manuscript Release 926, 20.*

"When I take the position which I am sorry, very sorry, to take, that I cannot consistently continue the connection with Fannie by entrusting her with my writings as I have done, some will misjudge me because they think she has sincerely repented; but the fact that she has not had respect for the writings, will endanger the work I am called of the Lord to do. The fact that her mind could be tampered with so often again and again by the enemy, that she could be led to regard the writings as she has regarded them, will be a temptation to place them at disadvantage.

"This past experience has given a mold to the thoughts, and has fashioned the mind and judgment. I can see no safety in trusting the matter the Lord shall give me in the hands of one of such unstable, unreliable developments of character that a balance wheel is needed constantly, else she will be running off on a side track where Satan may choose to lead the way.

"Fannie is so wrapped up in her own exalted estimation of herself that any contrary influence that has been brought to bear upon her mind meets with a resistance that is according to the attributes of the enemy. The surroundings, the impulses, give tone and character to the whole life. There are too large and important interests at stake in this matter to be lightly imperiled. Should I consent that Fannie remain in connection with the work, there would be a constant burden of foreboding upon me, for these elements of character are not easily changed. The work which she has handled, she does not always appreciate as necessary or essential, and if she dared, would mold them all over." *Manuscript Release, 926, 26-27.*

About a visit that Fannie made to the Prescotts, Ellen White wrote:

"She had underscored some words in a book, *Christian Education*. Beautiful words, she called them, and said that she had put in those words, they were hers. If this were the truth, I ask, Who told her to put in her words in my writings? She has, if her own statement is correct, been unfaithful to me.

"Sister Prescott however says that, in the providence of God that very article came to them (Brother and Sister Prescott) uncopied and in my own handwriting, and that these very words were in that letter. So Fannies statement regarding these words is proved to be untrue.

"She [Fannie] becomes at times as verily possessed by demons as were human beings in the days of Christ. And when these paroxysms are upon her, many think she is inspired of God. She is fluent, her words come thick and fast, and she is under the control of demons. Then she claims that she has done the very things in my service I have told her in no case to do, that she has substituted her words for my

words. This is bad enough. But when she takes the position that she has made my books, my articles and is responsible for the beautiful language, it is evident that Satan can through her do me any amount of harm. She can do more to implant doubts and sow seeds of evil than any person I know. She is a dangerous helper to me. She shall never have a chance again of mingling Fannie Bolton's wonderful talent with my work." *Manuscript Release, 926, 43-44.*

"She appears in great distress and grief, weeping. Sister Prescott, while in Cooranbong, asked her what was the matter. She held back apparently reluctant to speak, and finally she did just exactly that which she calculated to do: make her statement and complained of the little attention poor little Marian and she received for all the talent they gave to Sister White's work.

"Well, Sister Prescott met her decidedly, also Brother Prescott. They told her this was all the work of the devil. They knew Sister White's work and writings before she touched it, and they received letters from her just as they came from her pen and that the very words she claimed to put into the writings were her own imagination. All the ideas, all the material, was furnished her to prepare into articles, etc., etc.

"When I called back all the writings placed in her hands, then she began to think I was in earnest. I told her decidedly she must have no connection with me and my work. She could [pretend to] represent me and my work as her originating, that this beautiful expression was hers, and that was hers, and [by that fiction] make of none effect the testimony of the Spirit of God." *Manuscript Release, 926, 54-55.*

Notice that, when Fannie Bolton claimed to have changed the words, she was "making of none effect the testimony of the Spirit of God." She was destroying the power of the Spirit of Prophecy in the minds of anyone who believed her. What would Ellen White say today to those who claim that various people did that to Ellen Whites writings back then? She would say that they are destroying the souls of precious Advent believers willing to believe those lies.

"Well, I cannot write all the suffering of mind I endured. I could not possibly relate the suffering of mind while attending the camp meeting at Melbourne. I told Fannie I could not connect her with the work. No one could determine when the demon would take possession of her and cost me my life. I told her she never loved to work, and her moods, her fickle temperament, had been to me the greatest grief of my life. I was as a cart pressed beneath sheaves, and no longer would I venture this." *Manuscript Release, 926, 55.*

"I told Fannie Bolton that it had nearly cost me my life to connect with her, and if I had another one united with her and the two to handle, I should soon be buried. No, I am entirely separated from Fannie. Never while time lasts will another article of mine pass into her hands. She has sought to betray me, to turn traitor, to say things that leave untrue impressions upon minds. She has educated herself in theatrical methods, and can act out to life in apparent sincerity a thing that is false." *Manuscript Release, 926, 60-61.*

There are men today who are spreading the similar falsehoods. Like Fannie, they do it to gain attention, fame, and financial support. By detaching men and women from

the Spirit of Prophecy, they attach them to themselves. They pretend to be the wise ones who alone are able to tell which Spirit of Prophecy books and passages are still inspired.

Ellen White wrote this to Fannie Bolton:

"Your words regarding me and my writings are false, and I must say that you know them to be false. Nevertheless, those unacquainted with you take your words as being the words of one who knows. Because you have been acquainted with me, and connected with me, you can state what you please, and you think that your tracks are so covered that they will never be discovered. But my writings have not stopped. They go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted. My articles speak for themselves.

"When I heard that McCullagh had apostatized, I said, I am glad that all my connection with him has been of the tenderest character. I thought that there was nothing they could have to say against me. But both he and his wife bore the same report that Sister Malcolm bore to me. McCullagh stated in a large congregation that it was reported by one who knew that I picked up things written in books, and sent them out as something the Lord had shown me. At the Bible Institute in Cooranbong, McCullagh told me that you had made a statement to him and his wife similar to the statement made to Sr. Malcolm. Your sowing is producing its harvest. Many in Melbourne have been repeating the same things, things which you have told them, and which they thought must be true." *Manuscript Release, 926, 77-78.*

"My writings...go out as I have written them. No words of my copyists are put in the place of my own words. This is a testimony that cannot be controverted," is what Ellen White said in the above statement.

How could she be so certain? She could be certain because the angel assured her it was so; and, when any effort was made by another to change them, she would immediately be warned so she could put a stop to it.

Can her statement be controverted? No, it cannot, because she said it cannot. So when people say otherwise, they are telling an untruth. But more, knowing that Ellen White has said that her writings have never been changed, yet claiming that they have, those critics are directly attacking Ellen White and her writings, and are committing the sin against the Holy Spirit.

"I have told you these things that you may understand about the matter. We had the affair between Fannie and Caldwell all through the Armadale camp meeting. I talked with them both separately, and told them that the Lord had a controversy with them both. They denied that there was anything like particular attachment between them. I knew better; but the Lord helped me to work through the meeting. Just before the meeting closed, Fannie came to me, and said, Oh Sr. White, I have come to you as to a mother. I do love Bro. Caldwell with all my heart, and my heart is just broken.

Three times has this cup of bliss been presented to me, and then been snatched away. Then the girl said, I prayed that if it was right for us to get married, his wife

might get a divorce from him, and it was not many weeks before she did get a divorce. Now don't you think the Lord heard my prayer? I dared not talk with her; for I had to speak that day before a large congregation. If Sr. Prescott is in Battle Creek, she will be able to tell you the particulars.

"Well, from that time I cut loose from Fannie, never, as I thought, to connect with her again. But a little while after this, Fannie was in Sydney, and wrote me another confession. I thought that I could not take her back, but the Spirit of the Lord rested upon me, and said, Give her another trial. So I decided that I would see Fannie, and tell her that I would take her back. This I did, and she remained with me several weeks, but was not able to do any work; and then she decided that she wanted to go home to her mother, and I told her that she might feel free to do so. And now after all the suffering and distress that I have passed through because of the actions of these two, and the downright lies they told, to have Fannie Bolton put these articles in the paper, exalting her poor, miserable, blind, poverty-stricken soul, Miss Ashbury is a little too large a mouthful for me to swallow. It tastes strong of the dish. If I can find them, I will send you copies of letters written to both Fannie and Caldwell...

"In the past she has expressed wonderful sorrow for her wicked course of action, but she does not stay penitent. She does not continue to be contrite in heart. She flashes forth, thinking she is inspired by God. While she was praying to the Lord that if it was right for her to marry Caldwell, his wife might get a divorce from her husband, she told me that as she talked and gave Bible readings, the people turned pale to hear her talk, and she thought she was inspired by God. Her imagination is very strong, and she makes such exaggerated statements that her words are not trustworthy." *Manuscript Release, 926, 80.*

"You may reason with others on this line: Wherein do my articles in the papers now differ from what they were when Fannie was with me? Who is it that now puts in words to supply the deficiencies of my language, my deplorable ignorance? How was this done before Fannie Bolton had anything to do with my writings? Cannot people who have reason see this? If Fannie supplied my great deficiency, how is it that I can now send articles to the papers? What Fannie says in regard to this is all a sham. Does she not know it? Or does Satan work on her imagination in such a way that she thinks what she says is true? I tell you that there is not a semblance of truth in her statements...

"This is the difference between the workers. As I have stated, Fannie has been strictly forbidden to change my words for her words. As spoken by the heavenly agencies, the words are severe in their simplicity; and I try to put the thoughts into such simple language that a child can understand every word uttered. The words of someone else would not rightly represent me. I have written thus fully in order that you may understand the matter. Fannie Bolton may claim that she has made my books, but she has not done so. This has been Marian's field, and her work is far in advance of any work Fannie has done for me.

"I have written this letter between half past twelve and four o'clock a.m. I must now leave it to write other letters. But I wish to ask, if Fannie is converted and is used by the Lord, why is not her vision clear in reference to her past representation of the work she has done for me? I think the first work the Holy Spirit would do for her

would be to lead her to confess that by false statements she has misrepresented me to others. The Lord would clear away the mist and fog from her mind, leading her to see the great injury she has done me by saying that she made over all my writings.

"When the Lord teaches her and reveals to her how she has unsettled and undermined the faith of many in the testimonies of the Spirit of God, as she has unsettled and undermined the faith of Brother Bartholf in the work the Lord has given me to do, by making the statement that she was directed to write a testimony to A. R. Henry, she will see where she is standing. The statement in regard to the testimony for A. R. Henry is an absolute falsehood.

"Those who receive such statements are without excuse. By their fruits ye shall know them. My work has been in the field since 1845. Ever since then I have labored with pen and voice. Increased light has come to me as I have imparted the light given me. I have very much more light on the Old and New Testament Scriptures, which I shall present to our people if my way is not blocked by such influences as the influence exerted by Fannie Bolton. Such a work as hers calls for my pen and voice to contradict her statements, in order to save poor souls from being entirely swamped by her assertion that she has received the Holy Ghost. This is another phase of her desire to exalt herself as ordained by the Lord to bear a message to His people. The Lord did not send her, yet she ran. She will not honor the cause of God, but will mislead others.

"Some may ask, Why was Sr. Bolton allowed to be so long connected with the work, if this desire for praise, this tendency to self-exaltation was manifested? At different times I labored with her faithfully, pointing out her danger, and endeavoring to help her to understand the character of the work and the relations of the human agent to it. Many times she acknowledged the mistakes that her approbateness had led her to make, and confessed her weakness and love of praise. She would declare that the lesson had now been thoroughly learned, and that thereafter she would guard against self-exaltation. And she was always anxious to retain her connection with the work, sometimes begging with tears not to be disconnected from it." *Manuscript Release, 926, 93-95.*

The following letter was sent Brother and Sister Haskell and Brother G. A. Irwin:

"Something is being sent to you in regard to Fannie Bolton. You need to say to all our people that she is not the Lords messenger, and she should in no way be encouraged. She would mingle the theatrical with her spiritual actions, that would not elevate, but degrade the cause of God. She is a farce. I have several copies of letters in her own handwriting, confessions, which I cannot possibly get copied. They must not go out of my hands until they are copied. Caldwell took a testimony from her hands that related to them both, and burned it up, and then told her she need not worry any more about [it]; she nor Sister White would ever see it again. Then he was pressed by me for the testimony. Caldwell said he would bring it to me, and then said he could not find it; and then when I told him I knew what he had done with it, he said he must have burned it with some of his letters he did not care to keep; and then afterward he confessed his falsehoods, and said he burnt it designedly. Well, I have quite a large amount of letters concerning this matter between Fannie and me. If it needs to be all exposed before the people will be undeceived, I will send these

letters after they are copied. But tell our people I do not want to expose Fannie, unless I am obliged to do this to save the cause of God from being corrupted." *Letter 166, 1900 (April 25, 1900), 1-2.*

The Fannie Bolton episode was, indeed, a sad one. Yet, for us today, it is invaluable. We have here an actual incident in which someone tried to change the wording of Ellen Whites manuscripts. From this experience, we can know of a certainty that (1) as soon as it occurred, the angel told her exactly what was happening; (2) Ellen White immediately set to work to keep it from happening anymore; and (3) she warned others to beware of the individual who was doing it.

WILLIAM C. WHITE

Some of the secret writers critics declare that Ellen White's son, William C. White made changes in her writings, and even wrote entire books under her name. This is ludicrous, for Ellen White would have been warned by the angel and protested if he had done it. In addition, with his extremely busy schedule, where would he have had the time, and been able to exercise the secrecy, to do all that writing?

But liars will lie; and the secret writers critics are liars who enjoy astonishing believers with their reports, that most of the Spirit of Prophecy writings are unreliable.

On October 23, 1907, Ellen White wrote the following letter to Elder F. M. Wilcox. It reveals a lot about her literary helpers. We will quote it in full. This letter provides background information on how her son, William C. White, was selected by the Lord to be a special helper to her in her work.

"About a year after the death of my husband [he died in 1881], I was very feeble, and it was feared that I might live but a short time. At the Healdsburg camp meeting, I was taken into the tent where there was a large gathering of our people. I asked to be raised up from the lounge on which I was lying, and assisted to the speakers platform, that I might say a few words of farewell to the people. As I tried to speak, the power of God came upon me, and thrilled me through and through. Many in the congregation observed that I was weak, and that my face and hands seemed bloodless; but as I began speaking they saw the color coming into my lips and face, and knew that a miracle was being wrought in my behalf. I stood before the people healed, and spoke with freedom.

"After this experience, light was given me that the Lord had raised me up to bear testimony for Him in many countries, and that He would give me grace and strength for the work. It was also shown me that my son, W. C. White, should be my helper and counselor, and that the Lord would place on him the spirit of wisdom and of a sound mind. I was shown that the Lord would guide him, and that he would not be led away, because he would recognize the leadings and guidance of the Holy Spirit.

"The assurance was given me: You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He

is leading you. God will give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you.

"The Lord will be your Instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility. The Lord has selected him to act an important part in His work. For this purpose was he born.

"This word was given me in 1882, and since that time I have been assured that the grace of wisdom was given to him. More recently, in a time of perplexity, the Lord said: I have given you My servant, W. C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely. *The Writing and Sending Out of the Testimonies to the Church.*

Here is another statement on this same subject:

"He [God] had chosen my sons to be my helpers. My son Willie especially was assigned the work of ministry with me to advise and counsel how to prepare the communications that were to come to the people. I will be his wisdom, I will be his judgment, and he shall work out in connection with his mother the important matter to come before the people. Select helpers must be given, for a great work is to be done. I will be your wisdom, I will be your judgment, for your son to carry out understandingly the matters I shall reveal to you; that which is for the churches must be brought out distinctly in print that the churches may have it.

"I will appoint both your children that they shall strengthen your hands in sound judgment. But your youngest son shall carry the work with you, and I have appointed the eldest his work to do. They must be united firmly in harmony, and in no way fail or be discouraged. They are to aid one another to stand firmly, unitedly, in heart and mind. But the youngest will I endow with special wisdom to work intelligently for a special performance of this responsibility.

"Both will be your helpers, in perfect agreement, conducting different lines in missionary work, standing firmly, unitedly, for great battles are to be fought. Your sons are of different temperaments. Your youngest will be your dependence, but the eldest shall be my minister to open the Word to very many people and to organize the work in various lines.

"Temptations will come to the eldest that preference in judgment shall be given him above the youngest. But this cannot be. Both are to be guided by the light given their mother and stand in perfect harmony. Trials will come, but unitedly victories will be gained.

"There will be the character in the youngest that he will be counselor in large degree, and receive the words I shall give you and act upon them. Let no jealousy come in because of the position I have appointed the youngest. I have put My Spirit upon him, and if the eldest will respect the position given the youngest, both shall become strong to build up the work in different lines. The eldest must be standing as ready to be counseled by the youngest, for I have made him My counselor. And because I

have given him from his birth special traits of character which the eldest has not, there is to be no contention, no strife, no division, but [they are to be] sanctified in the same work to bring about the desired end.

"Much more was definitely explained in the words I may hereafter write, but I would not pen them now.

"The Lord said, I will prove them both, but both must stand distinct and separate from influences which will be brought to bear to break up the plans I have marked out. But the youngest is fitted for a work that will make him counselor, receiving the words from his mother. Both must carefully consider matters that I shall give, for there are times and places for the subjects to be taken up and certain times and certain places for the subjects to be left.

"The Lord will be your guide if you work obedient to all that I shall command you. This matter is not to be opened to your children, for both are to be proved. The time will come when you may have to speak all that I shall give you, but both sons are to be workmen and are to be at perfect agreement if they accomplish the work. They are to [be] faithful in performing [it]. They are to stand distinct and not bound up with men, to be influenced by them. I am your Counselor and theirs." *21 Manuscript Release, 141-142.*

If you will do a search on William C. White ("Willie," his nickname), you will find 835 references in the Spirit of Prophecy. That is a large number; yet not a single reproof was directed at him, nor one complaint made about his workmanship.

"Sands, Va., Sabbath, Nov. 8, 1890. We have beautiful weather. Willie White spoke in the morning with great freedom and his discourse made a favorable impression on all who heard him. This is the very work the Lord would have him to do. His work will be more in this line as he will necessarily have to accompany me from place to place as I journey among the people of God. I have had neither of my sons to accompany me. I have been alone with Sara McEnterfer as my companion. It is time this order of things changed. Willie is correspondent of foreign missions and I need him, and he must be prepared to preach the gospel to the people wherever he goes." *2 Manuscript Release, 326.*

But criticism of W. C. White did occur. The conflict at Minneapolis in 1888 was severe, and those who sided with Ellen White, Alonzo T. Jones, and Ellet J. Waggoner were afterward attacked by voice and pen. Unprincipled men, who were unwilling to submit to counsel by Ellen White, decided to spread a smear campaign against both her and her son, W. C. White. In order to make her writings of none effect, they charged that she was just a tool in the hands of others, and her son told her what to write.

These attacks culminated, after the turn of the century, in wholesale lies spread by Dr. J. H. Kellogg and his associates, during and after their fight to gain control of the Battle Creek Sanitarium.

Some of those written slurs are quoted today by secret writer's critics, in an attempt to prove they are right.

Here is the account of a vision Ellen White had, shortly after the meetings at Minneapolis, which revealed the attitude of those men:

"I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief." *Ellen White 1888 Materials*, 277.

URIAH SMITH

Some of the secret writers critics think that perhaps Uriah Smith wrote some of her writings. But, if that had occurred, Ellen White would surely have written very plain-spoken words to him. But such letters were never written.

Although she wrote a number of letters giving him advice, and warning him that he must make certain changes, yet she never said he was changing her words or writing articles or books over her name. No such letters were ever written. If Uriah Smith changed her writings, she would have protested; immediately, directly, repeatedly, strongly, until he stopped doing it. Remember that she was careful to keep in her files a copy of every letter sent out.

The following letter was written about some of the men who, in bitterness of soul, fought Ellen White and her associates who were defending the righteousness by faith concept during and after Minneapolis:

"Responsibilities are borne by men who have had no living experience in the rise and progress of the work. Brother Amadon and Elder Smith have had this experience, but Elder Smith is ensnared by the enemy and cannot in his present state give the trumpet a certain sound. Elder Butler is in the same condition. They are both unable to help just where the help is needed. They have by their course made of none effect, with a large number of others, the messages of communication which the Lord has been giving His people the last forty-five years. The displeasure of God is upon them both, yet Elder Smith is placed in position as teacher to mold and fashion the minds of students when it is a well known fact that he is not standing in the light; he is not working in God's order. He is sowing seeds of unbelief that spring up and bear fruit for some souls to harvest." *Ellen White 1888 Materials*, 714.

THE 1911 GREAT CONTROVERSY

There are those who love to attack the book, *Great Controversy*, in one or more of its inspired editions. They are like the proverbial dog, mentioned in the Bible, who loves

to eat vomit. The possibility they might be able to destroy its influence in the minds of the people fascinates them. They are under a satanic delusion.

Yet the great book stands, and how thankful the faithful are that it was written!

It is a book mercifully given to mankind by the God of heaven, to explain the past, teach basic principles needed now, and forewarn of a terrible coming crisis. (For much more on this, see the present writers book, *The Editions of Great Controversy*, 504 pp., \$12.95 + \$3.00. It is filled with facts and data on the several editions of that book, plus a rather complete history of its writing.)

Here are sample statements by Ellen White about the inspiration and value of each of the four editions of *Great Controversy*:

"Great Controversy should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earths history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book than for any others I have written; for in *The Great Controversy*, the last message of warning to the world is given more distinctly than in any of my other books." Letter 281, 1905 (*Colporteur Ministry*, 127).

THE 1858 EDITION

"In this vision at Lovetts Grove, much of the material of the great controversy which I had seen ten years before was repeated, and I was shown that I must write it out; that I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, but angels of God would not leave me in the conflict, that in God must I put my trust." 2 *Spiritual Gifts*, 272 (*Life Sketches*, 162 is almost identical. For the full story, read 162-163).

"In the sudden attack at Jackson [Michigan], Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to raise me above the effect of Satans attack." 2 *Spiritual Gifts*, 272 (*Life Sketches*, 163 is almost identical).

THE 1884 EDITION

"I was shown...that I should devote myself to writing out the important matters for *Volume Four* [*Spirit of Prophecy*, Volume 4 was the 1884 Edition of *Great Controversy*]; and that **the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of the worlds history.**" Letter 1, 1890 (*Colporteur Ministry*, 128).

"I was moved by the Spirit of God to write that book, and while working upon it I felt a great burden upon my soul. I knew that time was short, that the scenes which

are soon to crowd upon us would at the last come very suddenly and swiftly." *Letter 1, 1890 (Colporteur Ministry, 127).*

"I write from fifteen to twenty pages each day. It is now eleven o'clock, and I have written 14 pages of manuscript for *Volume Four*...As I write upon my book, I feel intensely moved. **I want to get it out as soon as possible**, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, for thinking of the important things to take place. Three hours and sometimes five is the most sleep I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay." *Letter 11, 1884 (February 19, 1984).*

THE 1888 EDITION

"About this time when the new [second] edition of *Volume Four* [the 1888 *Great Controversy*] came from the press, the new book, *Bible Readings*, was introduced. This book had a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and **Volume Four was kept out of the field**. I felt that this was not right. I knew that it was not right, because it was not in harmony with the light which God had given me." *B. L., 1890.*

"I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place the Lord designed that *Volume Four* should have in the world and among our people. **I have spread before them the light of heaven in that book.**" *E-25a, 1889.*

"The keeping of *Great Controversy* from the field has done a work that men will have to answer for in the judgment." *Manuscript 64, 1894.*

"For nearly two years the book [*Great Controversy*] containing warnings and instructions from the Lord, given especially for this time, has been lying in our publishing houses, and **no one feels the necessity or the importance of bringing it to the people. Brethren, how long am I to wait for you to get the burden?** Now *Volume One, or Patriarchs and Prophets*, is ready for circulation, but even for this book I would not allow *Volume Four* to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?"

"Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way so that the light which He has given me shall be hid in our publishing houses instead of shining forth to all who will receive it?...If the Lord has light for His people, who shall put up barriers so that the light shall not reach them?" *B. L., 1890.*

"Light was in that book which came from Heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book that the warnings should not come to the people when they should have had them." *O-55, 1894.*

THE 1911 EDITION

"A few day ago I received a copy of the new edition of the book, *Great Controversy*, recently printed at Mountain View, and also a similar copy printed at Washington. The book pleases me. I have spent many hours looking through its pages, and I see that the publishers have done good work." *3 Selected Messages, 123.*

"The book, *Great Controversy*, I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of *The Great Controversy*, I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind." *W-55, 1911 (Letter 56, 1911, the second of the above two paragraphs is in Colporteur Ministry, 128).*

"Recently it was necessary for the book to be reset because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain, for whatever the cost may be, I regard the edition with great satisfaction.

"When I learned that *Great Controversy* must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.

"As a result of the thorough examination by our most experienced workers, some changing in the wording has been proposed. These changes I have carefully examined, and approved. I am thankful that my life has been spared, and that I have strength and clearness of mind for this and other literary work." *W-56, 1911 (Letter 56, 1911). July 25, 1911 (3 Selected Messages, 123-124).*

THE BOOK THAT CAN CHANGE LIVES

"The results of the circulation of this book [*Great Controversy*] are not to be judged by what now appears. By reading it some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God. But **a much larger number of those who read it will not take their position until they see the very events taking place that are foretold in it.** The fulfillment of some of the predictions will inspire faith that others will also come to pass, and **when the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency.**" *Manuscript 31, 1890 (Colporteur Ministry, 128-129).*

"As the spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed **to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future.**" *Great Controversy, xi.*

Three facts stand out: (1) *Great Controversy* is the most important book for these last days. (2) Satan hates it more than any other book. (3) It has been the most reviled and slandered of any of the Spirit of Prophecy books. Why?

Here are three more facts: (1) All editions of *Great Controversy* are equally inspired. (2) Give the book to the people, in whichever edition you prefer but give it to them. (3) The book provides the reader with the issues and warnings he needs just now. The deceptions and events of the future are unveiled; and before he lays down the book at its last page these bring him personally to the brink of eternity, to make his own life decision.

Here are additional comments, many of them about the 1888 or 1911 editions (which the critics frequently declare to be especially worthless):

"Scenes of such thrilling, solemn interest passed before me as no language is adequate to describe. It was all a living reality to me, for close upon this scene appeared the great white cloud, upon which was seated the Son of man." *Letter 38, 1888 (1 Selected Messages, 76)*.

"The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, Write in a book the things which thou hast seen and heard, and let it go to all the people; for the time is at hand when past history will be repeated. I have been aroused at one, two, or three o'clock in the morning with some point forcibly impressed upon my mind, as if spoken by the voice of God." *Letter 1, 1890 (Colporteur Ministry, 128)*.

"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, 125*.

"While writing the manuscript of *The Great Controversy*, I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind." *Letter 56, 1911 (Colporteur Ministry, 128)*.

ELLEN WHITE KNEW

Ellen White did not believe her editors were changing her words. She knew what was taking place at all times.

"I have a large amount of matter which I desire to have come before the people, but I have no one to consider these matters with me. If I could have Sister Peck and Willie, I could get off many important things much more perfectly. I ought to have someone to whom I can read every article before sending it to the mail. This always helps the writer; for the writer, after reading the matter before one who is interested, often discerns more clearly what is wanted, and the slight changes that should be

made. It is an important matter to keep in its simplicity all that matter which I write. I am sure my editors endeavor to preserve my words, not supplying their own in the place of them." *Letter 76, 1897, 1-2 (to George A. Irwin, July 22, 1897).*

The One who manipulated her writings:

"There are those who say, Someone manipulates her writings. I acknowledge the charge. It is One who is mighty in counsel, One who presents before me the condition of things." *Letter 52, 1906.*

PEOPLE DESTROYING THEMSELVES

This devastating secret writers charge leads people to feel they can pick and choose what are the words of the prophet and what are not. This makes the deception all the more deadly. It destroys the ability of the Spirit of Prophecy to rescue the person, who believes the secret writers charge, from any error. If someone gives them a statement which contradicts this theory, or anything else they believe, they just say, "That must be one of those statements that people changed."

But what did she say about picking and choosing which statement is true and which is not?

"I have my work to do, to meet the misconceptions of those who suppose themselves able to say what is testimony from God and what is human production. If those who have done this work continue in this course, satanic agencies will choose for them." *3 Selected Messages, 70.*

When men pass the boundary, there is nothing more that God can do for them.

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work?" *Testimonies to Ministers, 465-466.*

"There is One back of me which is the Lord, who has prompted the message which you now reject and disregard and dishonor. By tempting God you have unnerved yourselves, and confusion and blindness of mind has been the result." *Letter 16, 1888 (3 Selected Messages, 69).*

"When Professor I [letter "I"] came, I put to him a few pointed questions, more to learn how he regarded the condition of things than to obtain information. I felt that the crisis had come. Had Elder H, and those united with him, been standing in the light, they would have recognized the voice of warning and reproof; but he calls it a human work, and casts it aside. The work he is doing he will wish undone ere long. He is weaving a net around himself that he cannot easily break. This is not my opinion.

"What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors and show you your course as it is? What power to work in the church? You have, by your own course, closed every avenue whereby the Lord would reach you. Will He raise one from the dead to speak to you?"

"In the testimonies sent to Battle Creek, I have given you the light God has given to me." *Testimony for the Battle Creek Church, 50-58 (1882) (3 Selected Messages, 69-70).*

HOW INSPIRATION OPERATES

We quoted part of this passage earlier; but now, in view of all we have considered, it becomes all the more meaningful. In the introduction to *Great Controversy*, we are told how Inspiration works:

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers." *Great Controversy, Introduction, v.*

This is an important point. If God gave the writers of the Bible the very words that they were to say, then why did they each write in their own style? God gave them the thoughts, the ideas, the visions, and they put the truths God had taught them into their own words.

"The truths revealed are all given by inspiration of God (2 Timothy 3:16); yet they are expressed in the words of men." *Ibid.*

How could that be clearer?

"The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language." *Ibid.*

"Have themselves embodied the thought in human language."

"The ten commandments were spoken by God Himself, and were written by His own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that the Word was made flesh, and dwelt among us. John 1:14." *Op. cit., v-vi.*

There is "a wide contrast in style" because men did the writing; in most instances, the Scriptures were not dictated. (The "Thus saith the Lord" passages would be an obvious exception.)

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

"God has been pleased to communicate His truth to the world by human agencies, and He Himself, by His Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was entrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth." *Great Controversy, Introduction, vi-vii.*

AN ATTACK ON THE SPIRIT OF PROPHECY IS AN ATTACK ON THE BIBLE

The charges made against the Spirit of Prophecy are equally applicable to the Bible.

Those who promote the secret writers charge in the Spirit of Prophecy do so by pointing out words have been changed in the later books, from what they were in the earlier ones. The inference is that someone has changed the writings.

Ellen White was a living writer. She would take materials, written in earlier years, and rework them later on. Every writer who turns out voluminous quantities of material does that.

In addition, at different times she would write material on the same subject from various standpoints, with different audiences and purposes in mind.

The same method of attack, which searches for varied words, could also be used against the Bible. If so done, it would show similar changes:

Which temptation of Jesus came last? being carried to a pinnacle of the temple and challenged to jump off (Luke 4:9-13) or being tempted by all the kingdoms of the world (Matt 4:8-10)?

What did the devil say to Jesus in this temptation?" All these things will I give thee, if thou wilt fall down and worship me" (Matt 4:9) or "All this power will I give thee and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine" (Luke 4:6-7)? What really happened? Did someone change the words and the order of what was written? Or did the two authors tell the story in their own words?

When Jesus healed Peters wifes mother, how did He do it? Did He take her by the hand and lift her up, and the fever left her (Mark 1:31) or did He touch her hand and the fever left her (Matt 8:15)? Or did He stand over her and rebuke the fever and it left her (Luke 4:39)?

The next morning when He refused to go back to Capernaum, did He say: "Let us go into the next towns, that I may preach there also; for therefore came I forth" (Mark 1:38) or "I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:43)? Did someone change the words? Or does the inspired writer state things in his own words?

When Christ, in the synagogue, healed the man with the withered hand, did He say: "Is it lawful to do good on the Sabbath days or to do evil, to save life or to kill" (Mark 3:4)? Or did He say, "What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man better than a sheep! Wherefore it is lawful to do well on the Sabbath days" (Matt 12:11-12). Or did He say, "I will ask you one thing: Is it lawful on the Sabbath days to do good or to do evil? to save a life or to destroy it" (Luke 6:9)? Who changed what? Or were part of His words left out? Who had the right to do that?

In the sermon on the mount did Jesus say, "Be ye therefore perfect, even as your Father in heaven is perfect" (Matt 5:48) or "Be ye therefore merciful, as your Father also is merciful (Luke 6:36)"? The whole sermon on the mount sounds different in the two versions, but if you read the whole thing, it is obvious it is the same sermon. Who changed the words? Whole sections are left out. Who had the right to do that? Did someone change the Bible? Did one of the authors change the words of Christ?

Again, in Mark 4 and Matthew 13, we have two accounts of another sermon. Once again, some of the words vary. For example, in Matthew 13 we have a quote, from Isaiah, in the sermon that is missing in Marks account. Who could have changed the words of Jesus or left out some of them?

The morning after Jesus stilled the sea, He healed the Gadarene demoniacor was it demoniacs? In Mark and Luke, there is one of them. But Matthew says there were two. (See Mark 5:1-3 and Luke 8:26-27, compared with Matthew 8:28.) Did someone change the Bible? Or did God allow the apostles to tell the story as they remembered it?

Such things are found all the way through the Gospels. If some changes of wording in the Spirit of Prophecy are a sign that the later books are not trustworthy, then what are you going to do with the Gospels? You might as well throw them out too.

Would it not be better to recognize that Ellen White is correct in what she says: Human authors were given dreams and visions, and then allowed to express them in their own words. Sometimes they were just given experiences and, then, told by the Holy Spirit to share their memories. They obviously varied in the presentation of a few details.

Can we trust the Holy Spirit to make sure the essentials are clear and accurate? Of course we can.

Was it even possible and proper for them to tell the whole thing, under some circumstances, and leave out part under others? Was it proper for them to use some words at one time and change the words at another time. If the words were their own, then why not? Either we accept what Ellen White says about Inspiration or the Bible is a real problem too.

Once we understand how Inspiration works, then none of these things are problems. All of the writings are inspired and profitable. And anything that breaks down faith in them is causing harm to people

"Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour." *Colporteur Evangelist*, 36.

Section Three - Further Information

This chapter is a reprint of a tract study by the present writer (*The Secret Writers Charge Part 1-5 [WM337-341]*), which was prepared in 1991; and later it was reprinted in our book, *The Editions of Great Controversy*, pp. 291-345.

After completing Sections One and Two in January 2000, the present writer decided to go back and find this earlier study.

Although there is some overlap, it contains enough very useful information that it is included in the present booklet.

The "secret writers charge" has been one of Satan's most effective tools in destroying confidence in *Great Controversy* and other Spirit of Prophecy writings. The charge itself is simple enough: Others secretly added words, sentences, paragraphs to Ellen Whites writings; and they even wrote entire books under her name.

Because we were not alive back then and there is at times a suspicion of the motives of leadership, the charge is accepted by some.

But, when this theory is accepted, doubt begins to fill the mind in regard to the truthfulness of the vast majority of her writings.

But, of course, the charge requires that Ellen White either meekly went along with the ghostwriters or was kept in total ignorance of what was taking place. By accepting this accusation, not only are the books destroyed but she is also!

But both possibilities are ridiculous. Ellen White was not one to meekly step aside while evil was being done; both the angels of God and many friends in the church would have told her what was happening.

The charge. The charge is never stated in much detail. The reason for that, as we will learn below, is simple enough: If the details were filled in, the whole thing would be so ludicrous the hearers would laugh at the allegation.

The charge goes something like this:

"Did you know that church leaders changed Ellen Whites writings? Somebody told me so. In fact, he says they wrote whole books and printed them under her name! He says he read it somewhere, so it must be true. The writer said he could prove it."

We are going to learn in this study that we have here a masterpiece of deception. First, it has no factual basis. Second, it has only the shallowest of evidence in support of it. Third, it ignores a variety of powerful facts. Fourth, on the surface it can appear very believable to so many who see apostasy and compromise on every side. Fifth, accepting it as true can bring such terrible results.

In our time, this charge was primarily developed by one man, Herman Hahn. In recent years, the charge has been voiced by several others who want to gain an audience and financial support. The fundamental errors underlying the concept, and the reasons why it is so dangerous, should be carefully considered.

The prediction.

"Satan is constantly pressing in the spurious to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. Where there is no vision, the people perish (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of Gods remnant people in the true testimony." Letter 12, 1890 (1 Selected Messages, 48).

Ellen White must have been a genuine prophet. To begin with, what was Ellen White? She was either a deceived fool; an evil, crafty schemer; or an inspired prophet of God. There are no alternatives.

The first cannot be true, for her writings reveal too much depth of intelligence. The present writer has never found any writing, outside of the Bible, which had the clear insights; overall accuracy; and broad, close-fitting principles that her writings have. The second cannot be true because pride, deception, and false teachings would have been blatantly revealed.

Was she a prophet of God? Her personal life and her writings perfectly match the description. She meets all the tests.

God protects the writings of His prophets. If she was an inspired prophet, then we are faced with an entirely new aspect to this matter. The writings of Gods prophets are guarded by Heaven, both in production and afterward. God would not allow other people to dilute her writings—at the time of writing or later—with additions, subtractions, or changes. To say it could, or would, happen is to insult the Creator!

The most attacked writings in these last days. You can know for a fact that no writings produced in the 1,900 years since John finished his last book will be attacked as thoroughly as the writings of Ellen White. Her character will be assailed, her life smeared, her writings discredited. Every possible doubt and suggestion regarding the print on the pages of those books will be offered.

You can, and should, expect it to occur. It is certain to have happened in earlier decades, and is sure to happen even more in the future. When others come to you with a tale about why you should doubt the validity or genuineness of certain portions of Ellen Whites writings, recognize that this is exactly the route of attack which Satan will bring to God's people in the last days.

The devil has something planned for everyone. To some, he whispers that her writings were too stilted, and they need to set them aside. Those standards need to be relaxed and life enjoyed more. For others, he tells them that the writings are not reliable, for they were written by other people.

Predicted that the greatest attack would come at the end. Divine prophecy foretold that the writings of Ellen White would receive the special attack of Satan, that this attack would culminate at the very end, and that it would occur within our church. So the scurrilous statements and vicious thrusts, to cause doubt in the integrity of her writings, is to be expected.

A charge against her character. It is being said that Ellen White was a shallow, weak-willed woman who let others do her writing for her. The implication of these charges is that Ellen White was such a wishy-washy person that anyone could influence her and write her letters, articles, and whole chapters in her books, and she would quietly sit back and let them do it!

Such a thing would not have been allowed; she would not have permitted it, and it did not happen! The men and women that God appoints to the prophetic role are not weak-kneed, lily-livered lackeys that can be bribed or compromised! Not one prophet in Bible times was that way, and neither was Ellen White.

A charge against God. But what if she did not know that it was being done? According to this charge, others penned some of her writings, and she either permitted it to happen, or did not know that it was taking place. This is patently not true either! To say it is so is an insult to the God of heaven!

Ellen White, who was shown the smallest sins in the lives of others as well as larger apostasies that affected entire districts of the work, surely would have been told of such a terrible thing as this. If other people were writing, adding to, or changing her writings, then God would have told her this was happening; and she immediately would have put a stop to it!

A charge against the inspiration process. To say that God would allow it to happen, is to utter a most terrible charge. It brings into question the entire matter of inspiration. ALL the inspired writings thus come open to question. If the Spirit of Prophecy writings are in this way unreliable, then none of them can be considered as reliable. Any of them could thus have been partly written by uninspired men who had an ax to grind.

If God does not protect His inspired Writings, then we have no hope of salvation! Our pathway to heaven traverses the bridge of Scripture. If the integrity of that bridge be questioned, then we are lost, hopelessly lost. We have nothing reliable to go by other than our own fickle, everchangable theories, feelings, and "experience." If such be true, we surely cannot trust the words of the prophets because God is supposed to have permitted men to radically change them.

*Scripture is our tried foundation,
all else is but deceiving;
we take our stand on the Word of God,
nought else is worth believing.*

It is impossible to point to the Bible and Spirit of Prophecy as the "Word of God," without also declaring that both have been especially protected by God at the time of writing and afterward. If they were not protected at the time of writing and afterward, then we cannot trust them and we need not obey them.

A most serious charge. Some may say I am speaking in the extreme. I am not! The charge is that ALL books written by Ellen White after 1884 may have changed, and probably were partly written, rewritten, or added to by "others." Many of her writings before 1884 are also questioned. There are some who have gone so far as to accept nothing she wrote, except "*Word to the Little Flock*"!

The underlying reason offered, as to why "it just has to be true," is that "our leaders are so bad."

Well, Ahab, Jezebel, Saul, Jeroboam, and dozens of leaders in Bible times were even worse! If God cannot protect Ellen Whites writings from Adventist Church workers, what defense would the writings of Moses, Daniel, and John have had? None, absolutely none.

(Throughout this study, we will assume that it is possible that, at the time Ellen White was alive, some of our church leaders may not have been good people. Of course, many of our leaders have been and continue to be good, conscientious people. But good leaders would not have tried to change her writings; only the other kind. So we will focus our attention on those who opposed her, and would like to have controlled Ellen White and her writings, and we will assume that they really wanted to change or add to her books.)

The Word of God has been protected. The Word of God has received divine protection. We can be assured that such protection was given to the Bible, and that it was given to the Spirit of Prophecy. An example of this was the marvelous care the Bible manuscripts received down through the ages. Our present Bible is almost exactly the same as that which the prophets wrote down. The very earliest manuscripts we have, such as the Dead Sea Scrolls, read almost exactly like our Bible today.

Inspired men wrote inspired writings. The Word of God is accurate, just as it reads. That Word includes both the Bible and the Spirit of Prophecy. If it is accurate and reliable, then how could uninspired men have written part of it? It could be neither accurate nor reliable if they did so. Yet it is both accurate and reliable!

We must trust God to protect it. "Oh," someone says, "I don't think so. I think the critics must be right. Probably part of the Bible or Spirit of Prophecy is neither accurate nor reliable."

Well, that is your decision; you will have to live with it, and it will affect your eternal future. As for the present writer and many others with him, they accept the Bible and Spirit of Prophecy as fully accurate and reliable. Because it is, we submit my lives to it and obey it, in the strength of Christ. If it were a matter of putting our own uninspired, erring minds to the task of deciding which parts of Scripture are inspired and which are not, we might as well give up; for we well-know we are not qualified for the task. And if we cannot know which part is inspired, then we cannot know which part to trust and obey. The Lord knows this, and He has taken care of His Word so we would have Sacred Writings we could trust.

We must trust God to protect His sacred writings! He knows that we are but clay, and He does not ask that we go through the Bible and Spirit of Prophecy and try to pick

and choose which part we think we should obey. Instead, in His Word, He always tells us that we are to totally trust and obey it.

There are no significant errors in Scripture. Our kind, heavenly Father protected His Word from Genesis to the Spirit of Prophecy. But does not Ellen White tell us that there is error in the Bible? No, she does not. She said there were some errors in transmission, but not in the writing of the books. The Bible writings were correctly written. However, small, insignificant typographical mistakes were later made as the copyists made copies. They tried to do the best they could, but inconsequential "typos" were made. Ellen White never says that there are errors in the Bible, but she does say that a few errors were later made in transmission down through the ages. Yet those alterations were insignificant enough that we essentially have the Bible today as it was written. God protected His Word, and He has protected the Spirit of Prophecy.

A good example of the kind of "errors" in the Bible would be this: When you read an article written by the present writer, you will read exactly what he wrote, but there will be typographical errors in it. The writer did not intend that they be there, yet there they are anyway. They are not so much errors of thought nor of content, but of transmission. In the process of typing out the thoughts, the hands slipped sometimes on the keys and, not *content errors*, but *typographical errors* occurred. Do those errors affect the reading of the material? No. Can you still understand it? Yes. The errors are of the type that you can still clearly grasp the meaning of the sentences, just as the typographical errors in this sentence do not hinder you from understanding its meaning.

We go by the whole, not by the part. But what about those instances in which a *word* was inadvertently changed in transmission? Sometimes a word change occurred, but there were enough other passages of Scripture to clarify the meaning. The point here is that neither inspiration nor salvation is a matter of a word here and there; it is the whole broad message of Scripture. Here a little and there a little. We put it all together and the message is strong and clear. Even though a sentence here or there may not be clear (which may occasionally happen), the surrounding sentences and the many repetitions of that thought elsewhere in Scripture are decisive.

A change here or there in Scripture would not be enough to damage its meaning. This is because we go by all of Scripture, not a sentence or two here and there. For example, what if we found one sentence in the Spirit of Prophecy that did not agree with the others? No problem; we would simply go by all of Scripture, and that would explain the less understood portion. What if one portion totally disagreed with all the rest? Then we would go by the whole and not the part.

Yes, there were small "typographical errors," and some small changes in words or phrases, but not one of them was of such importance as to interfere with any basic doctrinal belief. God protected His Word through all past ages, and He has protected the Spirit of Prophecy writings also.

If you doubt that, then you are questioning God. He can only save us through our acceptance and obedience to what Scripture tells us! If Scripture is unreliable, then we are without chart and compass. Without Scripture, there are no norms, no

standards, no basic beliefs. Without the Bible and Spirit of Prophecy, we know not the past, present, nor future. Without His inspired Word, there is no origin, road, nor destination.

Over seven-eighths of all the Spirit of Prophecy was written after 1885, yet the charge is that all that later bulk of material is unreliable; and why? because a few critics, anxious to unsettle faith in Gods holy Word, imagine it is so.

Powerful internal evidence of inspiration. Are there passages in the Spirit of Prophecy that do not agree with the rest? Hardly any are to be found. No one EVER writes with such perfect consistency as we find in the Spirit of Prophecy! This is yet another proof, not only of its inspiration, but also that it was not tampered with by anyone!

The Spirit of Prophecy writings wonderfully agree among themselves. How can this be? For one person to write over a period of 70 years (from 1845 to 1915), and all of it to agree with itself is astounding. It is miraculous. It is more than humanly possible. It is inspiration at work!

The fact and nature of progressive revelation. Are there exceptions to consistency, and where would they be found? They would primarily be in the very earliest writings, from 1845 to about 1852. During that time there was an ever-growing progressive revelation. Ellen White was not told everything all at once. It came little by little through visions and dreams, as the angel explained more and more to her. You will find that her very first public lectures were descriptions of her experience and what she saw in heaven. Soon the errors of certain fanatics was shown her, and she exposed them. Then she was shown the Sanctuary in heaven.

Gradually, more and more was revealed. For example, she never used the phrase "investigative judgment" in the 1840s, nor did she urge dietetic reform prior to about 1855. The full health reform vision did not come until 1863.

But notice two factors here. First, that which was missing in her earlier writings, she added in her later ones. We see here a maturing of the understanding of the message from God, not changes in that message.

Second, there was, indeed, "new light," but it always came through inspiration to the prophet, not through uninspired men.

Does "progressive revelation" exist in our church? It is found in new insights discovered in the plainly stated words of the Bible and Spirit of Prophecy. Do not look for it in the uninspired opinions and theories of men and women, now or later. The pathway to heaven is written in the Word of God, and we need not go to any uninspired man into order to trace any part of that crucially important road map.

Inconsistent men do not write consistent writings. If all the Spirit of Prophecy agrees with itself, part of it could NOT have been written by uninspired men! I am repeating part of the above section, but it needs to be repeated. If the Spirit of Prophecy agrees with itself, part of it could not have been written by "other people"! Some may imagine that it could be, but their thinking is jumbled; they are not facing facts. *It would not be possible for Ellen White's writings to be so exactly self-*

consistent, if more than one person wrote them. Yet the charge is that several people wrote, rewrote, and added to large portions of her writings! They snuck in, wrote a little when no one was looking, dodged out, and came back in and wrote some more. What a hodgepodge way to produce *Desire of Ages*, *Ministry of Healing*, *Education*, and a majority of those other wonderful books! Yet we are told that is how they were written. And all the while, the prophet is said to have stood back and said and did nothing to stop it.

On which side will you stand? Stop and think a minute. How should you relate yourself to this controversy? What would God have you decide about this matter? He would want you to implicitly trust your life to the Bible and the Spirit of Prophecy!

What would Satan want you to do about this matter? He would want you to distrust as many pages, books, and writings of the inspired prophets as possible! Whose side are you on? Who will you bow down to and serve?

The purpose would be to change. Why would you want to add to or rewrite anything that I have ever written? Why that would be simple enough: to change it! You would not want to tamper with my writings, merely to substitute one synonym for another. You would want to change some of my concepts which you consider to be erroneous.

Why would anyone want to add to or rewrite any part of the Spirit of Prophecy writings? Simple enough: to change some of her concepts to something else! But that was never done! We know this to be a fact, because we have the books before us and they all agree with one another. The only exception would be a few of the earliest statements.

The classic exception is her "pork" statement, given in *1 Testimonies*, pages 206-207. When she wrote that, she did not yet have the light that God's people should not eat swine's flesh. But that statement was never removed or changed. That in itself is most revealing, for it shows that no one tampered with her writings. Even the problems were permitted to remain in the books.

Except for a few early exceptions, her writings fully agree. If they agree, how can anyone say that changes were made? If changes were made, then we would have disagreements within the Spirit of Prophecy; it would be in conflict with itself. But such is not the case.

"Oh," but someone will reply, "the changes were very slight; that is why the Spirit of Prophecy still agrees with itself." Such an argument is begging the question. It is will-o-the-wisp thinking, and goes something like this:

"The writings were changed, but so little that we can hardly notice what the changes were; because almost nothing was really changed. Yet it is of vital importance that you know that changes were made, so you can search them out. Otherwise you may be deceived by all the errors and be lost!"

That is utterly ridiculous. If the changes are so small, how could small, hardly noticeable changes be of any vital consequence? If the changes are large, how

could changes of vital importance have been made, when all the writings so wonderfully agree with one another? It just does not add up.

Everything remains the same. There are no changed doctrines. The standards are all the same. What sense would there be to try to change the books, if the books were never changed? They all remain, uniformly, the same general Spirit of Prophecy concepts.

The book especially under attack. Since the book, *Great Controversy*, in one or more of its editions is especially attacked, and since this is her most important book, throughout the remainder of this report, we will frequently discuss that book.

Mysterious errors that cannot be identified. The classic example is *Great Controversy*. We are told "The 1884 edition is safe and reliable, but that the 1888 and 1911 editions are dangerous; for they contain error. They are not good, for they have had so many changes made in them, so are not safe to read or distribute to others."

WHAT is wrong with them? WHY are they not safe? The answer would have to be that they contain errors which are not found in the 1884 edition.

Now that we have pinned down the attack, let us examine it: What are these great "errors" in the 1888/1911 editions of that book? No one knows; no one can tell you. It is all very mysterious.

"They contain error, and you should take our word for it! You need to study for yourself and find it."

That is how the attack goes. I must say: THAT is a sneaky attack, if I have ever seen one! (1) The error is there. (2) No one knows where. (3) You need to figure it out for yourself. And the obvious conclusion: "I give up; I just wont go near the book in the 1888 or 1911 edition. How am I supposed to be able to know what the error is, if no one else can tell me?"

One hundred dollars reward. What is this great error in the 1888 and/or 1911 edition? The present writer has studied those three editions for decades, and there is no error in any of them! They are all fully inspired and trustworthy.

I hereby offer \$100 for each clear-cut doctrinal error that anyone can show me in any edition of *Great Controversy*. Send it to me. I first made this offer in the 1987 tract edition of this chapter. It is now the year 2000, and no one has come forward and said he has such evidence, much less actually showing me anything.

Someone will ask, "But who is to decide whether it is a doctrinal error?" I will! It does not require great brilliance to recognize doctrinal error. Yet in the past 13 years, no one has even said he could find anything worth submitting.

Is God concerned with little things? Would our heavenly Father warn Ellen White that others were adding to or changing her writings? Would He even care? Of course He would care! He who watches the sparrow is concerned with the smallest affairs of life, and changing and adding to the Spirit of Prophecy would be no little matter!

While living at Elmshaven, California, Ellen White received her shortest vision, and it was about a little thing. Ellen had inquired about a missing hair net, not knowing that one of her helpers had stolen it. The girl thought to herself, "Sr. White probably has lots of them, and she will never know I took it." After inquiring about the matter several days, in an extremely brief vision one day, Ellen White was shown the incident and how the girl had destroyed the evidence by burning it in a lamp flame.

She afterward confronted the girl, who admitted the theft.

If God would tell the prophet about a theft of a hair net, would He not warn her about tampering with her writings? Of course He would. God would do more; He would tell her what to do to totally stop it!

Ellen White feared no one. Our leaders feared Ellen White; for, if necessary, she would take the problems to the church members. On one occasion, the angel told her to go to the California Conference constituency meeting. Her helpers were surprised that she asked to be taken there. Arriving, she entered the auditorium, walked up to the platform, and asked to speak. No one had expected her that day.

The startled officer in charge said Yes. She then told the assembled conference leaders, workers, and membership delegates that the conference president needed to be replaced. They immediately did it.

Do not underrate Ellen White. In private life she was as gentle as a lamb. But when the Lord told her to do something she did it, regardless of the amount of pain or difficulty it might bring.

Study it all you want; you will never reach the bottom of the perfection found in the Spirit of Prophecy. The present writer has worked closely with *Great Controversy* for 45 years, and very closely for the past 30 years. He prepared an entire series of *Great Controversy* radio broadcasts in 1962-1964. He prepared written analyses of it over the years (studies we still have not found time to reprint).

Another series of *Great Controversy* radio broadcasts was prepared in 1977-1979. He typeset sections of the book and placed them in tract form (our GC tract series) in 1979-1980; then retypeset part of that (our FC series) in 1980. In addition to supervising the later typesetting of three retypings of that book (1884, 1888, and 1911), he then carefully went through the 1884 and 1888 editions, comparing them with one another; and a couple years later went through the 1888 and 1911 editions, closely comparing those two. On the basis of all that, he stands ready to tell anyone: *Great Controversy* is a most wonderful book in each and every edition, 1884, 1888, and 1911!

Difference between the three editions. Are all three editions uniformly good? No, the appendices in the back vary in quality. But that is no reflection on Ellen White, because she did not write the appendices in the back! (The 1884 and 1888 appendices are far better than the 1911, and the 1888 is the best of all.)

Are there any other major changes in the three books? There is only one which is of special interest: The 3-page "Satan monologue" at the beginning of the *Snares of Satan* chapter in the 1884 edition is not in the later editions. It is the longest direct

quotation from Satan to be found anywhere in the Spirit of Prophecy. In it, he is telling his plans to destroy the Adventist Church. But keep in mind that she wrote the 1884 edition for the church, not the world. She was then told to prepare a larger edition, which should go to the world. So she left out the Satan monologue when she prepared the 1888 edition. The concept of widespread evangelism was one of those later concepts given to Ellen White. Still later, she was told that this evangelism must include the entire world outside of North America. She just had not been giving her attention to that earlier and no one else had either. But when she told the brethren to start sending missionaries overseas, they began doing it. The 1888 edition was written for a distinctly wider audience than the 1884. The two primary differences between the 1884 and 1888 editions are these: the second was written for those in and out of the church, and it was enlarged and more complete. The primary advantage of the 1884 edition is that it is shorter so, for some, more easily read.

What about all the other "changes" in the changeover from one *Great Controversy* edition to another? There was nothing of importance; surely, no doctrinal changes. The above examples involve no doctrinal change.

The closing chapters. What are the most important parts of *Great Controversy*? It would be the final chapters. Yet they are nearly identical in all three editions! What are these great "changes" that "others" made in those chapters? They are not to be found. The critics tell us that the 1884 edition is "pure," written by Ellen White, and the later two editions are "corrupt" because they were heavily written by others, who inserted their whims and notions.

Yet you can carefully read through the closing chapters in all three editions, and you will find that they are all very similar! Where are those marvelous changes? Where are the whims and notions? Where are the "dangerous doctrines?" They do not exist. They are not there.

The first part of the book. What about the first part of the book: the historical sections? Those were the chapters that were sizably enlarged between the 1884 and 1888 edition. Probably the biggest single change is this: The chapter on the *Scandinavian Reformation* is not in the 1884 edition. What does that matter!

Because it is in the 1888 and not in the 1884, therefore it constitutes "dangerous doctrine"?

There is no "error" or "dangerous doctrine" in the 1888 or 1911 editions. It never has been there; it continues not to be there. If you find any, let me know so I can send you that \$100.

Quoting historians is not plagiarism. Walter Rae said that all of Ellen Whites books were largely copied from other writers. But, when you pinned him down, he said, "Well, the book of hers which, far more than any other, that she copied from other authors was *Great Controversy*." Then when you pinned him down still more, he admitted that the main parts of that book "which were copied" were the historical quotations from historians! Quoting historians is not plagiarism!

May our heavenly Father have mercy on these critics who are trying to convince our people that the Spirit of Prophecy writings cannot be trusted.

"Documents" against Ellen Whites veracity. Then there are the "documents." First, there are written statements, by Adventist leaders, with which they hoped to "influence Sister White"; they feared that perhaps their opponents had "influenced her." Just as leaders do in every age, the men and their associates back at Battle Creek were continually struggling for the ascendancy. A good way to gain power was to attack the one person in Battle Creek, Ellen White, who was consistently moving straight forward doing what principle and the voice of God told her she should do.

Second, some of the statements consist of complaints to her or others about her calls for higher standards, no meat eating, strict dietary, and her urging of the people to look to God and His Word for guidance rather than to men.

Another source of strong dissatisfaction among a number of our leaders back then were her statements in support of Jones and Waggoner (rather than Smith, Butler, and the Battle Creek leaders) at the Minneapolis General Conference Session and afterward.

Later still, they expressed dislike for her many statements urging Kellogg and his associates, as well as his opponents, the General Conference leadership in Battle Creek to all repent! Her positive positions on a variety of issues aroused dissatisfaction and grumbling. The leaders wanted to lead and not have that woman around telling them what to do. The best way to reduce her influence was to spread lies which would embarrass her in the eyes of the church members.

Third, there is a statement in 1883 which mentions setting up a committee to proof her initial testimonies, prior to reprinting them in Volumes 1 to 4. We have discussed this elsewhere in this book. What the critics do not mention is that the committee was set up to correct grammatical and typographical flaws, and that it was appointed at the urging of Ellen White herself. And the critics do not mention that Ellen White carefully reviewed all changes, prior to publication.

That is the background for most of the "document" statements attacking the veracity of Ellen Whites writings. They consist of grumbings and ill-founded charges.

What she would have done. All those "documents" amount to little more than allusions, opinions, and irrelevant gripes. Would Ellen White have permitted others to change her writings, add to them, or write entirely new paragraphs, sections, or volumes? No! She would never have allowed that to happen. She was gentle among friends and Christians, but tenacious in defense of the honor of God, and quick to do His will when He instructed her. And that is why He called her to be a prophet, because she would do what He told her to do! Out of the millions of people on planet earth in the mid-1800s, God selected the one person who would humbly do as He asked.

If they had dared to tamper with her writings: (1) She would have been told in a vision or dream that it was happening. (2) She would not have been left to herself to decide what action to take, but would have been told exactly what to do to solve the problem.

You can have no doubt that, if necessary, she would have pulled all her books out of the Review, published no more through them, and would have had an independent press set up to print them. (She did something close to that in the mid-1890s when the Battle Creek leaders were so disgusted with her continual advice and general obstructions to their plans, that they threatened not to publish one of her latest books, *Steps to Christ*. That did not disturb her for a minute; she immediately had it printed by a non-Adventist publishing house (Fleming Revell, in New York City).

The books do not agree with the charge. Ellen White wrote strong statements about our leaders. You will find many of them in the *Testimonies*. Those statements are still there! They have not been changed or erased. Open the *Testimonies*, some of the best books you can read, and read them for yourself. They are full of such remarks. The books do not agree with the charge.

Volumes 7, 8, and 9. One set of books that the "they've been changed" charge has been leveled against is the nine volumes of the *Testimonies*. It has been said that Ellen White did not write the last several volumes (*Volumes 7-9*) of them. (The dates for these were 1902 for *Volume 7*, 1904 for *Volume 8*, and 1909 for *Volume 9*.)

Whole books of hundreds of pages not written by Ellen White! That is the charge. Who then wrote those books? "Oh, the leaders did," is the elusive reply. When did they do it? How did they do it? How could they have gotten away with it, without Ellen White stepping in and putting a stop to it? Have no fears that she would not have exposed the whole scandal to the entire church, if necessary, to stop it. She would have done so! Pacific Press was under the control of friends; she could have appointed them as her new publisher, sent out a testimony through them to all the church members exposing the faked books sent out in her name, and henceforth had Pacific Press print them. This would have been easy to do.

An attack on God's character. All these accusations underestimate the power and justice of God, to defend His inspired Writings, and the strength of will of Ellen White, to hear and obey what He told her to do.

By doing so, we destroy ourselves. The truth is that when we listen to and entertain these doubts, we are headed down the wrong road. When we start accepting these charges against Ellen White, we are placing ourselves in a position of distrusting the power of God and the veracity of His Word. In doing so, we separate ourselves from God; and, separated from Him, fear grips our hearts instead of peace and assurance. Many of our people have had their confidence in the larger portion of the writings of Ellen White destroyed by stopping to consider these false charges that others wrote her writings.

"So we see that they could not enter in because of unbelief" (Hebrews 3:19). Israel could not enter the promised land because of unbelief. There will be those today who will not enter the heavenly Canaan because they listened to the whispered doubts of others until they made those doubts their own.

It is a serious matter to question the keeping power of God or His Word.

Why do they not want the Testimonies translated? If the leaders wrote much of the *Testimonies*, why do the *Testimonies* have such strong things to say against the men who wrote them?

If large portions of the *Testimonies* were written by the leaders, why then have the leaders consistently refused to permit the *Testimonies* to be printed in foreign language editions? The answer is simple enough: The *Testimonies* never were changed by the leaders; they continue to tell too much. Strong statements are scattered all through them.

In fact, the *Testimonies* are so powerful, so revealing, that our leaders have consistently refused to permit them to be translated into any other language! Following a lead given him by an important church worker, back in 1985 the present writer spoke by telephone with the brother of a man who accepted \$10,000 from the General Conference several years ago, NOT to translate the *Testimonies* into Spanish! Believe it or not, it happened, and in recent times. That phone call verified the fact. Indeed, the bribe had been given and accepted. As a result, he terminated his translation work, and moved out of Texas into another state.

If "the leaders" wrote large sections—indeed, whole books—of the *Testimonies*, then why do they not want them translated so our people in overseas nations can read them?

The fight to keep the 1888 edition from being published. Then there is the charge that Ellen White did not write large sections of the 1888 edition of *Great Controversy*.

Who did it? The charge is stated in clear-cut terms: "Uriah Smith wrote it." If Uriah Smith, the recognized power at the Review in those days, wrote the 1888 edition of that book, why then did he and his cronies at the General Conference in the late 1880s so vigorously try to keep the 1888 edition from being published? Why would he not want to print what he wrote?

We have an entire tract on this subject. Much of that tract, about the history of the writing of *Great Controversy*, is focused on the battle of the leaders not to print the 1888 edition.

The secret writers critics today claim that the 1884 edition is pure and the 1888 was written by other people.

Yet it was not the 1884 edition the leaders tried to keep from the people, but the 1888 edition! First, they refused to print it unless Ellen White relinquished royalties on it. Then they stalled on it for months on end. Then they said they must get out *Bible Readings* first. Then they said that *Patriarchs and Prophets* was ready for the press and that book should go ahead of *Great Controversy*. Then, when the 1888 edition was printed, they left it on the shelves and refused to advertise it or send it out to the people. All this is discussed in our full-length tract, *The Circulation of Great Controversy*, which is reprinted at the back of this book. It is filled with statements by Ellen White.

The entire story, plus much, much more is told in our book, *The Editions of Great Controversy*, 504 pp., \$12.95 + \$3.00.

The fight against that edition started and was carried on for some time before the Minneapolis crisis.

Hints, allusions, and complaints. Then there is the charge that church leaders not only wrote major sections of the 1888 edition of *Great Controversy* and also the *Testimonies*, but that they also wrote most of her other writings after 1884! So none of them can be trusted. The implication here is that, because the leaders were busily writing sections to her various books all through those years from about 1885 onward, we really cannot trust any book authored by her after that time.

It is said that all these changes can be proven from "documents." So we investigate the "documents," and find they are just hints, allusions, and wishes. Little more.

Much of it consists of statements by people who disliked Ellen White and wanted to vent their disgust a little. Other "documents" are just as weak, and are just misinterpretations of statements made by people. I have just been reading through a quantity of it, and find it consists of unfounded charges and little more. All these "documents" are used as proof that "others" must have rewritten the Spirit of Prophecy.

The documents. Now let us get to the heart of this matter of "documents." They are just vague statements that can be read one way or another.

One such statement was made by W. W. Prescott. It was made in one of his typical grumbling letters. The present writer has a number of statements made by Prescott. He characteristically saw the gloomy side of life, and questioned our historic teachings as well as Ellen Whites inspiration. He was a Canright that never went into full-blown apostasy. Looking over his literary remarks, a faithful Adventist would hesitate to accept anything Prescott had to say in regard to our teachings or the Spirit of Prophecy.

The second, and primary, "document" is found in two paragraphs printed in the *Review* in 1883. Here it is:

"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 resolved such verbal changes be made as to remove the above-named imperfections as far as possible.

"Resolved, that this body appoint a committee of five to take charge of the republication of these volumes." *Statement, Review and Herald, November 27, 1883.*

The above statement is one which you would normally expect of any publishing house. Yet in the earlier years of denominational publishing work, they only had a few employees; and it was with difficulty that they could keep up with all that needed to be done. Publishing is not an easy task; it involves many and varied

responsibilities. In the above statement, the *Review* was telling its readers that they were going to try to do better proofreading, as well as watch for grammatical problems.

There is nothing sinister in the above statement. (1) If a sinister motive had been involved, they would not have publicly declared their objective. (2) If their motive had been sinister, such a statement would only have made the readers more alert to what they were going to do. (3) The Spirit of Prophecy publications themselves belie the possibility of editorial change. This is because if sinister changes had been intended and then carried out, we could tell from Ellen Whites published writings that this had occurred. More on this later in this study.

An example of a "typographical error" occurs when one letter of the alphabet is accidentally written for another. (Such things are our typographical errors.)

An example of a "grammatical error" would be when certain grammatical problems accidentally occur. (Such things are grammatical errors.)

(3) The actual meaning of the writer is unchanged by typographical and grammatical corrections; rather it is enhanced. Do you know of a viable publishing house that does NOT have such a manuscript correction department?

(4) No publishing house dares change the actual meaning of an authors manuscripts, submitted for book or magazine article publication over their name. If this is done, the writers are in a position to publicly complain and this will damage the reputation of the publishing house.

(5) Then there is the fact that it was only *Volumes 1-4* of the *Testimonies* which were discussed in the above 1883 statement; it was only by repeated urging of Ellen White that the proofing was done.

Which is valid: her writings or the gripes? In considering this matter, what we are actually doing is placing her life and her writings on one scale of the balances and the vague statements of these men in the other. And then we are trying to "weigh" it and see which is more believable! Is God really true or those men!

Sorry, we are not interested in the vague mutterings of men. Others can place their trust in them. The writings of Ellen White far outweigh them. Her words, her life, her writings prove she was a fully inspired prophet; she was a commanding figure in defending God and His Word as any prophet of earlier ages. On the other scale are assumed possibilities, half-quoted men, and allusions to statements not given. Such is the "evidence" offered us, that she was a compromising woman who let others overpower her will and corrupt her writings.

Accepting the charges of the doubters and thereby removing our confidence in Gods sustaining, protecting power and our trust in His Word is to start on a journey of leaving God and His Word and moving over to the doubters camp of those who thoroughly distrust her books penned after 1885. And what is the result? Men and women either avoid most of the Spirit of Prophecy books or search them for evidence that they are of human origin.

Accepting the doubters charges gradually leads us away from Gods Word. God appointed Ellen White as His prophet for these last days. Her life, her physical manifestations while in vision (no breathing for an hour or so, etc.), and her writings prove that she was just that: an inspired Prophet of God for the end-time! How thankful we ought to be for that fact!

Shall we take their word against God's Word? The heart of the matter is this: Shall we take the word of fallible, erring men as more valid than the Word of God? Ellen White was an inspired prophet of God, and her writings provide abundant evidence of the fact. Even if the charges were clear and to the point—which they are not, shall we take the grumblings of frail, erring human beings as evidence against her? Shall we take their word against Gods Word?

Do not let uninspired men sit in judgment on the Words of God! This is wrong! Instead, we should throw away the writings of the critics, and go directly to the Spirit of Prophecy and read them. That is where the evidence is to be found; she should be permitted to rise or fall on the basis of what she wrote, not on what her critics said.

If her writings agree with the prophets of God before her time, then we can know that they are of God. And as we read, we find that they do!

We all know that if you come to the Bible as a doubter, you are going to find much to cavil at. There are men trained in atheistic universities who have obtained Ph.D.s in the study of the Bible. They were atheists when they began and they remained so throughout their lives. How can this be? Easy; they came to the Word as doubters, determined to search in the Word for that which would feed their doubts.

Some of those who read this are already in the doubters camp. They have accepted the "secret writers" charge and they have been looking for evidence in the 1888 and 1911 *Great Controversy* and her later books, that the charge is indeed true. I am certain that those individuals have found what they are looking for. Because they are searching for it, Satan will whisper shallow arguments and inadequate evidence.

Now they read this and they think to themselves, "Ah, but I have seen the evidence with my own eyes!" Poor souls, they are being caught in the net, and only eternity will reveal what they have lost.

Come back to trust in Gods caring power over His Word before it is too late! The present writer first found the following statement over 35 years ago, and was deeply impressed with it. Dear doubting friend, read this and consider where you are headed:

"Many wander in the mazes of philosophy, in search of reasons and evidence which they will never find, while they reject the evidence which God has been pleased to give. They refuse to walk in the light of the Sun of Righteousness, until the reason of its shining shall be explained. All who persist in this course will fail to come to a knowledge of the truth. God will never remove every occasion for doubt. He gives sufficient evidence on which to base faith, and if this is not accepted, the mind is left in darkness. If those who were bitten by the serpents had stopped to doubt and

question before they would consent to look, they would have perished. It is our duty, first, to look; and the look of faith will give us life." *Patriarchs and Prophets*, 432.

God has given us abundant evidence that the Spirit of Prophecy is genuinely whole, genuinely sound, genuinely inspired! Those who have known this, and then have turned from it to feed on the husks of bitter men's skepticisms, are choosing a most terrible future. Unless they repent and return, they will be gradually led away from the path followed by the remnant. They will be attracted to sins they earlier spurned; and, gradually more and more captivated, they will be led away by the evil one.

Exchanging the books for an opportunity to fight. A basic problem here is that it is easy to get into a dangerous rut. Our first work should be to uphold our teachings and standards; and, along with this, we should protest when they are being lowered. These are God-given duties. But we dare not exchange defending God and His Word for "fighting men for fighting's sake"! When we do this, we can be tempted by Satan to turn against God's Word in our attempt to find more ammunition with which to carry on our fight against those men!

When a person has come to that frame of mind, all it takes is for someone to come along and say, "Did you know that the church leaders changed Ellen Whites books, and even wrote some of them?" Quickly comes the response, "Oh, I can believe that!" Only the shallowest of evidence is offered, but the lie is accepted because the hearer is emotionally ready to receive it. Yet he does not realize what he is exchanging for it. He is selling the Word of God in a cheap market.

Seriously, now, isn't that a masterpiece of deception? While the new theology catches the liberals in the church, the secret writers charge is attractive to conservatives who have had their share of woes at the hands of unfaithful church officers.

There are those among us who, first and foremost, want to fight church leaders, and they will believe anything that is said against such men. Yet the great issue in life and salvation is coming to God, trusting Him and His Word, obeying it by faith in Jesus Christ our Saviour, and winning souls to God and His Word. The issue is not a matter of just fighting men—whether they be Communists, Catholics, or Adventist Church leaders.

Cutting out the pages. When I was a teenager, I first learned about the modernist churches, such as the Presbyterian, in which the pastors tell their parishioners they should cut various pages out of their Bibles because they are not inspired. I also heard about the liberal theological seminaries, such as Princeton, where the students are told about the several writers of Moses writings, the two Isaiahs, and the late date for Daniel.

At that time I determined that I was not going to cut pages out of my Bible to please any man! Years later, I was shocked to discover that men in our own church are now telling us we should cut pages—and whole chapters and books—out of the Spirit of Prophecy!

We cannot, we dare not do this! The writings are unified; the Spirit of Prophecy agrees fully with the Bible, and it stands as a whole. No one will begin cutting out

part of the Spirit of Prophecy, without soon having little left but a lot of mournful blanks in his books and in his Christian experience.

If we did not need those books in these last days, God would not have given them to us. Ellen White went through a life of grief and hardship, so those writings could be made available to us.

I guarantee, if you will remain faithful to the inspired Books and let God work through you to fulfill their teachings, He will guard and care for you in the days ahead. You and I know too much to be walking out on God's Word.

Woe be to that man. Woe be to that man who teaches others that portions of the Spirit of Prophecy have been written by others, are unreliable, and contain error. That man will bear a responsibility for the souls that have been lost to the kingdom. He will have to answer for it in the Judgment.

Make sure you are not such an individual. If you have been, go alone, fall on your knees, plead for forgiveness, and settle it with your heavenly Father that you will never do it again; in every way that you can, go to those to whom you have spoken such words and explain this matter from the correct standpoint. And then publicly try to pull others back from the fire which you were trying to send them toward.

Repudiate your error and work to strengthen the brethren in their confidence in the Spirit of Prophecy.

What some of us are doing. *What some of us are doing here is to take the weaknesses of men and call it the weakness of God's Word!* But this must not be done! Just because men are weak does not mean that God's prophets are! Just because men may be crooked and scheming, does not mean they were given permission by the God of heaven to overpower His writings and change them! Friends, we dare not, we must not give up our faith in the integrity of the Spirit of Prophecy for an opportunity to find fault with leadership!

What the charge actually is. We have seen that what this charge actually amounts to is that, because church leaders are corrupt, therefore the Spirit of Prophecy is also! No, no! It cannot be true; it is not true!

If there is doctrinal error or lowered standards in the Spirit of Prophecy, then we should find it in the Spirit of Prophecy books themselves, not in the accusations and attacks of men against those books!

Blood money. For over six months in the early 1980s, Walter Rea pocketed over a thousand dollars a weekend in lecture fees. He was traveling around America, telling eager Adventist audiences that Ellen White was a charlatan. He was well-paid in blood money, and he will answer in the Judgment for it someday.

When Walter Rea completed a major lecture in the Walla Walla, Washington area, he started to leave the microphone, but then turned back and said, *"Don't you do to the Bible what I have just done to the Spirit of Prophecy!"*

It is as simple as that. Whatever charge, whatever condemnation you give to Ellen White's writings, you have to give it to the Bible also. They all equally fit both. Ellen White and the Bible writers are solidly together. They received visions and dreams in the same pattern; they put their books together in the same way. They stand or fall together. Let none imagine that he can pick off Ellen White while leaving the Bible still standing on the field of battle.

Do you want to call her a plagiarist? No, she clearly was no plagiarist. (For more on that, see our very complete book, *Ellen White Did Not Plagiarize*, 84 pp., \$8.00 + \$1.50. It powerfully disproves that attack.)

Any attack on Ellen White can be made against the Bible writers. Inspiration operated in them the same as it did in her. Is anyone suggesting that her writings were changed by her enemies? Then he will have to say it about the Bible writings also. "That cannot be!" you will reply, "there is no evidence that others changed the Bible writings!" That is true, but there is no evidence that others changed her writings either. So, if you accept that "others" did it anyway to the Spirit of Prophecy while God abandoned those writings and did not guard and protect them from their hands, then you have to accept that the writings of the ancient prophets must have all been changed also. The enemies of God and His Word were alive just as much back then as they have been in these last days.

What the Jesuit agent said. The following letter was sent to us from one of our readers several years ago. We printed it in our tract, *More About Secret Agents [MB52]*.

"Father was pastor of the Oakland, California, [Adventist] Church when the Pacific Press was located there. [The Pacific Press was located in Oakland from 1875 to 1904; following that date it was located in Mountain View, California, until the mid-1980s.] Father was a very friendly person and if possible made friends with all the clergy including the Catholic priests.

"One Catholic priest was also very friendly, and he had many talks with father.

"One day he came to father and said, Rev. Gardner, I've got something interesting to tell you!

"Father replied, Tell me about it!

"So he said, You know, we had rather a big meeting this week, and we discussed your church.

"And then he continued: We discussed other denominations also. We discussed how we could infiltrate each of the denominations with the Jesuits, our priests.

"And then he said: One of our priests arose and said, There is no problem in infiltrating all the denominations—except one. That's the Seventh-day Adventists. The reason we cannot do it, is that as long as their prophetess is alive, she will put her finger on our men, as soon as we make the first step in that direction.

"Then he said, So we made no plans farther in that direction.

"I thought you would be interested in this true story." *Northeastern United States*.

If God would reveal this. Now, seriously, how can anyone imagine that God would reveal the name and location of every Jesuit infiltrator in the Seventh-day Adventist Church to Ellen White, and yet He would not tell her that men were changing her writings, and even writing whole chapters and books in her name!

The attack on Ellen White is part of a master plot by Satan. Looking down at the last days, when so many deceptions and apostasies would be rife, the God of the universe decided in His wisdom to send us a prophet. Particularly important would be the writings of that prophet, for they would have to guard His remnant all the way to the end of time. Without them, they would not survive to the end.

Satan is determined to overthrow Seventh-day Adventists. The simplest way to do this is to cause them to apostatize. The best way to do that is to separate them from the Spirit of Prophecy.

Linking her to the leadership apostasy. There is already enough evidence that many of our leaders in the 1880s and 1890s were disgruntled sourpusses, anxious to sidestep the Spirit of Prophecy; they were disgusted with her domination of the church in regard to religious principles, doctrines, and standards. In a search for still more evidence against them, some of our people are willing to destroy the character of Ellen White to achieve their goal.

To understand this better, let us change the setting. Even if she had been an uninspired atheist working as a leading writer for General Motors Corporation, how could General Motors put out a raft of books under her name, without her finding out about it! The whole charge is ridiculous, when you stop to think of it!

Obviously, it could be done in only one way: She would have had to be in collusion with them. One charge is that she did not write *Volume 7* of the *Testimonies*. Yet as soon as it came off the presses at Battle Creek, her friends at Elmshaven would come up to congratulate her. "Sister White, I have just purchased a copy of Volume 7, your latest book, and I appreciate it so much!"

It would be impossible for church leaders to write books in her name, as claimed, without her knowing about it!

So to accept the charge means to eventually depart from the Spirit of Prophecy entirely. For the charge is really saying that Ellen White was a bad person.

The writings reveal the character. Anyone who has written a lot is revealed in his writings. His character, his life, his aspirations, his goals, his standards, his morals; it is all reflected there.

Ellen White is clearly portrayed in her books. And the portrayal reveals that those books are clearly revelations from God for our time in history. I will here say that anyone, well-acquainted with her books, who dares to say that she was a bad person, is in the process of committing the unpardonable sin against the Holy Ghost. That is a solemn statement, but it is true.

What is in the last three? What is in Volumes 7, 8, and 9 of the *Testimonies*?

Those are three of the books which, according to the charge, Ellen White definitely did not write. Well, if other people with underhanded intentions stealthily wrote them, those pages must be as unprincipled as the lives of those who wrote them.

Let us consider *Volume 7: Testimonies, Volume Testimonies, Volume 7* was published in 1902 and covered material written and events that occurred during 1900 to 1902. In that book, she urges the very things that the leaders were not interested *in* doing:

- The need for self-supporting workers to not wait for the pastors to lead out, but go themselves into rural areas and do missionary work.
- The importance of doing evangelistic work in the big cities, something else the leaders fought throughout that entire decade.
- The importance of family worship and integrity in our sanitarium workers.
- The call to get out of the cities and Adventist centers and move out into the country.
- The need to start medical missionary treatment rooms and health restaurants in the cities, as well as the manufacture of health foods.
- The problems of our poorly operated publishing houses and how they should be improved.
- The urgent need to produce more missionary literature and books, as well as translations for overseas.
- Our publishing houses were not to take commercial work. They were charging the wrong prices for their books. Our publishing houses should not consolidate, as leadership wanted them to.
- Canvassers were needed, and authors should be paid royalties (even though the publishing houses did not want to do so).
- The church members should avoid improper reading materials.
- The neglected work in the Southern States should be taken up, even though our leaders at Battle Creek were unitedly stonewalling it.
- The blacks needed to be helped and no longer ignored by church leaders.
- Ministers should not run business meetings.
- Committee meetings were not being conducted right in several ways.
- Ministers should not be lazy, but should work more earnestly and draw closer to God.
- Those who attend board meetings were eating too much; and, because of it, they could not make wise decisions.
- Our church schools and teachers were being neglected; they needed more help from our leaders and members.
- Our young people should not wait to be called into the ministry, but should "gather a stock of knowledge" and go out and get started without the help of the leaders.
- Leadership ought to pay decent retirement to older workers instead of ignoring them.
- Our older workers should be cared for instead of being left in poverty and sickness.

Well, it takes one's breath away! A book filled with counsel which the leaders in her time did not like! And the charge is being made today that the leaders wrote that book!

Conditions at the turn of the century. In 1900, 1901, and 1902, our leaders in Battle Creek were rapidly dividing into warring camps: the General Conference and publishing house on one side, and the Sanitarium and medical leaders on the other.

Few were concerned about the needs out in the field, and even less appreciated the kind of things penned in *Volume 7*. Three times in that volume, in three different chapters, she told them it was time to put away meat eating. The tip of the pantheism iceberg was about to show itself. Ellen White returned from Australia in April 1901.

On February 18, 1902, the Battle Creek Sanitarium burned to the ground.

Who wrote Volume 7? It is laughable to imagine that Uriah Smith wrote it, or any of his associates in the Review or the General Conference buildings. And Kellogg's crowd over in the Sanitarium surely did not produce it.

Please, do not let men sell you a bill of goods. GOD guided His servant, Ellen White, in the writing of *Volume 7* of the *Testimonies!* There was no person living that could have written such wise, earnest counsels. Read the book again. You will find, scattered all through it, some of the sweetest, most precious messages about Gods love and how to come to Him and remain by His side. Conniving men did not write such counsels as you find in that book. Thank God for the Spirit of Prophecy! Thank God for every page of it! Refuse to cut any of them out.

Go on and examine *Volumes 8 and 9*. We could have summarized its essential points as we did with *Volume 7*, and they would be just as striking. There you will find, among other things, the Review fire, the Pantheism crisis, and the Ballenger crisis. Throughout it all, it was Ellen White who led out in the reforms, not the officers of the church. Ellen White was indeed an individualist who stood alone among our leaders in regard to a variety of matters. This quality first revealed itself in 1848, and continued in a more and more pronounced manner throughout her life. Her writings are filled with it.

Analysis of special charges against *Great Controversy*. A majority of the data for the charge that Ellen White did not author most of her own books comes from the speculations of one man. He spent years developing his theories, which we call the "secret writers" charge. In his writings, he frequently mentions that his special attention in his study has been directed at the flaws in the book, *Great Controversy*. He prides himself on his supposed ability to find things wrong with that magnificent volume. Indeed, he says, it is full of "thousands" of mistakes.

Yet Ellen White told us that it was her most important book, and she commended all three of those editions to the reader. *We will now examine several of these charges.*

The book especially attacked. Far and away, above all the other books, stands *Great Controversy as the focus of attack*. Every concerted attack on the Spirit of Prophecy, whether it be *Spectrums*, Walter Reas, Herman Hoehns, Charles Wheelings, or this "secret writer" charge is always focused on the supposed "errors" of the book, *Great Controversy*. That is always the subject of special attack against Ellen White's writings!

But this is to be expected. It was only when Ellen White initially prepared to write that book, that Satan tried to kill her. He hates that book more than any book in modern history!

Great Controversy, like the rest of the Spirit of Prophecy and the Bible, is like a great cube of granite. The critics cannot smash it; they cannot injure it. All they can do is huff and puff, and finally tip it over. But they have accomplished nothing: it is still right-side up, just as solid and powerful as ever.

We will now examine some of these charges against this book:

1 - It is said that Uriah Smith led out in the changes in the books, and was the principle author of most of the *Great Controversy* editions. Where is his proof for that assertion? Only a vague committee statement, in 1883, that there was need for better typographical and grammatical error correction in the books, magazines, and missionary papers published by the Review! There is nothing wrong in such a statement! You would expect a concern for printing excellence in any worthwhile printing house. Should not the typographical errors be removed? Of course they should. Such a statement is no evidence that an attempt was made to change her writings.

What evidence is there that Smith rewrote *Great Controversy* before the 1888 edition was published? Only one mans imagination, and little more. The truth is that Uriah Smith fought that edition! (See the A. L. White paper, *The Circulation of Great Controversy*, which is reprinted at the back of this book.) Uriah Smith tried to block the way so the 1888 edition would not be released to the people, and Ellen White opposed what he and the managers at the Review were doing.

2 - It is said that there are "unreliable historical records" in *Great Controversy*, because Smith put them there. There are no "unreliable historical records" in *Great Controversy*! The president of Southwest Adventist College (Donald R. McAdams) was one of the first to claim that Ellen Whites historical statements in *Great Controversy* were inaccurate. When challenged by Bill May (see our tract, *Give the Trumpet a Certain Sound (FF33)*), he admitted that historians will frequently disagree among themselves as to how a given event occurred. Some historians will put it one way and others another way. He also admitted that in each case of variation, some historians say it the same way Ellen White does in *Great Controversy*. But he had concluded that she was historically inaccurate because she did not give it the way that the conflicting historians thought it should be! That is begging the question.

To use that definition of "historical accuracy" would rule out the work of every historian who has ever lived! Any historian who took a position on any controverted historical event would immediately be branded as producing "an unreliable historical record." The only safe rule would be to never write anything about past history! The fact is that some historians agreed with everything she wrote about past events in *Great Controversy*.

The only exception, of course, would be those instances in which she wrote about something that no historian had ever mentioned. There are historians in that category also. Our only detailed source for the A.D. 66-70 Jewish War is Josephus, who lived through it. Ellen White also writes about topics that no one else can,

because she personally witnessed them. Among other events, this would include chapters 36-42 of *Great Controversy*. Other than Daniel, John the Revelator, Ellen White, and some other Bible writers, no one else could correctly write about those events because they have not yet taken place.

3 - It is said that part of the doctrinal chapters of *Great Controversy* were very similar to earlier doctrinal studies by Smith, and therefore must have been copied from him.

(1) That does not prove they were copied from his writings.

(2) Smith's studies could indeed have been used as a convenient reference source in preparing her studies on the state of the dead, punishment of the wicked, etc. Ellen White was told by the angel that she would be able to read other writings and be guided to select from them what was true. There would be nothing wrong in her using doctrinal summaries earlier prepared by Smith. All the Bible texts would be there together. That would be very helpful, and such utilization would not be improper.

The fact is that some people are trying to find something to doubt. They seem to obtain an emotional lift by attacking the precious things given us by the God of heaven.

(3) Keep in mind that most of our basic doctrinal positions were given us through Spirit of Prophecy visions during the Sabbath conferences of 1848. Our other doctrines were later given through her or approved by her. There would be nothing wrong with the Lord guiding her in the selection of a useful doctrinal summary on the state of the dead, written by Smith. Her earlier approval or visions were the basis of all those doctrinal studies anyway.

4 - It is charged that Uriah Smith invented the Sanctuary doctrine.

It is marvelous how men can turn against our historic beliefs in order to vent their rage against the Spirit of Prophecy. Their consciences are kicking against the pricks. The charge is even made that our Sanctuary belief is wrong. Why? because it is the opinion of one critic that Uriah Smith invented it! Men treacherously try to change past history, in an effort to justify their rebellion against God.

You will find that Ellen White wrote about the Sanctuary message all through her writings, not just in *Great Controversy*.

5 - It is said that Smith put so much error into *Great Controversy* that the General Conference Daniel and Revelation Committee had to meet in order to try to straighten out our doctrines!

The Daniel and Revelation Committee did not begin meeting until the 1960s. If the above charge is true, then our copies of *Great Controversy*, printed after the 1960s, would be different. Yet every word and page remains exactly the same.

Regarding the D&R Committee, it has met on and off since the mid-1960s, and was convened in an attempt to solve the "consensus problem" not any *Great Controversy* problem!

Few of our college Bible teachers had doctorates back in the 1950s. Knowing that this was the fast doorway into a nice Bible teaching job, by the 1960s they were getting them. If they had a Ph.D., they could teach liberal theology with little fear of being fired, since their doctorates were needed to help our colleges and universities maintain approval by worldly accreditation associations. Having received their doctoral training under liberal and atheist professors in outside universities, by the mid-1960s a growing number of our Bible teachers no longer believed our historic beliefs, especially those mentioned in the books of Daniel and Revelation. That is why the D&R Committees were convened, not because of "errors" in *Great Controversy*, as is charged.

It would be good to identify the "changed beliefs" of our "Bible scholars" in the past couple decades. Knowing what they are, we can see if those new beliefs have been written into *Great Controversy* or any other Spirit of Prophecy books.

Five special areas, discussed in *Great Controversy*, are included: (1) The importance of obedience to the law of God was being underrated (Dan 2, 6, 8; Rev 11-14). (2) The prophecies pointing to the papacy were being denied (Dan 7, 8; Rev 12-18). (3) Our Sanctuary message was being rejected (Daniel 8 and 9; Rev 4, 11). (4) The time periods were being changed (Dan 7-9; Rev 11-13). (5) Concern over eventual Sunday legislation was being toned down (Dan 7; Rev 13 and 14).

Switching the blame. The secret writer critics declare that *Great Controversy* and many other Spirit of Prophecy books are poison to the mind. The truth is that the danger lies in what is being taught by many workers, teachers, and leaders. The Spirit of Prophecy is perfectly safe. Yet the critics urge us to flee from those holy books, lest we become contaminated by mysterious, unnamed errors.

You would do well to avoid the writings and tapes of anyone who accuses any part of the Spirit of Prophecy books, as having false doctrine, instead of where the real problem lies: the liberals and the Spirit of Prophecy critics in our church.

6 - It is said that others totally changed *Great Controversy* at the time of its 1911 revision.

That is not true. Take a standard copy of the 1911 edition of *Great Controversy*. This will be a book with standard paging, such as is found in the regular \$9.95 red or black cloth edition. Then, take a copy of the original 1888 edition or an 1888 reprint which has standardized paging (such as ours has). Next, compare the two (the 1888 and 1911) on any given page.

You will find that they are nearly identical in every way but five. In the 1911 edition: (1) words referring to the Godhead are placed in initial caps. (They are in caps in our editions of the 1884 and 1888 editions). (2) Bible references are placed in the text instead of footnotes. (In our editions, they have also been placed in the text). (3) References to historical quotations have been added. (4) Different historical quotations were at times used.

That fourth item is the only essential difference between the 1888 and 1911 editions. Obtain a copy of each and compare them and see for yourself! In the 1884 and 1888 editions, Ellen White did not include source references in her quotations from historical writers. So in preparing the 1911 edition, it was decided to include the references. But not all of the original quotations used in the 1888 edition could be found. So they substituted other quotations that covered the point in about the same amount of space. But, aside from the quotations, that which she wrote in the 1888 edition is almost identical to what you will find in the 1911 edition. Hoehn is wrong; the 1911 edition was not a radical change.

(5) The 1911 appendix is different, but Ellen White did not write the appendices. The present writer considers the 1884 and 1888 appendices to be good; the 1888 somewhat more complete, however. (You will find it in the back of our 1888 reprint; our 1884 edition has the 1884 appendix, if you want to read that one.) The original 1911 appendix was fairly good also, but it was the last good one. When the appendix was revised in the 1940s, it was transformed into our current 1911 *Great Controversy*, obtainable in our ABCs: just a bibliography to a lot of old books which no one could find, without going to a place like the Harvard Divinity School Library. In contrast, the earlier appendices gave valuable historical information.

7 - These critics spend their time trying to convince readers that *Great Controversy* is full of errors.

The evidence they use against that sacred book comes from their imagination. Whenever they see something different in wording between either of the three editions, they try to see a sinister motive for the change. What a miserable way to read *Great Controversy*!

Instead of enlarging the 1884 edition by adding to it, Ellen White used an alternate method: she rewrote it. This is why the 1884 and 1888 editions are so different. This is an effective writing technique. If the present writer was faced with the same task to produce a greatly enlarged edition of a book he had earlier written (for example, *Beyond Pitcairn*) he probably would do the same thing. It will take more work to write it all out again in the process of expanding it; but the end result will be a far more satisfactory, more readable, book. Ellen White went to the extra work to turn out a better book, and we should be thankful for it. The 1884 edition gives a good, compact coverage of the subject. The 1888 edition is also a good book; but, primarily in the earlier (historical) chapters, it provides a larger, more detailed coverage. Both are excellent books, and the essential principles remain the same in both. Keep that in mind: The principles were not changed! Not one of them. The editions of *Great Controversy* may vary in arrangement and the amount of details, but that is all.

8 - In order to prove his position that *Great Controversy* is full of errors, one critic of Ellen White quotes from articles in liberal Adventist journals which vigorously attack Ellen Whites writings, impugns her motives, and call her historical research sloppy.

The very fact that the critics must use journals, such as *Spectrum*, to support their attacks, is very revealing. It shows the camp they are actually in. Once a man begins questioning Gods Word, there is no length he will not finally go.

He is committing the unpardonable sin, and his conscious no longer disturbs him.

9 - A secret writers critic says that "Great Controversy" is the wrong name for the book, and that it should be "Spirit of Prophecy."

But "great controversy" is the key phrase found all the way through the book! The entire volume is about the great controversy between Christ and Satan, as fought in the Christian church and the world from Christ's time on down to our own.

Is it safe to read, with interest or sympathy, the writings of such men who attack both the veracity of the Spirit of Prophecy and those who defend that veracity? You do well to avoid the writings of such men. They will only destroy your confidence in the Spirit of Prophecy.

Such men as Herman Hoehn and Vern Bates are like Walter Rea. Rea was an unknown church worker who, by his own admission never gave up meat eating, but who finally found fame when he declared that Ellen White's writings were no good.

Herman Hoehn was a woodcutter, in Western Canada, who has gained wide recognition for having dreamed up dozens of ways in which most of Ellen Whites writings are supposed to be worthless.

Some get their heaven now; others get it when Jesus returns. May God have mercy on the rejecters of the Spirit of Prophecy.

Some are, right now, preparing for hellfire.

10 - The critic says that another "error" in the book is the fact that Ellen White omits "I saw," from the 1888 edition, and changes some passages from present to past tense.

Is there a problem to that? No, there is none. She recognized that the book must be given a wide distribution; and, because of the existence of false prophets in these last days, she should not make an issue of her prophetic role. The principles in the books should stand on their own merits, and this is what they do.

11 - Referring to the expansion of the French Reformation chapter from 3 pages in the 1884 edition to 25 pages in the 1888, Hoehn says this should not have been done!

What right does he have to tell Ellen White how she should have written her books? What right does he have to tell God that He did wrong in impressing Ellen to put so much additional information in the 1888 revision of that chapter?

God's faithful ones wish that *Great Controversy* was ten times longer, not shrunk down to something much shorter!

These critics have the ability to make something evil and sinister out of the most innocent things in the Spirit of Prophecy. Men who dare to attack Gods holy Word can become so daring. Nothing is sacred to them.

12 - The critics charge that some of the titles, in the 1884 edition, were changed when the 1888 was prepared.

That is true. Anything wrong with that? For your information, Ellen White rarely gave titles to her books, chapters, and articles. She also did not write the publishers prefaces, indexes, appendices, footnotes, boxes, or bracketed comments in her books. But we know that she did name *The Desire of Ages*, *The Great Controversy between Christ and Satan*, and *The Ministry of Healing*. (In addition, when she sent out her first messages to the church, she standardly called them testimonies, and the name stuck through all nine volumes.)

13 - The critic says the three angels messages are in the 1884 edition, but not in the later editions.

That is not true either! Turn in the 1888 edition or the 1911 edition to chapter 25 (pages 433-450 in the standardized paging edition) and read it carefully. Especially notice pages 435-438, 445-446, and 449-450. It is clear that the entire chapter constitutes a careful study of the messages of the three angels, as applied to the crisis revealed in Revelation 13 and 14.

Desmond Ford brings apostasy into the church through the front door; Robert Brinsmead brings it in through the side door. These critics, who tell us the Spirit of Prophecy is wrongly written, bring it in through the backdoor. Satan is leading all these camps to perdition.

Stay away from those who insinuate doubt in the Bible or Spirit of Prophecy. **What about additions or subtractions?** We have spoken about the possibility of changes in these books, and have concluded that changes would have introduced strange, new doctrines, but that did not happen. All of the Spirit of Prophecy books match one another. But what about the possibility that things were just added, merely words and phrases here and there.

If men attempted to do that, it would only be done to change meanings! If meanings were changed, we would catch it immediately!

What about the possibility that words were dropped out here and there. Once again, it would only be done in order to change the meaning of the sentence. A non-Spirit of Prophecy concept would be the result, and it would be easily noted. Yet all these years of reading in those books, you and I have never found such passages.

Oh, yes, footnotes have been added to some books, but they only prove our point.

(1) The footnotes in Spirit of Prophecy books were not penned by Ellen White. (2) Those footnotes at times teach non-Spirit of Prophecy concepts. This is obvious and we are quick to note it. That is but another proof that things inserted in the Spirit of Prophecy by others would be quickly noted.

Here is an example: The following note has been inserted at the front of paperback editions of *Ministry of Healing* by two different publishers:

"Some of the references to dress and customs of that day are much different today. The drugs, e.g., morphine, strychnine, calomel, arsenic, etc., used by the doctors at that time should not be confused with the beneficial medicines of today."

That is obviously a false statement. We immediately recognize it as such. (1) The Spirit of Prophecy definition of a "drug medication" is "a poisonous substance of a foreign nature" which has an immediate or eventual harmful effect on the body.

According to that definition, all our modern medicinal drugs would fall under that category; for they all have damaging, and often very dangerous, side effects. (2) It is a known fact, easily confirmed in drug directories (the present writer did it several years ago), that every single named drug in the Spirit of Prophecy is still being widely used today!

That is an example of how quickly you can recognize a non-Spirit of Prophecy concept. If there were errors in the Spirit of Prophecy, you would recognize them!

Reviving the 1881 error. Prior to 1881, the brethren in Battle Creek were fuming in disgust because they could not control Ellen White. She seemed like such a gentle soul, and therefore they erroneously concluded she was very impressionable and could be manipulated by a strong-willed person. They decided that, since they could not get her to do what they wanted, James White must be the problem! If James were just out of the way, they could get her to do whatever they wanted.

But not so. On August 6, 1881, James White died after a sudden, short illness. It was then that the brethren made a profound discovery. It was Ellen White who had the strength of character to resist the compromising pleas of leadership. She stood firm as a rock after the death of her husband, just as she had done before.

It was the same with Jesus as a youth. He was so kindly and helpful, yet obviously brilliant, that the youth around Him, and later the religious leaders, tried to influence him, but all without success.

All that is safe to read. If you accept the "secret writers" charge of Hoehn and fellow travelers, you can only safely read Ellen Whites 1846-1847 broadsides *Signs; Review; Sabbath School Worker* articles, up to 1883; *Christian Experience and Views* (1851) and the 1854 supplement to it; *Early Writings; Spiritual Gifts, Vols. 1-4; Spirit of Prophecy, Vols. 1-3; Testimonies, Vols. 1-3;* articles in "*Health Reformer*" and "*Good Health*"; and *Appeal to Mothers* (1869).

If you listen to those folk, you will throw away most of the Spirit of Prophecy books now on your shelves. Herman Hoehn has arranged it so that it is so hard to figure out where the error is, unless you have him to point it out to you. He can find bad things in the finest passages in the Spirit of Prophecy. Personally, I think that devils help him locate all his picky little doubts in those precious books.

Listening to his suspicions and accusations, you will need to throw out the following: AA, AH 1 BC, CDF, CG, CH, ChS, CM COL, CS, CSW, CT, CWE, DA, Ed, Ev, FE, GC, GW, TMK, most of LS, Mar, MB, MH, MLT, MM, MYP, PK, PP, AG, SC, SDG, SL, 1SM, 2SM, 3SM, TDG, TM, UL, WM, and 7-A BC.

A key to unraveling it all. Admittedly, this is not an easy charge to refute. What if I told you that Abraham Lincoln was a secret Jesuit priest, before he became president. You would say, "Impossible! How could this be so!" And you would be right. So much was known about his pre-presidential life, his presidential years, his speeches, and his writings.

But, then, you might begin wondering. That was a hundred years ago. Maybe it was so. A good manipulator of words and facts, skilled at twisting one thing to look like another, could probably present a case that Lincoln was a secretly trained Jesuit agent, and the Catholics got him elected so he would start the Civil War and help Rome take over America!

That kind of "conspiracy analysis" accomplishes great things in newsletters. How can anyone answer such a charge? The answer is simple: If Lincoln was doing secret Jesuit-agent work, then he was a deceptive, evil man; and it would show in his talks, writings, and all he did.

So then, how can we answer the "secret writers" charge against Ellen White? She wrote many years before our time. The answer is equally simple: If Ellen White permitted others to write books in her name, then she would also have been a deceptive, evil person; and it would have shown itself in her talks, writings, and all she did.

In addition, those presumed changes, additions, and add-on chapters and books would have been written for a purpose: to change the thinking of Seventh-day Adventists in regard to certain matters. The changed concepts would be there for us to find today in her books.

We can KNOW Ellen White is the author of her writings by the writings themselves. How can anyone today actually know what went on back then? No one can; neither you nor I nor anyone else. That is what makes the charge so powerful. But we can KNOW what is in those writings! We have the books with us right now. And we can know the purposes and objectives in those books. And we can know the principles stated in those books. Do not doubt your ability to understand these things; you can taste and see, and KNOW that the Spirit of Prophecy writings are safe. It is self-evident as you read them.

The issue is not the charge but the writings. The issue is not the charge, but the writings and what we do with them.

Were changes made? If changes were made, they were of no consequence. We can see that from the writings themselves. God wants us to bring our reasoning powers to His Word. As we do so, we see clearly that the Spirit of Prophecy writings are from God. The principles are astounding. So fresh, so clear: they breathe of heavens air. The Spirit of God witnesses with our spirit that these are holy writings, and we dare not set them aside.

There is a terrible danger here. The Holy Spirit has convicted us that the writings are of God, and if we choose to believe the proud accusings of the critics, we are in danger of losing our souls.

To accept the suggestion means to reject not only the Holy Spirits conviction, but also to question whether we have been thinking right! The result is confused minds. The present writer has spoken with a number of souls who have accepted the doubt and now do not know what to think. They fear to read the books, lest they be caught up in error. Yet they have hardly any idea what error they are supposed to be looking for! This thing becomes a satanic bewitchment! Always before they knew how to recognize truth from error; but, after accepting the "secret writers" charge, they no longer seem to know how to.

This is because they are now looking for errors in the Spirit of Prophecy writings and cannot find them; but since they have chosen to believe error is supposed to be there, they have come to doubt the ability of their own minds to recognize truth from error!

The bedrock issue. The bedrock issue is that we must read the Spirit of Prophecy writings with confident, submissive obedience. In doing so, we are preparing our lives for heaven.

Not to read them with confidence is to read them with disbelief. Soon we will not be reading them at all.

One of the most dangerous temptations that came to Ellen White was back in 1845, when she was told by others that her visions came from mesmerism. Shortly afterward, when she was about to be taken into vision, she began to resist, thinking it might be some type of hypnotic spell. As a result, God rebuked her severely. What she had done was to doubt Gods Holy Spirit!

When you and I, who have drunk deeply in the thirst-quenching waters of the Spirit of Prophecy, are then willing to accept the charge that we should now read them with caution and disbelief we are treading on the same ground Ellen White trod on so many years before! We are questioning that which we have clearly known to be the writings of the Spirit of God, and instead searching for evidence that they are the writings of men! That is very close to the pathway into the sin against the Holy Spirit! Please! Please! Think about what I am saying!

Have alterations been made? Have some changes been made? Perhaps you suspect that some have. Leave that to God to take care of! Your work is to trust and obey, not to proofread with doubt. To continue to do so will destroy you.

"Oh," someone will say, "one word here was changed to another word!" Leave it alone! You have a whole ocean of truth in the Spirit of Prophecy. You dare not let your mind dwell on the possibility. Do not exchange an ocean of truth for a cupful of suspicion.

Astounding concepts. The concepts and principles in the Spirit of Prophecy are invaluable. They are so uniformly consistent! How can this be if a variety of authors wrote those books?

The principles stated in the Spirit of Prophecy attest to, and prove, their genuineness. His children hear the true Shepherds voice in them, and they follow

Him. They go by the principles stated in His Word. They value His Word; they trust their lives to it.

Ellen White wrote articles and books, and later revised them into other articles and books. Rearrangements and word replacements occurred in the process, but the principles remained unchanged. The same principles are in the 1884 *Great Controversy* as are to be found in the 1888 and 1911 editions. Those principles are not hidden; they stand right out! They are there today as you open and read in her books! They are emblazoned on every page. Clear-cut principles—principles of heaven to lead us to heaven.

When you read in the Spirit of Prophecy, ask yourself, "What is the underlying principle?" Find the principle and obey it. Those principles are right. They run all through those books, and no counter or opposing principles are there.

The total wholeness of those writings rebukes all efforts to attribute their authorship to "secret writers."

Rejecting the seed. Do not forget the forgetful hearers in the parable of the sower (Mark 4:3-20 and Luke 8:5-15). This parable is filled with deep meaning. Read it in the light of the insights given in *Christ's Object Lessons* (pages 33-61). Some hearers let themselves become hardened; others permit problems and cares to choke out the precious seed. Still others let the birds come in and take the seed away. Do not let the birds take away the seed out of your life! Please! You dare not let that happen! Do not let others tell you that the seed of Gods Word is corrupt. Let your roots go deep. Keep the ground moistened. Let confidence and obedience to the inspired Writings mark your days. It is better to be a humble servant of God than a wise scoffer of His Word.

The kind of messages the "others" would have inserted. We can with certainty know that *Great Controversy* is not the product of the leaders at Battle Creek! We can know by the messages given in the book. They are not the messages those men would have given!

Leaders, whether church or governmental, tend to be political. They are tempted to be excessively more concerned with holding their jobs, advancing to higher positions, gaining more control over the workers, and maintaining subservient rank and file members. This problem, which we observe at times in church leaders, has been with us in the past.

What then would have been the objectives of leaders, if they had been permitted by Heaven to rewrite or add sentences, paragraphs, chapters, or entire books to the Spirit of Prophecy? We would find authority and control to be principal concerns. Simply by reading in the Spirit of Prophecy books we have today, we can not only know that alternate views are not to be found in those writings, but we can know what those alternate views would have been!

Open *Great Controversy*, any edition. The first half of the book can be summarized in this triumphant statement of Peter before the crafty leaders of his time: "We ought to obey God rather than men" (Acts 5:29). That is the message of *Great*

Controversy: obedience to God. We are told that we only obey Him when we study and obey His Written Word.

You will find that to be the theme all through the historical chapters of *Great Controversy*. But that theme is also the basis of everything in the latter part of the book as well.

That theme would not be there if Uriah and his associates had written any part of that book, had changed any part of that book, or had added to any part of that book. If additions had been made by "secret writers" to *Great Controversy*, certain wrong concepts would also be in that book. They would be these:

"It is important that we reverence our leaders. It is important that we submit to the better judgment of our leaders. They are wiser than the laymen ever can be. We are far more likely to reach heaven by obeying their dictates than in trying to decide for ourselves how we should serve God. Our leaders understand Scripture better than we do; for they have had far better training in the seminaries, as well as years of experience in managing the work. Only by counseling with them and submitting to their judgment will the people of God be saved from problems and errors."

Read again the chapters on *Persecution in the First Centuries* and *The Apostasy*. Scan through the chapters on the conflict of Bohemian, German, Swiss, French, and English Christians with religious authorities. Uriah and his friends would not have written that!

Although he was not able to change the 1888 edition, he tried to keep it from being published. (See *The Circulation of Great Controversy*, which is reprinted at the back of this book.)

Read again pages 42-43, 45:2-46:1, 48:3, and the chapters that follow.

Read again a section not found in the 1884 edition: pages 289-290. Uriah did not write that!

Read again the chapter entitled, *The Scriptures, a Safeguard*. That chapter is powerful! It was in the 1884 edition; and, like all the closing chapters of *Great Controversy*, it is in all the later editions of that book. Church leaders did not write that chapter! They did not add to it, they did change it, they were not permitted to blot it out.

A statement by M. L. Andreasen. Here is a statement by M. L. Andreasen to help you see the thinking—and worrying—of leadership back in those days. You will quickly note several facts: (1) The leaders wanted to control Ellen White. They thought she should be under their authority. (2) They simply could not get her to obey them. (3) At Minneapolis in 1888, they stood solidly in opposition to Jones and Waggoner especially because of the fact that she was on the other side. (4) They had hoped that Minneapolis would be the place where they would get her to yield to their authority. (5) Eight years later, in 1896, they were still disgusted because she resolutely was independent of their authority.

"With the establishment of Union College and also the Nebraska Sanitarium at College View, the place became a kind of center for various activities, and a convenient location for ministers to have their meetings and councils. It was only a matter of eight years since the famous 1888 Conference in Minneapolis, and the conference was frequently the subject of discussion.

"Old Elder J. H. Morrison, father of Prof. H. A. Morrison, lived in Lincoln. He had taken a prominent role in the discussions at Minneapolis and had written a book on the subject . . . It was largely through the kindness of old Brother Morrison that I was permitted to attend the discussion. Of course, I was there to listen and not to talk. And I did not talk, But I learned much. In fact, it was wonderful school. I only wish I had notes.

"They paid little attention to me, but plunged right into a subject of which I knew nothing. But I soon caught on, and was astonished at the freedom with which they discussed personalities. Most of the older men who had known Elder [James] White were not endeared to him, it appeared. In their opinion, he was too strongheaded to work well with others.

"Sister White's situation was not an easy one. As the wife of the president of the denomination, she gave support to him in his work. But at times word would come from the Lord that made it necessary for her to bear messages of reproof to him. And Elder White sometimes questioned in his own mind if she spoke to him from the Lord. On some occasions this brought on tension.

"This was at times the case when it became her duty to counsel others. While many to whom testimonies were written accepted them with gratitude, others turned against her. No wonder that she said that if she had her choice of having a vision or dying, she would choose the latter.

"A few of the leaders were waiting for the day when there would be a change in the way the church was run. They thought at the Minneapolis meeting such a change might be made.

"I have heard many versions of what took place at Minneapolis. Someday, if I ever get time, I would like to tell the story as I heard it recounted at the meetings held in College View by the men who were the leaders in opposition to Sister White. They did not consider the message of Jones and Waggoner to be the real issue. The real issue, according to my informers, was whether Sister White was to be permitted to overrule the men who carried the responsibility of the work. It was an attempt to overthrow the position of the Spirit of Prophecy. And it seemed [at Minneapolis] the men in opposition carried the day. Eventually she left for Australia, where she stayed nine years. It was there that a plan of organization which called for union conferences was made that received her blessing, and that in 1901 was implemented on the General Conference level. As interpreted by some, the Minneapolis conference was a revolt against Sister White. If that is so, it throws some light on the omega apostasy." *Diary of M. L. Andreasen, quoted in Virginia Steinweg, Without Fear or Favor (1979), 42-44 [italics ours].*

Does that eye-witness report from 1896 give the impression that Ellen White was a person that people could step on? Were the leaders giving the orders and she was

meekly following? There is no doubt that they wanted it to happen, but there is no doubt that it did not occur.

The Scriptures, a Safeguard chapter. Read that chapter in *Great Controversy*. It is essentially the same in the 1884, 1888, and 1911 editions. In this way you can see for yourself the lack of significant changes in this crucial chapter, *The Scriptures, a Safeguard*.

That chapter is a most powerful call to cast off all human authority when it conflicts with obedience to God and His Written Word!

In the original 1884 paging, you will find it on pages 411-420. In our edition of the 1884, it is on pages 364-371.

In the original 1888 edition, it is on pages 593-602. In our paperback edition of that book, it is on pages 630-639.

In the 1911 edition, it is on pages 593-602.

I can assure you: If the secret writers wanted to change anything in that book, it was the scriptures, a *Safeguard* chapter! Let us then carefully examine it, and see if anything was changed.

As you read the chapter, *Scriptures, a Safeguard*, you will discover that all three editions read almost the same, except: (1) The phrasing has been improved in some sentences, but most of the time it remains identical to the 1884 edition. (2) Certain paragraphs, not in the 1884 edition, are in the 1888 and 1911. These are totally unproblematic additions, and are as follows (1911 paging):

(1) The first added paragraph is page 596:3. Herman Hoehn says the 1888 and 1911 editions are no good. Does the following paragraph sound bad to you?

"The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain Gods Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church." *1888 and 1911 Great Controversy, page 596:3 in the 1911 (italics hers)*.

But does the above paragraph, in the 1888 and 1911 editions, but not in the 1884, sound like something conniving leaders would want to add?

(2) The second added paragraphs in the 1888 and 1911 edition extends, in the 1911 paging, from the second sentence on page 597:2 (in the 1911 edition) to the end of 598:1.

"Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve

the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

" There is a way that seemeth right unto a man, but the end thereof are the ways of death. Proverbs 16:25. Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

"God has given us His Word that we may become acquainted with its teachings and know for ourselves what He requires of us. When the lawyer came to Jesus with the inquiry, What shall I do to inherit eternal life? the Saviour referred him to the Scriptures, saying: What is written in the law? how readest thou? Ignorance will not excuse young or old, nor release them from the punishment due for the transgression of Gods law, because there is in their hands a faithful presentation of that law and of its principles and claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right or what the minister tells him is right. His souls salvation is at stake, and he should search the Scriptures for himself. However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything." *1888 and 1911 Great Controversy, page 597:2, sentence 2, to 598:1 in 1911 paging.*

Does that sound like something selfish men would have sneaked into *Great Controversy*? It is not enough to do what a man thinks is right or what the minister tells him is right. His souls salvation is at stake, and he should search the Scriptures for himself.

(3) The third added paragraph is page 600:1, in the 1911 edition, and consists of two Bible quotations: John 14:26 and Psalm 119:11. There is no problem here.

(4) The fourth and fifth added paragraphs are the last paragraphs in the chapter (602:2-3), and consist of four Bible quotations: Psalm 119:99, 104; Proverbs 3:13; and Jeremiah 17:8. Again no problem.

Apart from the above additions, essentially all of chapter 37 (*Scriptures, a Safeguard*) are essentially the same in all three editions.

Yet we saw from the Andreasen quotation that chapter 37 would have been a target for change if the leaders back then had their way. It would have been radically altered. Instead, the concepts in it were strengthened in the later editions!

If you want another powerful chapter to ponder, read *5 Testimonies, 62-84*. That chapter was written in the very midst of the time when the critics declare that leading brethren were controlling her writings (about 1887-1888). Yet it constitutes a most powerful indictment of our leaders in Battle Creek!