

THE LAST DAYS OF MRS. E. G. WHITE.

(On February 13, 1915, Sister White met with an accident, the prelude to her death, which occurred Friday afternoon, July 16, 1915. The following reports and articles contain her last instructions, given during this time.) *A Letter from Elder W. C. White. ("Review and Herald", Mar. 11.)*

During the past few months mother's general condition of health has been as favorable as could be expected of one of her age. She has stated that at no other period of her life has she been so free from physical pain. And while she has gradually become more feeble, yet she had not, prior to her recent accident, been obliged to spend a day in bed. She had been able to go up and down stairs without assistance, and in favorable weather, has taken pleasure in riding out once a day, and sometimes twice.

Her cheerfulness has never diminished. When referring to her age and physical condition, she has often expressed gratitude to God for his care. Her abiding trust in Him has never wavered.

Always thoughtful of others, she has manifested recently still greater solicitude regarding the welfare of her friends and associates. She has found great joy in reading the reports of progress in the Review and in letters from her old friends. She has taken a deep interest in the work of preparing her manuscripts for publication.

Wednesday morning, January 27, I returned home after an absence of sixteen weeks in the East and South. I found Mother cheerful and interested to hear about the work in the places that I had visited. She seemed to be about as well as when I left home early in October.

Friday afternoon, February 12, as I was leaving the office for a quick trip to St. Helena, mother came outdoors, and we spent ten minutes in walking about in the bright sunshine, and talking about the progress of the message in all the world.

Sabbath morning, mother appeared to be as well as usual. About noon as she was entering her study from the hallway, she tripped and fell. Her nurse, May Walling, who was in the hall about twenty feet away, hastened to her assistance, and endeavored to help her onto her feet. When mother cried out with pain, May lifted her into a rocking chair, pulled the chair through the hall to mother's bedroom, and got her to bed. Then May telephoned Dr. Klingerman at the sanitarium, at once applied fomentations to the hip, where the pain seemed to be the greatest.

When the doctor came, he said that it was either a bad sprain or a fracture, and advised an X-ray examination at the sanitarium. This examination showed an "intracapsular fracture of the left femur at the junction of the head and neck." Mother bore very patiently all the painful

experiences of being carried from her room to the sanitarium and back again.

Sara McEnterfer, who was her traveling companion and secretary most of the time for thirty years, is with her; and so is May Walling, who was brought up in her home, and who has been her faithful nurse for about two years. Mrs. Hungerford, a trained nurse from the sanitarium, is also with her.

Mother occupies her study, where for the last ten busy years she did most of her writing. Sometimes when half awake, she asks how long the journey will take, and when she will get home; and then, when fully awake, she says, "I am right here in my own room."

In our seasons of prayer mother unites with her usual fervor and clearness of thought, expressing complete confidence and entire resignation.

Since her accident she has told me that she feels that her work is done, her battles ended, and that she is willing to lie down and sleep till the resurrection morning, unless there is yet some special work the Lord has for her to do.

This is not a new thought, but is in perfect harmony with her frequent expressions during the past year. Regarding her constant faith and courage, Brother C. C. Crisler wrote to me Dec. 23, 1914, as follows:-

"Even when exceedingly brain-weary, your mother seems to find great comfort in the promises of the Word, and often catches up a quotation and completes it when we begin quoting some familiar scripture. At such times she seems to me to be even more spiritual minded than usual; that is, she swells more at length on her personal experience and faith and hope, and recounts providences that cause her to renew her courage in God. At such times she also reaches out after spiritual comfort and help, and asks more frequently than at other times that we mite in prayer with her.

"I do not find her discouraged over he own case, nor do I find her discouraged over the general outlook throughout the harvest field where her brethren are laboring. She seems to have strong faith in God's power to overrule, and to bring to pass his eternal purpose through the efforts of those whom he has called to act a part in his great work. She rises above petty criticism, above even the failures of those who have been reprov'd, and expressed the conviction, born, apparently, of an innate faith in the church of the living God, that her brethren will remain faithful to the cause they have espoused, and that the Lord will continue with them to the end, and grant them complete victory over every device of the enemy.

"Faith in God's power to sustain her through the many weaknesses attendant on old ago; faith in the precious promises of God's Word; faith in

her brethren who bear the burden of the work; faith in the final triumph of the third angel's message,--this is the full faith your mother seems to enjoy everyday and every hour. This is the faith that fills her heart with joy and peace, even when suffering great physical weakness, and unable to make progress in literary lines. A faith such as this would inspire anyone who could witness it."

W. C. White.

From Spalding Magan Unpublished Mss. Pg. 451-453

A MESSAGE FOR OUR YOUNG PEOPLE.

Wednesday morning, March 3, 1915.

(About ten o'clock this morning, Mother began to talk with her nurse about selecting books for the young that would strengthen their minds. The nurse called me, and I wrote down, as fully as I could, what Mother said to me. Here is that portion of what she said that is of general interest.--W. C. W. *Published in Review & Herald of April 15, 1915.*)

There are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading.

We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character.

The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favor. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying.

Now is our time and opportunity to labor for the young people. Tell them that we are now in a perilous crises, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They need good, sanctifying religion more than anything else.

I do not expect to live long. My work is nearly done. Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling.

In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the

Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We can not afford to give to young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our people should become acquainted with what I am saying.

I do not think I shall have more Testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God. I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. We must keep our eyes on the religious attraction of the truth. We are to keep mind and brain open to the truths of God's Word. Satan comes when men are unaware. We are not to be satisfied because the message of warning has been once presented. We must present it again and again.

We could begin a course of reading so intensely interesting that it would attract and influence many minds. If I am spared for further labor, I should gladly help to prepare books for the young.

There is a work to be done for the young by which their minds will be impressed and molded by the sanctifying truth of God. It is my sincere wish for our young people that they find the true meaning of justification by faith, and the perfection of character that will prepare them for eternal life. I do not expect to live long, and I leave this message for the young, that the aim which they make shall not miscarry.

I exhort my brethren to encourage the young ever to keep the preciousness and grace of God highly exalted. Work and pray constantly for a sense of the preciousness of true religion. Bring in the blessedness and the attractiveness of holiness and the grace of God. I have felt a burden regarding this because I know it is neglected.

I have no assurance that my life will last long, but I feel that I am accepted of the Lord. He knows how much I have suffered as I have witnessed the low standards of living adopted by so-called Christians. I have felt that it was imperative that the truth should be seen in my life, and that my testimony should go to the people. I want that you should do all you can to have my writings placed in the hands of the people in foreign lands.

Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people. I am impressed that it is my special duty to say these things.

Ellen G. White.

From Spalding Magan Unpublished Mss. Pg. 453-455

"I Know My Work is Done."

(A Circular Letter from W. C. White.)

"Elmshaven, Sanitarium, Cal., March 7, 1915

Dear Friend:--

During the last week Mother has been sitting up three or four hours each day. The doctors say that she is holding up remarkably, considering her age.

Last Wednesday she said to Brother Crisler, "I need the prayers of all God's people." To her nurse she said, "Jesus is my blessed Redeemer, and I love him with my whole being."

Today in talking with Brother Crisler, she said, "My courage is grounded in my Saviour. I want that peace that abounds in Christ Jesus. My work is nearly ended. Looking over the past, I do not feel the least mite of despondency or discouragement. I feel so grateful that the Lord has withheld me from despair or discouragement, and that I can still hold the banner. I am very grateful that this is so. I know Him whom I love, and in whom my soul trusteth."

Speaking of death, she said, "I feel the sooner the better; all the time that is how I feel,--the sooner the better. I have not a discouraging thought, nor sadness. I have hoped that I should be able once more to speak to the people; but that is the Lord's business, not mine."

"I have light and faith and hope and courage and joy in the Lord, and that is enough. The Lord understands what I can endure, and he has given me grace to bear up under the discouragements that I have sometimes had to bear, and I feel thankful for this.

"I have nothing to complain of: I thank the Lord for all his goodness, all his mercy, all his love."

Pointing to and handling some of her books, she continued: "I appreciate these books as I never did before. I appreciate them. They are truth, and they are righteousness, and they are an everlasting testimony that God is true.

"I have nothing to complain of. Let the Lord take his way and do his work with me, so that I am refined and purified; and that is all I desire. I know my work is done; it is of no use to say anything else. I shall rejoice when my time comes, that I am permitted to lie down to rest in peace. I have no desire that my life shall be prolonged."

Following a prayer by Brother Crisler, she prayed: "Heavenly Father, I come to Thee, weak, like a broken reed, yet by the Holy Spirit's vindication of righteousness and truth that shall prevail. I thank Thee, Lord, I thank Thee, and I will not draw away from anything that shall prevail. Let thy light, let thy joy and peace, be upon me in my last hours,

that I may glorify Thee, is my greatest desire; and this is all that I shall ask of Thee. Amen.”

Following the prayer: “I did not know how it would be in the last, the very last, on account of the affliction. But I find that I can lean my whole weight on the promises of God; and I do not at all doubt or question his wisdom in any way. He has provided for me to be carried through; and I will rejoice just as long as I have tongue and voice.”

“I Go Only a Little Before the Others.”

(Review & Herald, June 17, 1915)

Under date of May 27. Elder W. C. White writes as follows:

Tuesday morning, May 25, she was very weak, but her mind seemed clear; and when I asked if she was comfortable, she said:

“I am very weak. I am sure that this is my last sickness. I am not worried at the thought of dying. I feel comforted all the time, the Lord is so near me. I am not anxious. The preciousness of the Saviour has been so plain to me. He has been a Friend. He has kept me in sickness and in health.

“I do not worry about the work I have done. I have done the best I could. I do not think I shall be lingering long. I do not expect much suffering. I am thankful that we have the comforts of life in time of sickness. Do not worry. I go only a little before the others.”

“Unto Him be Glory.”

W.C.W.

(Review & Herald, July 1, 1915.)

At three o'clock Sabbath afternoon, May 29, 1915, Elder G. B. Starr visited Sister White. Elder Starr found her in her reclining chair, in the bay window of her room, looking out upon the trees and hills about her place. He remarked how glad he was to find her amid such pleasant surroundings, and stated that she looked much better than when he saw her the Tuesday before.

She replied that she was grateful for her pleasant surroundings, and that they had much improved in the years since she first came here.

Sister White then said: “I am pained at the lightness and frivolity that has come in. It seems to be everywhere. We must seek greater solemnity as a people, before we shall see the power of God manifested as it should be.” This she repeated two or three times, almost word for word, and she seemed to be greatly pained over the matter.

She continued: "O, how much we need more of the Holy Spirit! There is a great work to be done, and how are we ever to accomplish it?"

To this Elder Starr said: "God is raising up hundreds of strong young men and women through our schools and sanitariums, and is putting his Holy Spirit upon them, and qualifying them to do a great and blessed work; and many of them are devoted, sober, earnest, and successful."

She replied: "I am so glad to hear that! You could not have told me anything more encouraging."

Continuing, she said: "I wish that I might speak again to the people, and help carry the work; but they tell me I must not speak in public now."

She then inquired, "Where have you been keeping yourself so long?"

Elder Starr replied, "At Melrose, Mass., at the sanitarium where you said we ought to work."

"Oh yes," she answered, "I have always felt a great interest in the cause in the East, and have not lost it. The work there is not nearly finished; it is only just begun. There is a great work to be done. I wish that I might bear another testimony to our people, a strong testimony."

Elder Starr said, "We are praying daily that God will raise you up and strengthen you to bear another testimony to his people, if that is his will."

"Keep on praying," she answered.

Elder Starr then asked if she should like to have him pray with her. She replied that she should be very glad to have him pray. He knelt close by her side, so that she could hear well, and after thanking God for his many blessings, in giving to us his truth, and the special part he had enabled Sister White to act in it, he repeated, word for word, very slowly, Paul's prayer recorded in Ephesians 3: 14-21, as follows: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Sister White gave expression to several hearty amens during the quoting of this prayer; and when it was over, she expressed her gratitude for the call and the prayer, and requested Elder Starr to call again.

W. C. White.

LONGS FOR REST.

(Review &. Herald, July 22, 1915)

A letter from Elder W. C. White, dated July 7, says: "Mother is slowly losing ground. She talks but little now and longs for rest. It is now 144 days since the accident. What a strange world this will be to me when mother is gone!"

DEATH OF SISTER E. G. WHITE.

(Review & Herald, July 22, 1915.)

We stop our Presses to announce the sad word of the death of Sister E. G. White, which occurred at her home, near St. Helena, Cal., Friday afternoon, July 16.

After a life of nearly eighty-eight years of faithful, untiring labor for God, and for her fellow men, a truly noble woman, a devoted servant of the Master, rests from her labors. The influence of her godly life will live on to gather with Christ till the final harvest.

From Spalding Magan Unpublished Mss. Pg. 455-458

EXTREMES.

The following, relating to extremists, was written by Elder James White to "A Brother at Monroe, Wisconsin," and printed as an editorial in the Review of March 17, 1868, Vol. 31, No. 14, p. 220.

Probably there has not been an important movement or reform for the benefit of fallen man, which would, if properly conducted, result in his own spiritual advancement, that has been free from extremes. There are always many who move too slowly, and that testimony necessary to urge them to duty, is always to be taken advantage of by some who have more zeal than caution. While Satan tempts the many to be too slow, he always tempts these to be too fast. Mrs. W's labors are made very hard, and, sometimes perplexing, by reason of the course of extremists, who think the only safe position is to take the extreme view of every expression she has written or spoken upon points where different views may be taken.

These persons will often hang upon their interpretation of an expression, and push matters at all hazards, and utterly disregard what she has said of the danger of extremes. We suggest that these loosen their hold of some of her strong expressions designed to move the tardy, and for a while suspend their whole weight upon some of the many cautions she has

given for the benefit of extremists. In doing this, they will be more safe themselves, and will get out of her way, that she may speak freely to those who need urging to duty. Now they stand between her and the people, and paralyze her testimony, and are the cause of divisions.

Satan uses two classes to keep the body of the people behind their duty. First, those who are too fast, and second, the rebellious. The latter are usually either those who have been reprov'd for their haste, or those who have been turned aside by these hasty persons. Let these get out of the way, and let the body be moved forward unitedly by the testimony of the Lord. . .

Mrs. W. needs the help of all who can help in the cause of truth and reform. The people generally are slow to move, and hardly move at all. A few move cautiously and well, while others go too fast. The work of reform is not brought about in a single day. The people must be helped where they are. They can be helped better by one standing on the line of truth nearest them, than on the side the greatest distance from them. It is best for them to be taught on all points of truth and duty by persons of judgment and caution, and as fast as God in his providence unfolds them to his people. He who is but partly reformed himself, and teaches the people, will do some good. He who sees the duty of reform and is full strict enough in any case, and allows of no exceptions, and drives matters, is sure to drive the reform into the ground and hurt his own soul, and injure others. Such do not help Mrs. W., but greatly burden her in her arduous work. We invite, you, entreat, such to get out of the way and let Mrs. W. come to the people.

She works to this disadvantage, namely: she makes strong appeals to the people, which a few feel deeply, and take strong positions, and go to extremes. Then to save the cause from ruin in consequence of these extremes, she is obliged to come out with reproofs for extremists in a public manner. This is better than to have things go to pieces; but the influence of both the extremes and the reproofs are terrible on the cause, and bring upon Mrs. W. a three fold burden.

Here is the difficulty: What she may say to urge the tardy, is taken by the prompt to urge them over the mark. And what she may say to caution the prompt, zealous, incautious ones, is taken by the tardy as an excuse to remain too far behind.

We say to those who wish to help Mrs. W. in her work, you will not find her far ahead of the people, with a few extremists. No, she is back with the people, tugging away at the wheel of reform, and has to lift all the harder because of your extreme advance. Come back, good, whole-hearted souls, and stand by her side, and lift where she lifts. What can you do there at such a distance from the people?? Come back. You must meet the people where they are.--*From Statements Concerning the Visions of Mrs. E. G. White. pp. 33 and 34*

STATEMENT REGARDING THE VISION.

By Elder Uriah Smith

(In the days when Elder D. M Canright was discrediting the Spirit of Prophecy, it was currently reported by the enemies of our faith that Elder Uriah Smith had been "troubled over the question of the visions. . . and at one time came very near giving them up." This report led Elder Smith to write a statement of his personal belief, and the basis on which he founded his faith. Following is a portion of his statement, published in 1888.)

That I have had, in my experience, occasional periods of trial, I do not deny. There have been times when circumstances seemed very perplexing; when the way to harmonize apparently conflicting views, did not at once appear. And under what seemed, for the time, strong provocations to withdraw from the work, I have canvassed the question how far this could reasonably be done, or how much of this work could consistently be surrounded. I have pondered the questions whether this point was not inconsistent, or that absurd, or the other out of harmony with reason and revelation; and whether this feature ought not to be readjusted, or the other set aside entirely. All this ground I have gone over as thoroughly as anyone of no more ability than myself could go, and with as great a degree of candor as anyone in as much darkness as I was in, would be likely to maintain. But the weight of evidence has never in my mind balanced on the side of surrender.

This I can say, that never, since I became fully acquainted with that system which we denominate "the present truth", so as to comprehend it in its sublime proportions, its divine harmony, and its inseparable connections, have I had the least shadow of misgiving as to its truthfulness in its fundamental principles, and its stability and final triumph, as the work of God. It is evident, also, that this work before its close must present the fulfillment of the prophecy of Joel, and some prophecies of the Book of Revelation. And to whatever degree I may have persuaded myself that this cause might have been so far developed without this feature which we call the gift of prophecy, it was only to look for something of the kind to appear in the future; for without this, it would lack one of the tests of being the work of the last generation.

This was not the phase of the question, however, with which we had to deal. For here was a manifestation which had been interwoven with this cause from its very commencement; and the idea of separating this feature from it now, in the present stage of the work, is very different from the question of how things might have been if no such feature had yet been connected with it. A little reflection is sufficient to show that the message,

and this which purports to be one of the gifts of the Spirit which has accompanied it, can not be separated.

"Well, then," says one, "The absurdity of this part of the work is sufficient to overthrow the other." To which I reply, No; for the strength of the other part is sufficient to hold a person from giving up this. And this has been the position I have occupied. . . .

It has never seemed to me the part of wisdom to fix the mind upon any one point to the exclusion of all the rest, and let a difficulty there distract the view from everything else, and override every other consideration, and then because everything was not clear right at that point, to make an impulsive and rash plunge which would lead to the surrender of other points which one did not anticipate, and which he did not desire to surrender. It has seemed to me the better way to consider the question in all its bearings, not the effects which would be produced, take in the consequences, and not make a move till one was prepared to accept the results which it was foreseen would probably or inevitably follow. Upon this principle I have tried to act. . . .

Of admonitions and reproofs I have needs my full share; and whenever anything of this nature has come which I could not understand, or circumstances have arisen which seemed inexplicable, I have been content to wait, knowing that the foundation of God time would accomplish. The beautiful sentiment of the hymn has often come to my mind both as a caution and a prophecy:

"Soon shall our doubts and fears
All yield to Thy control;
Thy tender mercies shall illumine
The midnight of the soul."

A general in battle does not despair of his array while the center stands firm. The wings may waver; there may be some confusion on the outskirts; but while the center holds, the battle is not lost. So with the present truth; so long as the main pillars remain unshaken, it is folly to leave the building as if it were about to fall. . . .

Relative to my present position, I can say that everything seems clear and satisfactory to my mind,--*From Statements Concerning the Visions of Mrs. E. G. White. pp. 162-164.*

From Spalding Magan Unpublished Mss. Pg. 460-462

We are Laborers Together

Sanitarium, Cal., June 13, 1906.

Dr. C. E. Steward:

Dear Brother,--

I have received your letter, in which you inquire what is meant by the words "I", "We," and so on, in my testimonies. In my work, I am connected with my helpers, and I am also connected and in close touch with my Instructor and other heavenly intelligences. Those who are called of God should be in touch with him through the operation of his Holy Spirit, that they may be taught by him.

Of mine own self I can do nothing. I feel that all credit must be given to a higher Power whose will and word I am to carry out, in order that, united with heavenly intelligences, I may have a clear perception of spiritual and eternal things. Christ has said, "The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise."

Again, God's way is to be practiced in every line of work, else the cause of truth, I am instructed, will bear the imperfections of the mold of men, and will be misrepresented. We are to become one with Christ, in harmony with his prayer: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all shall be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou has loved me. . . . O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them and I in them."

I can not always say "I"! I am not accustomed to doing so. Without the special light and grace of Christ, I can do nothing. Furthermore, I am connected with my workers. During the night season I am often deeply impressed with representations passing before me, and usually, whatever the hour of the night may be, I arise at once, and write out the instruction that has been given me. This manuscript is placed in the hands of one of my copyists, who makes several copies on the typewriter. Then it is returned to me, and I carefully read it over to see if it is all correct. Matter written for publication is sometimes sent direct to one of our periodicals, and sometimes laid aside with other matter to be published later in book form or in some other way.

This is one reason why I often say "we". My helpers and I are co-workers in sending out the light given me to be a blessing to the world.

In the first chapter of the first epistle to the Corinthians we read:
“Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace by unto you, and peace, from God our Father, and from the Lord Jesus Christ.

“I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge (this is a very broad statement); even as the testimony of Christ was confirmed in you: so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ; who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

“For the preaching of the cross is to them that perish foolishness; but unto us (notice the use of this word) which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and I will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

“For the Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things which are might; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.”

Read the second chapter of First Corinthians, and notice carefully how Paul uses the words, “I”, “we”, and “us”.

In the third chapter we read: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God; ye are God's husbandry, ye are God's building."

Now if I say "we" and "us", you may understand what I mean; we are laborers together with God. The whole of the third chapter of First Corinthians needs to be carefully studied. Study every verse of this chapter; for it means to you and your associates, as well as to me.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Then why should not I say "we" in a peculiar and significant sense? I myself and you yourself must be united in mind, in heart, in soul, in strength, with heavenly agencies. This is our only hope of success. The less that is said of "I", the more correct will be our understanding of the great I Am.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness."

I have been instructed that unless there is a decided changed in the religious experience of those who have refused to heed the warnings given them, but who, instead, remain willingly under the molding influence which now predominates at the Battle Creek Sanitarium, it will not be of the least use to explain everything that is presented as an objection to the visions. Some have been under his influence for years, and the many subterfuges and explanations that are resorted to there, will be taken up by those misled souls and used against the testimonies. So long as they refuse to heed the warnings given them, the spell that is upon them can not be broken. God has a work that must be carried forward purely and intelligently, in his own way, entirely separated from the influence of seducing spirits that some have communion with.

I am instructed to say to you, We are now living amid the perils of the last days. I am commissioned to bear my testimony, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

Our God has given us, his people, a special work to do. The Son of God was manifest in human flesh, that man might receive knowledge intelligently from the divine-human Teacher. Christ came in the likeness of humanity, that he might draw all men unto himself. His followers must walk in the light of his glorious example.

At whatever sacrifice of ease of reputation, at whatever sacrifice of property or cost of labor, a Christian must maintain the reformatory doctrine of the gospel. In short, if a man is risen with Christ by profession of faith in the Son of God as his Redeemer, he has made a most solemn pledge to maintain these reformatory doctrines. As he advances in the Christian life, he will gladly accept the self-denial and self-sacrifice involved. "Ye are laborers together with God."

(Signed) Ellen G. White.

From Spalding Magan Unpublished Mss. Pg. 462-465

Who has Told Sister White?

Sanitarium, Cal., Jan. 15, 1906.

Dear Brother Amadon:--

I have received your letter, I will send you copies of things taken from my diaries. These articles contain presentations and instructions given me, point by point. For instance, the evening after the Sabbath I retired, and rested well without ache or pain until half past ten. But I was unable to sleep. I had received instruction, and I seldom lie in bed after such instruction comes. There was a company assembled in Battle Creek, and instruction was given by One in our midst that I was to repeat and repeat with pen and voice. I left my bed, and wrote for five hours as fast as my pen could trace the lines. Then, I rested on the bed for an hour, and slept part of the time.

I placed the matter in the hands of my copyist, and on Monday morning it was waiting for me, placed inside my office door on Sunday evening. There were four articles ready for me to read over, and make any corrections needed. The matter is now prepared, and some of it will go in the mail today.

This is the line of work that I am carrying on. I do most of my writing while the other members of the family are asleep, I build my fire, and then write uninterruptedly, sometimes for hours. I write while others are asleep. Who, then, has told Sister White?--A messenger that is appointed.

If Elder Daniells is in Battle Creek, please place in his hands the manuscripts I send you. 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 productions.

If those who have done this work continue in this course, Satanic agencies will choose for them. At the Berrien Springs meeting, the richest blessing was proffered them. This blessing they could have had if they had let Christ help them, confessing their wicked obstinacy. But they refused to

take the right course. The holy angels turned away, the evil angels have been holding sway over minds. Evil angels obtained the victory at that meeting. But there is no need for me to give the particulars of this.

If Brother Daniells is not in Battle Creek, please read to the church what I am sending you. I have many letters to write, and I can not add more to this now. There is just one thing the Lord calls for, and that is, for every man, minister, or physician, or lay member, to confess his own sins. Each one will have a hard battle to fight with his own perverse self. Those who have stood directly in the way of the people, having a clear realization of their perilous condition, will have an account to settle with God. Those who have helped souls to feel at liberty to specify what is of God in the Testimonies, and what are the uninspired words of Sister White, will find that they were helping the devil in his work of deception. Please read Testimony No. 33, single volume, page 211, "How to Receive Reproof". Or, Testimonies Vol. 5, p. 683.

Ellen G. White.

From Spalding Magan Unpublished Mss. Pg. 465-466

THE INTEGRITY OF THE TESTIMONIES TO THE CHURCH.

Remarks by W.C. White at College View, Neb., Sabbath morning, November 25, 1905.

For some time I have hoped for a favorable opportunity to state to our physicians and ministers facts regarding the Testimonies to the Church, which may answer questions that seem to be troubling many minds. Perhaps this morning is the opportunity.

Time is precious, and this subject is important; and I ask you to pray for me that I may speak to the point. My desire to speak about this matter is for the sake of the work.

As a body of Seventh-day Adventists, we believe that this church will stand until Christ comes. Those who have studied church history, know that each denomination which has come out from established bodies has proclaimed glorious truths. Men of God have started out with high motives and pure principles; and then, step by step, the enemy has undermined their integrity, until each church has fallen away from its first principles. The Seventh day Adventist church, we believe, will stand firm until the end, but it is by the power of God and obedience to his messages of warning that we hope to be kept from backsliding and the delusions that have crept into other churches.

The attack of the enemy upon this church has been along definite lines, the same lines as his attack upon our first parents, First of all, he got them separated, and then he deceived Eve with reference to obedience to God. So his strangest effort against this church has been the work of

separation, a strange work against unity. Satan has sought to separate from the church the most precious part of its work. He has always opposed the united work of teaching the gospel and healing the sick. In many subtle ways has an effort been made to degrade the Sabbath, and to lead us to feel that humanitarian work was so valuable that in prosecuting it we could disregard the sacred claims of the Sabbath of Jehovah.

Most strenuous opposition has been brought against the means which God has selected for the strengthening and guidance of his church, an opposition manifest in efforts to unsettle confidence in the messages which God sends his people through ministers of the gospel, through teachers in our schools, and through the chosen agent whom he has appointed to give his special message of warning and counsel to the church. And finally the attack has been upon the Deity. An effort is being made to put man in the place of God; and if this be done, the work of apostasy is well nigh completed.

As you study the Testimonies of warning and counsel to this church, you will find the burden of these testimonies follows very closely the line of the enemy's attack. They have been full of warning against separation, against building up and elevating unduly one branch of the gospel work and binding everything possible to it. That ambitious work we may well be afraid of; it is not yet complete; it will continue in various forms; and in whatever form it is brought before us, we may be afraid of it.

The Scriptures say that a house divided against itself can not stand. But there has been a movement among this people for many years for a divided house. And I am thankful to see in this assembly a body of people working together for a united house. Let us continue to work on these lines. But how shall complete union be accomplished? Several years ago Elder Irwin presented to Mother in Australia some of the perplexities we have had to meet, and I remember well her answer. "This controversy," she said, "will never be settled, until it is settled by our brethren and sisters working together in the field." And as time advances, I see more and more clearly that the field is the place of work for a settlement of the difficulties in the way of perfect union.

If those attending this convention go to their homes and unite every feature and branch of the work in our churches and conferences, light and power will come in. In working for humanity, the Saviour preached the gospel and healed the sick. If we would do more of this work, we would not need so much to be discussing plans in our committees and Councils.

Apparent Lack of Harmony

For years there has been perplexity in the minds of many of our people because of what seemed to be a contradiction in the teachings of the

Testimonies. I might illustrate this by referring to what was written regarding the medical work before and after the General Conference in 1897. Before that conference, Mother read to me from time to time, many, many things that she was writing, which showed that the Lord had revealed to her as clear as day the movements that were going on at the center of the medical missionary work, in the criticism of the ministry and the church, and in exalting the medical work above all other branches. And it was outlined clearly what that would lead to.

After the Conference, it seemed that the time had come for these things to be printed, but, to my surprise, Mother would read these things and then lay them aside, and later she would send them privately to the leading physicians and their associates, warning them against their danger. She sent some privately to ministers. Then she wrote articles for the papers to be sent out broadcast to our people, reproving them for their backsliding and their failures to come up to a correct standard of health reform living. She also reproved the ministers for not making the medical missionary work the work of the churches. Our people were sharply reproved for not standing by Dr. Kellogg and the Sanitarium.

Some of our people saw in this, what seemed to be a contradiction and some of them stumbled over it, and are stumbling today. Some said it must be a severe trial for Sister White to write testimonies of reproof to old personal friends. "It must be that when she comes to write out these things that the Lord has revealed to her regarding the medical work, that her years of friendship, her sympathy and her love for Doctor Kellogg are so strong that she has not the courage to put them out, and instead of that she puts out these appeals for the people to stand by him." I knew this was not the reason, but I could not discern at that time the real reason for the course that was followed,

This was indeed a sever perplexity to me at the time, as it was to others, but that very experience, as I look at it today, is one of the strongest evidences of the wisdom and power of God in directing and guiding his servant in the way that the testimonies are put forth. Some of the testimonies of warning, counsel, and entreaty, were sent out privately, and were given time to do their work. Others were put on file, and they show that the perils attending the medical work were often revealed by God to his messenger, long before the message was to be delivered.

Let us ask, What would have been the result if the warnings and reproof regarding errors in the medical work had been made public when first given? Many of our people were then so halfhearted in this work of health reform, that they would have dropped it, and turned their backs on the physicians and nurses, and many would have gong back with joy to their flesh pots, as some are doing today. There would naturally have followed a great denominational backsliding, on health reform.

The people were not ready for the things that were being sent to the leaders, therefore the messages needed by the leaders were sent to the leaders, and the people were sent those things which they needed. What has been the result? Through the mercy of God, a great victory has been gained, and our people have been led to take a decided stand as health reformers; hundreds have given themselves to the Christian help work, and plans have been devised by which many in the church are striving to do the untied work of healing and teaching. I thank God for his way of leading us, which to some has seemed mysterious.

There are many things in connection with the Testimonies, and the opposition to them, that have been sore trials to me, and in times of great perplexity I have thrown myself on my face before God in agony of soul and said, "O God, why didst thou choose nay mother to be the instrument for this work? Why didst thou let so much perplexity come to us, so much distress?" It was at a time like this that I read the manuscript of those chapters in "Desire of Ages", in which is related the experiences of the disciples when they were distressed and perplexed, because their Master's teaching and manner of life seemed to leave the way open for misunderstanding and criticism. (Chapters 40-44) I said then, "Father, if it by thy will that thy people in all ages shall be perplexed and distressed, help me to enter into the experience meekly and intelligently.

Many times I have come to things in the Testimonies, as also in the Bible, that I did not understand, that I could not explain and harmonize. These I have carried to the Lord and said, "Here, Lord, are some things that I can not understand. I leave them with Thee. Help me to go straight forward and do the work that has been given me to do; and when thy time comes, let me see clearly that thou shouldst have me to understand. Lord, take me by the hand and lead me in the strait and narrow way."

Many of the Testimonies I do not understand. In many cases, if I were commissioned to use any discretion in the matter, I would not send them out. But that is not my business. Many a thing passes through my hand and goes out to the people with a prayer that God may help those to understand it to whom it is sent, but I do not understand it. And is it not a fact that the message should mean more to the person to whom it is addressed, than to those who copy it, and more also then to the one who writes it?

Let me illustrate this point. At the General Conference when we reorganized the General Conference Association, and we were in great perplexity over the best method of work, Mother called together, in the committee room at the Tabernacle, conference presidents and managers of institutions, and read a testimony which was based upon Isaiah 8:12-14, which was a decided reproof to us regarding confederacy.

There were at that time, two plans for confederacy before us. One was our union with outsiders in the religious liberty work, and the other, the question of the scope of the work of the General Conference Association. Some applied the testimony altogether to the former. Some of us felt in our hearts that it should be applied to our plans for the General Conference association also. But instead of getting together and studying and praying over the matter until we comprehended what it meant to us, we called another meeting and asked Sister White to come in and explain the matter that perplexed us. We questioned her as to whether the message applied to what we were planning for in the reorganization of the General Conference Association. She said she could not answer that question. Then we said, "Of course it does not apply to that."

We did not study and pray about it till we received light, but carried out our own plans. About six or eight years afterwards it was opened up to Mother plain and clear that the testimony was given to us at that time to save us from going into those plans which resulted in binding together many lines of work in an unsatisfactory and unprofitable connection.

Often times when we go to Mother and ask her to explain the things that she has said or written, she will say, "I can not explain it; you should understand it better than I. If you do not understand it, pray to the Lord, and he will help you." Is not that the right way to get a correct understanding of the Testimonies?

Personal Influence.

The question of personal influence is a matter that has perplexed many. The question is, Can persons go to Sister White and present their needs and their views, and, by presenting matters as they look at them, influence the character of the Testimonies and secure the bringing out of something in harmony with their minds?--No, indeed. If any believes this, let them be assured it is not so.

You know that in the '90's there was a work going on to build up the work at Battle Creek disproportionately. This was let by strong financiers, men who had a large influence with the president of the General Conference. In the face of the counsels given immediately after the Minneapolis Conference, and during the years that followed, there had been too much centralization of responsibility at Battle Creek; and in the face of the effort to distribute responsibility by dividing the field, and appointing district superintendents, there were men who labored untiringly to continue the work of centralization.

The work was one of binding things together, bringing the management of everything possible under the control of a few men at Battle Creek, and unduly enlarging the institutions in that place. Mother's testimonies were strongly against this. She sent many reproofs and carried

a heavy burden on her heart regarding the wrong character being given to the work. I could not understand why Mother should continue to carry this burden after having written to the responsible men many times, and I pleaded with her to give her time and energies to the writing of her books.

For years I have felt that it was my privilege to do all I could to draw Mother's attention to the most cheerful features of our work, to the many hopeful experiences in our institutions and conferences. I reasoned that as the Lord has chosen Mother to be his messenger for the correcting of wrongs in the church, opening up to her the dangers, the mistakes, the errors, and the weaknesses and the wickedness of men, and as these revelations burden her heart almost to death, therefore it can not be wrong for me to gather up all the words of cheer, and all the good news that will comfort her heart, and every incident that will show the power of Christ working in the church, and that will make manifest the best side of the workings of men who are bearing heavy burdens in the work of the Lord; therefore I will endeavor to bring to her attention the bright side of things. When a brother speaks well of what another brother is doing, I will try to bring it to her attention. The criticisms and the accusations that are made by brother against brother, I must try to keep to myself. I know that this is very different from the representations that have often been made to some of you regarding the character and aim of my work, but I assure you that this is what I have endeavored to do.

Well, one day while we were living at Cooranbong, New South Wales, we received letters from the president of the General Conference, filled with cheering reports, telling us about the good campmeetings, and how that some of these business men who had been reproved by the Testimonies were going out to various states and speaking in the campmeetings, and that they were getting a new spiritual experience, and were a real help in the meetings.

We were made very happy by the reading of these letters. We were fairly overjoyed about it, and we united in praising the Lord for the good report. Imagine our surprise when in the afternoon of the next day Mother told me that she had been writing to these men of whom we had received the good report, and she then read to me the most far-reaching criticism, the most searching reproof for our bringing in wrong plans and principles in their work, that were ever written to that group of men. This was a great lesson to me in the matter of personal influence.

In recent years I have seen such experiences often repeated. Many persons have visited Mother at her home with the belief that personal representation of their work and plans would influence Mother to command them. They have been welcome in our home; we enjoyed their society, and were glad of their friendship; but when Mother came to write, it was what the Lord had taught her. Sometimes it was very encouraging, and

sometimes it was like hot iron piercing the heart, because the spirit of wisdom discerned that there were results to follow the plans proposed, that would be detrimental to the cause of God, and the messenger was obliged to speak that which God had given her to speak.

How is it, then, that there are some who have had opportunity to present to Sister White their plans, who feel that she is influenced, and that sometimes she favors one side and sometimes another side? Brethren, the field of the controversy between right and wrong principles is broad, and extends far beyond our ordinary conception. There is weakness on all sides, and often when matters are opened to Mother's mind, it is presented to her that if a certain course is taken, that certain results will follow, and if such and such things shall be done, that other results will surely follow. With such a presentation of the field, the time and manner of sending out messages to the church depends largely upon the actual progress of the work.

When good strong men like the leading teachers in our schools are perplexed on some point, and they come and present to Mother their views regarding the dangers and duties of the hour, and ask her counsel, what does she do? Does she begin at the first of her interview to point out where they are wrong? No, indeed, she knows that these men are burdened with a great work that is not generally appreciated, and she knows that if she would help them most successfully she must show that she understands their motives and the weight of their burdens. Naturally the first thing is to express every word of confidence that she can sincerely express in the work they are doing; and to acknowledge the evils and dangers in the church which they see, showing to what extent these evils and dangers have been revealed to her. Then she often points out the weak points in their work and the dangers that attend their paths, and cautions them about matters that they may have overlooked.

A man representing another side of the work may talk with her of the same experience. She also expresses confidence in his efforts. She acknowledges the dangers that attend the work, and then she points out the weaknesses of his work, and the dangers that attend it.

Now, if these men go forth and remember clearly that which was said that is in harmony with their views, and forget that which was said to correct their faulty plans and work, their views and reports of Sister White's counsels will often differ.

In reference to my relation to Mother's work, a great many say W. C. White keeps close to his mother, and he makes suggestions and calls her out upon this and that, and thus largely influences her work. What are the facts? Often for weeks before a general meeting, and sometimes for months before a General Conference, the burden is laid upon Mother as to the

character of the work she must do in the coming meeting. And as I meet her day by day, she speaks to me of what has been presented to her during the night, regarding the work before her in the coming meeting.

Before the Oakland Conference, she presented to me morning by morning, sometimes three or four mornings in succession, what she was writing; and then she would lay aside her writings and tell me the character of the issues and conflicts of that meeting. She would say, At that meeting there are going to be such and such movements, and if I attend, I shall have to bear strong testimony of reproof. She presented the dangers that might arise from the wrong views of the medical men, and the dangers to arise from the wrong views of General Conference men. And she would outline the positions she would be obliged to take at the meeting.

Often I was impatient to get away to the office and resume my regular work, but I felt that it was for a purpose that she related these matters to me, and so I offered the silent prayer, "Lord, help me to remember these things, so if at any time I ought to know them, they will come clearly to mind." As a result I had before the meeting a clear outline of the course she intended to follow at the General Conference.

When the General Conference was called, Mother often said that the burden would be so great that she dared not go, and sometimes we thought she did not have the strength to go. But the Lord gave her strength and courage, and she attended the meetings. Elders Danielle and Prescott, came, at her request, to talk with her about the progress of the meeting, and they presented their views, plans, and perplexities, and asked for counsel. Then Brethren Paulson and Sadler came, at her request, and presented their view of things. You will remember that Brother Sadler had been working with us in California. As Mother gave counsel and encouragement, I wondered if it were possible that the course of her talks to the Conference was going to be changed in any way from what she had planned, by the facts brought out by these interviews with the brethren.

When the time came for Mother to bear her testimony before the Conference, I saw that every utterance was in perfect harmony with the outline that she had given me day by day, during the months before. I shall remember, as long as I live, that I could not discern that she varied a hair's breadth from the line laid down before the meeting. This is the result of my observation in the matter of personal influence.

The Integrity of Sister White's Writings.

With reference to the integrity of the writings sent out from Mother's office, I can assure you that Mother is responsible, intelligently responsible, for the letters, manuscripts, and other documents that go out from her office over her signature.

The Lord has blessed Mother with good, conscientious helpers, tender-hearted people, God-fearing people, who would not for their lives venture in any way to temper with her Testimonies.

Mother writes very rapidly. She does much of her writing early in the morning. She often writes upon many subjects in one letter of 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 Mother's direction. Sometimes a long and 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.

Some of the most precious chapters of "Desire of Ages" are made up of matter first written in letters to men laboring under trying circumstances, for the purpose of cheering and instructing them regarding their work. Some of these beautiful lessons about Christian experience illustrated in the life of our Saviour, were first written in letters to my Brother Edson, when he was struggling with many difficulties in his work in Mississippi. Some were written first to Elder Corliss, when he was holding a discussion with a wily Campbellite in Sydney.

Letter Received.

Mother receives many letters. Some of these are reports or progress; some tell the story of the Lord's merciful dealings with His -people. Some letters cheer her heart and do her lots of good. Others are sad and discouraging. Some are from strangers, asking many questions that she can not answer, because the subjects upon which the Lord gives her light are seldom the subjects of her own choosing.

There are letters which come from men bearing heavy burdens, asking counsel regarding perplexing matters. Some have adopted the practice of sending their perplexing letter to me, asking that if it is reasonable and right, that I bring the matter to Mother's attention, but if she is feeble, or pressed with other burdens, to let the letter wait. Often these communications come to me when her mind is absorbed with some difficult subject, and I put them into a pigeon hole, to await a favorable time. It often happens that in the course of a week or two, I find her mind traveling over the subjects presented in some of these letters. She says, What is going on with reference to this matter? Then I tell her that I have several letters in the office on that subject, and, at her request, I bring them to her. At such times these letters do not burden her mind. When the Lord has directed her mind to any subject, it is not a burden for her to study into it deeply.

Information from Men.

There is a part that men have to act, in bringing facts regarding the progress of events, by writing and by word of mouth, to the Lord's messengers. This is seen in the experience of Paul as recorded in First Corinthians 1:11.

While we were in Australia, the plans on which our school work ought to be developed were clearly outlined to Mother, and she presented these thoughts to those connected with the school. We were surrounded with difficulties, and the work laid out before us seemed to be impossible. Some wanted to push forward the work very rapidly; others were cautions, and wanted to wait for assurances that we could complete what we began. We had our struggles.

At one important meeting I determined not to tell Mother of the perplexes connected with our work, but that I would tell the Lord all about them, and ask him to send us instruction according to our necessities. When I came home from Board meetings, late at night, I laid the matter before the Lord, and asked him to help us, and send us messages as he would. Each morning I would go to Mother and say, Have you anything new for us this morning? Sometimes she would say, I do not know that I have; but I was in Council last night, and we were talking over such and such a matter. Sometimes what she told me did not seem to have any bearing upon the subject that was on my mind, and sometimes it would answer the very questions that I had laid before the Lord the night before. Many times what she said gave light that was direct answer to my prayer.

One morning after I had asked Mother if she had anything new for us, she said, "What are you doing in your Board meeting? What kind of a time are you having?" I answered, "I do not need to tell you; the Lord can tell you what you need to know, better than I can, and I might not tell it impartially." She said, "Willie White, you tell me what you are doing." I asked why. Then she said, "It is presented to me that you are having a hard time, and when you reach a certain point, I am to have something to say.' I want to know if you have reached that point." "Mother," I said, "we are having a hard time, but for several reasons I did not want to tell you about it." Then she insisted, and I told her the best I could from my standpoint about the status of our work. When I had finished she said, "That is all right. I do not believe I will go today, but I think you are getting pretty near the point when I must come over and bear my testimony."

In a day or two she came over and told us what had been presented to her.

Some have wondered why it is that sometimes when Sister White is speaking, toward the close of her remarks she will turn to me and say, "Have I covered the points, Willie?" And from this they have drawn the

conclusion that I have been prompting Mother regarding what she shall say in meeting.

It often happens that Mother tells us a few days, or a few hours, before the meeting, the line of thought which she wishes to present, and she sometimes asks me to remind her if any essential point is left out. Then in closing her remarks she feels anxious to know if any essential features of what she intended to present have been overlooked.

A Misunderstanding.

Some have wondered if W. C. White did not sometimes prompt his mother as to what she ought to say to ministers or business men regarding their duty and connection with the general work. I will relate an instance showing what I sometimes do, and how one good woman thought she had the clearest evidence that I had undertaken to tell Mother what she ought to say to a minister who was under deep trial, and who felt that he needed counsel and advice.

At the close of the General Conference held in Battle Creek in 1901, the brethren urged that Mother should go to Indianapolis and attend the general meeting appointed there, to consider the fanatical work carried on by a group of laborers who had been teaching the doctrine of the "holy flesh".

Mother was weary, and felt that she had not strength for this additional burden. She repeatedly told me and other members of the family that she did not feel able to attend that meeting. She did not feel that she had strength to bear the testimony which she must bear if she attended the meeting. Then she told us many things which she would have to say to the brethren who had been teaching the strange doctrines in Indiana. She repeated this several times, so that I remembered very distinctly what it was she said she must testify if she went to Indiana. Finally she decided to go. The Lord strengthened her for the journey, and she bore her testimony to a large congregation of our people in a clear, decisive way. After this she was requested to speak to a large public audience Sunday afternoon. This was a heavy draft on her strength, and at the close she was very weary.

Sunday afternoon I had a long talk with one of the ministers holding the strange doctrine against which Mother had borne her testimony, and he asked for an interview with Mother. I told him that Mother was weary. But when I saw that he would feel grieved and injured if the interview was denied, I told him I would to all I could to arrange for an interview early Monday morning.

I expected to see Mother Sunday evening and tell her of this brother's desire to see her in the morning, but committee work prevented me seeing her that evening.

Monday morning early I went to her room and found her very busy writing. Then she told me that an important subject had been opened up to her mind in the night and she greatly desired to write it out before anything came in to divert her mind from the subject. I told her then that I had promised one of the ministers that I would do my best to arrange for an interview with her early Monday morning. Mother said, "But my mind is now on this other subject. I have borne my testimony to our people, and my discourse to the large audience exhausted my strength, and now I have this new subject to write out. Why must I have a private interview with this brother?" Again I told her of his desire to have an interview with her, and she said, "But what can I say to Him?" Then I saw that the Sunday afternoon discourse and the new subject opened to her mind had taken her thoughts completely away from the matter of the holy flesh fanaticism, and so I repeated to her some of the things which she told us in Battle Creek that she would have to say to these brethren if she came to Indiana. After calling her attention to a few of the things that she had repeatedly told us she must say to these brethren if she came to Indiana, her mind took up that line of thought, and then I went to look for the brother.

During this conversation, a good sister in the next room had heard some of our words. I had spoken quite lowly to Mother, and the sister had heard my words without hearing, perhaps, what Mother said, and she was greatly surprised and shocked to hear W. C. White telling his mother what she should say to a brother in perplexity. Of course the matter was told to others, and the report was circulated far and wide for many months before it came to my attention. When Elder Harkins wrote to me about it, I explained to him the facts in the case, and I have heard nothing from it since; but this is an illustration of how what is fair and right may be misunderstood and regarded as serious error by those who but partially understood the facts in the case.

It has often happened that because of the instruction I have received from Mather, I have in committee meetings taken a position disagreeing with some of my brethren, and afterward, when Mother had occasion to write upon the subject, our brethren were shocked and surprised to find that she was upholding these things which I had stood for, and they drew the conclusion that I had been influencing Mother; whereas, I had been trying to represent in the committee that which she had been teaching and advocating. Her testimony agreed with those plans and policies which I had been taught by her.

(Signed) W. C. White.

From Spalding Magan Unpublished Mss. Pg. 466-476

A SURE BASIS OF BELIEF.

"Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not; the works that I do in my Father's name, they bear witness of me.' John. 10:23-25.

Our attitude toward the serious charges that some are preferring against the writings of Mrs. E. G. White, must first be, of necessity a personal one. When we meet with things hard to be understood in connection with the Spirit of Prophecy, we are compelled to cast about for some sure foundation on which to anchor our faith and future believe in the divine source of these writings.

When in perplexity, we may attempt to relieve our minds by entering into a critical investigation of every seeming difficulty. Our opportunities for doing a thorough work may be all that could be desired. However, the result of such investigation may fail to afford relief. Sometimes, by no amount of reasoning and conjecture as to the probably explanation of the things we do not understand, can we remove every apparent difficulty.

In every instance we can come into the light regarding these matters, but often not until we begin to study from a point of view altogether different from that of a critical investigator. It is when we apply to the acceptance and understanding of the Testimonies the same principles that we apply to the acceptance and understanding of the Bible, that faith and confidence take the place of quibbling and questioning.

To illustrate: The surest and most satisfactory test by which one may establish his faith in the Word of God, as revealed in the Bible, is the effect that this Word has upon life and character,--the transforming power of the Word seen in the lives of multitudes of men and women. It is difficult to define one's inmost faith. But God in his infinite mercy implants in the heart faith in him as the Creator, the Supreme Ruler, and faith in his Word. The operations of the Holy Spirit upon the human heart can not be explained; but a man may know that the Holy Spirit has worked on his heart, and that with the passing of time his faith in God and in the Bible is strengthening.

This fundamental faith comes not by any process of reasoning. Spiritual things are spiritually discerned. Faith in the Word comes through the Word itself; the Bible says so, and human experience proves it to be so. This fact admits of no explanation; it is, nevertheless, a fact. One's faith in the Bible, it is true, is strengthened by many external evidences as well.

The testimony of scientists who by their investigations are led to declare their belief in an unseen Intelligence directing the affairs of the universe; the mute testimony of ancient inscriptions giving historical records in accord with the Biblical record; the anticipation in the Bible of

many of the greatest discoveries of scientists; the exact correspondence of history with prophecy, -these external evidences, and many more, tend to strengthen the faith of those who have been able to discern the divine origin of the Scriptures primarily on the basis of their internal beauty and of their spiritual, transferring power on the human heart.

When the faith of a believer in God's Word has been established by the influence it has had on his own mind and heart, as well as by many incontrovertible external evidences of genuineness, he is not troubled over the fact that certain portions of the Word are beyond his human understanding. Infidels may scoff at many statements and apparent contradictions found on the pages of Holy Writ; higher critics with their subtle insinuations and their erroneous conclusions may seek to undermine his confidence in the inspiration of certain portions of the Bible; but these things have no influence over him. His faith has been established on a sure foundation. He is firmly anchored, and is therefore unmoved by the tempest of criticism prevailing on every side. He is sustained throughout every trial of faith by his personal acquaintance with Holy Writ, by the transforming influence it is having on his life, and by the many external evidence of its genuineness that can not be gainsaid.

This is a sure basis on which to establish faith in the Testimonies of God's Spirit. There are many who for years have been powerfully influenced by the teachings of these writings.

Over the lives of thousands the Testimonies have been exercising a transforming power that the writings of no human being could ever have exercised. Aside from the Bible, nothing in literature can in any wise be compared with the Testimonies, with respect to the spirit and power accompanying them, as well as with respect to their scope--the depth and the breadth of thought found in them. Nowhere else can there be found anything that is similar to the closing chapters of "Great Controversy", or the opening chapter of "Desire of Ages", or the chapter in "Patriarchs" on "The Origin of Evil". Anyone who is conversant with the masterpieces of the world's literature, would be slow to concede that a human being, unaided by divine inspiration, could produce writings of such wonderful scope and depth of thought, and, withal, of such spiritual beauty and power.

Again: When we compare the Testimonies that were written sixty years ago, with those that were written under innumerable conditions and ever varying circumstances fifty years ago, forty years ago, thirty years ago, twenty years ago, and during the past decade; when we remember that the writer of these words has continually been burdened with perplexity and care, and that usually, when writing, she does not have access to many of the things she has written in former years; when, in the face of these circumstances, a critical comparison of all her writings on a certain subject reveals a marvelous harmony throughout, we are deeply impressed with the

conviction that these writings have a higher source than that of a human mind. New conditions are continually developing; policies are changing; new men and new measures are introduced during successive administrations; crises in distant lands are met without any opportunity for forethought and study; and yet the writings, during this long period of years, constantly set forth principles in which there can be found a beautiful harmony.

Throughout the writings of Sister White, there is a delicate adjustment of every varying condition and statement and admonition to the broad principles underlying the plan of redemption, the controversy of the ages, God's great plan for his people, the final consummation of this plan amid the scenes of the closing conflict, and the restoration of all things in the earth made new. These principles can not be lost sight of; they are constantly presented; in way innumerable, so naturally and easily that apparently no effort has been made to make possible this most wonderful adjustment of everything to the one great purpose God has in view for mankind. The more these writings are studied, the clearer becomes the view of broad vistas leading direct to the city of our God, the new Jerusalem.

As is often said of the Bible, so it may be said of the Testimonies: Lines of thought, like golden threads, run throughout the whole, and are inseparable interwoven with the instruction that has been given during a long period of time.

Still more wonderful is the fact that all the principles developed in these lines of thought are in perfect accord with the principles set forth in the Bible. Nothing in Sister White's writings is contradictory to Bible truth. The more the Bible is studied, the clearer the light in the Testimonies shines and the more it is appreciated; the more the Testimonies are studied, the clearer the light in the Bible shines and the more it is appreciated. This in itself is one of the strongest evidences of the divine source of these writings.

To the student of denominational history, another most interesting phase of this question is opened to view. The gift of the Spirit of Prophecy was restored to the Christian church shortly after the 1844 movement, about the time God's people saw clearly the Sabbath truth, the connection between the three angel's messages of Revelation 14, and the meaning of the disappointment in 1844. At once the humble instrument through which this gift was exercised began having visions of the scenes through to the close of time and the second coming of Christ. A clear line of truth was presented, and the entire history of the remnant church, from its beginning to its final triumph, was gradually unfolded, at a time when the commandment-keepers were a small, despised people. Throughout the years that have followed, these predictions of the trials and the victories that would await

God's people, recorded in the volume known as "Early Writings", have been fulfilling. All that has been revealed to Sister White since these earlier revelations, has been simply a development of the principles outlined in the beginning.

The student of denominational history find unmistakable evidence of the validity of the Testimonies in many, many experiences through which God's people have passed.

The establishment of a firm platform, based on fundamental pillars of faith, during the earlier years of our message; the establishment and growth of our publishing work; the introduction of a divine system of organization a few years later; the development of the tithing system; the reaching out into the regions beyond, begun early in the seventies; and rapidly gathering strength with the passing of the years; the development of our institutional work as the direct outgrowth of instruction received through the Spirit of prophecy; the crisis at Minneapolis and the subsequent broadened policy in the conduct of mission work at home and abroad; the outlining of principles that finally culminated in the strengthening of the general cause at the time of the 1897 General Conference; the peculiar experiences of the 1901 General Conference with subsequent revelations of the infinite love and compassion and long-sufferance of God toward the erring;--all these experiences, and many, many more, are evidences that can not be gainsaid--evidences everyone of which strengthens faith in the divine source of the Testimonies.

In the light of personal knowledge regarding the transforming influence of the Testimonies on the individual heart and life; in the light of the transformations seen in the lives of others; in the light of the wonderful consistency existing throughout the tens of thousands of pages of writings covering a period of upwards of sixty years; in the light of denominational experiences that we as a people have passed through safely,--in the light of such knowledge, everyone who desires to believe can find abundant opportunity to establish his faith firmly on a sure foundation, as regards the heavenly origin and the absolute reliability of the Testimonies of the Spirit of Prophecy.

Having once found a firm basis on which to establish faith, we shall not be affected by any so-called evidences of the seeming unreliability of certain portions of the Testimonies. This position is not one that "higher critics" would regard as tenable. But it is as tenable as the position we hold with respect to the plenary inspiration of the Bible itself. Our faith in the Testimonies must rest on the same basic principles that underlie our faith in God's Word; and with a spirit of submission to God's inscrutable plan we should submit to his method of presenting truth in the Bible and in the Testimonies. God's messengers are human; these messages are affected by their individuality and their environment; nevertheless their messages to

the church of God are inspired. The individuality of the writers of the gospels is reflected in their writings; John's record of the life of the Saviour was influenced by his natural temperament and his view of spiritual things; likewise with Matthew and Mark and Luke. Granting all this, their messages bear the seal of God's approval, and are written for our admonition and spiritual uplift.

(Signed) Clarence C. Crisler.

(Written in 1907)

From Spalding Magan Unpublished Mss. Pg. 476-480

A Messenger.

Sanitarium, Cal., May 26, 1906.

Last night, in vision, I was standing before an assembly of our people, bearing a decided testimony regarding present truth and present duty. After the discourse, many gathered about me, asking questions. They desired so many explanations about this point and that point and another point, that I said, "One at a time, if you please, lest you confuse me."

And then I appealed to them saying: "For years you have had many evidences that the Lord has given me a work to do. These evidences could scarcely have been greater than they are. Will you brush away all these evidences as a cobweb, at the suggestion of a man's unbelief? That which makes my heart ache is the fact that many who are now perplexed and tempted are those who had abundance of evidence, and opportunity to consider and pray and understand; and yet they do not discern the nature of the sophistries that are presented to influence them to reject the warnings God has given to save them from the delusions of these last days."

Some have stumbled over the fact that I said I did not claim to be a prophet; and they have asked, "Why is this?"

I have had no claims to make, only that I am instructed that I am the Lord's messenger; that he called me in my youth to be his messenger, to receive his word, and to give a clear and decided message in the name of the Lord Jesus.

Early in my youth I was asked several times, Are you a prophet? I have ever responded, I am the Lord's messenger. I know that many have called me a prophet, but I have made no claim to this title. My Saviour declared me to be his messenger. "Your work," he instructed me, "is to bear my word. Strange things will arise, and in your youth I set you apart to bear the message to the erring ones, to carry the word before unbelievers, and with pen and voice to reprove from the Word actions that are not right. Exhort from the Word. I will make my Word open to you. It shall not be as

a strange language. In the true eloquence of simplicity, with voice and pen, the messages that I give shall be heard from one who has never learned in the schools. My Spirit and my power shall be with you.

“Be not afraid of man, for my shield shall protect you. It is not you that speaketh; it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth under any circumstances. Give the light I shall give you. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil.”

Why have I not claimed to be a prophet?--Because in these days many who boldly claim that they are prophets, are a reproach to the cause of Christ; and because my work includes much more than the word “prophet” signifies.

When this work was first given me, I begged the Lord to lay the burden on some one else. The work was so large and broad and deep that I feared I could not do it. But by his Holy Spirit the Lord has enabled me to perform the work which he gave me to do.

God has made plain to me the various ways in which he would use me to carry forward a special work. Visions have been given me, with the promise, “If you deliver the messages faithfully and endure to the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.”

The Lord gave me great light on health reform. In connection with my husband, I was to be a medical missionary worker. I was to act an example to the church by taking the sick to my home and caring for them. This I have done, giving the women and children vigorous treatment. I was also to speak on the subject of Christian temperance, as the Lord’s appointed messenger. I engaged heartily in this work, and spoke to large assemblies on temperance in its broadest and truest sense.

I was instructed that I must ever urge upon those who profess to believe the truth, the necessity of practising the truth. This means sanctification, and sanctification means the culture and training of every capability for the Lord’s service.

I was charged not to neglect or pass by those who were being wronged. I was especially charged to protect against any arbitrary or overbearing action toward the ministers of the gospel by those having official authority. Disagreeable though the duty may be, I am to reprove the oppressor, and plead for justice. I am to present the necessity of maintaining justice and equity in all our institutions.

If I see those in positions of trust neglecting aged ministers, I am to present the matter to those whose duty it is to care for them. Ministers who have faithfully done their work are not to be forgotten or neglected when they have become feeble in health. Our conferences are not to disregard the needs of those who have borne the burdens of the work. It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime.

After my marriage I was instructed that I must show a special interest in motherless and fatherless children, taking some under my own charge for a time, and then finding homes for them. Thus I would be giving others an example of what they could do.

Although called to travel often, and having much writing to do, I have taken children of three and five years of age, and have cared for them, educated them, and trained them for responsible positions. I have taken into my home from time to time boys from ten to sixteen years of age, giving them motherly care and a training for service. I have felt it my duty to bring before our people that work for which those in every church should feel a responsibility.

While in Australia I carried on this same line of work, taking into my home orphan children, who were in danger of being exposed to temptations that might cause the loss of their souls.

In Australia we also worked as Christian medical missionaries. At times I made my home in Cooranbong an asylum for the sick and afflicted. My secretary, who had received a training in the Battle Creek Sanitarium, stood by my side, and did the work of a missionary nurse. No charge was made for her services, and we won the confidence of the people by the interest that we manifested in the sick and suffering. After a time the Health Retreat at Cooranbong was built, and then we were relieved of this burden.

To claim to be a prophetess is something that I have never done. If others call me by that name, I have no controversy with them. But my work has covered so many lines that I can not call myself other than a messenger, sent to bear a message from the Lord to his people, and to take up work in any line that he points out.

When I was last in Battle Creek, I said before a large congregation that I did not claim to be a prophetess. Twice I referred to this matter, intending each time to make the statement, "I do not claim to be a prophetess." If I spoke otherwise then this, let all now understand that what I had in mind to say was that I do not claim the title of prophet or prophetess.

I understand that some were anxious to know if Mrs. White still held the same views as she did years ago when they had heard her speak in the

Sanitarium grove, in the Tabernacle, and at the camp meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. She has the same service to do for the Master that was laid upon her in her girlhood. She receives lessons from the same Instructor. The directions given her are, "Make known to others what I have revealed to you. Write out the messages that I give you, that the people may have them." This is what she has endeavored to do.

I have written many books, and they have been given a wide circulation. Of myself I could not have brought out the truth in these books, but the Lord has given me the help of his Holy Spirit. These books, giving the instruction that the Lord has given me during the past sixty years, contain light from heaven, and will bear the test of investigation.

At the age of seventy-eight I am still toiling. We are all in the hands of the Lord. I trust in him; for I know that he will never leave nor forsake those who put their trust in him. I have committed myself to his keeping.

"And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

(Signed) Ellen G. White

From Spalding Magan Unpublished Mss. Pg. 480-483

THE DISCERNING OF SPIRITUAL THINGS

(Six months ago I received an inquiry from an old friend in regard to the Testimonies, to which I made a somewhat extended reply. Recently I have become impressed that the Lord would be pleased to have me publish the essential portions of this letter. I do this with an earnest prayer that God may use it to his glory and the establishment of his truth.-David Paulson.)

Dear Brother:-

I have recently reread the stirring article you wrote nearly twenty years ago entitled, "Believe His Prophets, So Shall Ye Prosper." God at that time evidently gave you a new glimpse off this whole question of the spirit of prophecy.

If the principles you stated in that article were sound then, (and I find no flaw in them), they are just as true today, even though you may shrink now from accepting them. If you are questioning the spirituality and inspiration of the Testimonies, under which of these classes of doubters do you belong that you pointed out in that article?

Nearly twelve years ago, after years of most blessed experiences in studying the Testimonies in connection with the Bible, and teaching them to

hundreds of our workers, and seeing definite results in their lives, I myself, from something I found in the Testimonies, began to get into a fog over this human side of Sister White's work.

Up till that time the prophets has "hewed me."--Hosea 6:5. After that I began to hew the prophets. Up till that time the Testimonies had judged me; then I began to judge the Testimonies. Mind you, I never for a moment doubted that Sister White was a genuine prophet. No doubt the devil would ultimately have brought me to that if it had not been for God's grace; but I simply began to do what you pointed out in your article,--discard what I needed the most. It may be a surprise to you to learn what means God used to get me back on the right track.

Ten years ago this fall I was in Washington attending the first council after the headquarters were moved from Battle Creek.

The first testimony regarding the "Living Temple" was received and read while we were there in session. In spite of the "new light" that I had received regarding the Testimonies, I had enough spiritual sense to appreciate that there was something in it that would have to be reckoned with either in time or eternity. A day or two later one of my intimate friends and myself spent a good share of one night earnestly seeking God for wisdom and for light, and it was during this experience that he was led to say in substance, "Doctor, this talk of the 'human side' of the Testimonies has been a snare to us. No doubt there is a human side to the Testimonies, but with all that there is so much more divinity in them there is in us that God will never permit us feeble mortals to show up or point out this human side. A weaker thing can never destroy a stronger thing. We must treat whatever comes from that source with the highest respect, and seek God for wisdom how to apply it to our lives and our course.

I saw in an instant that he had enunciated sound principles as to how to relate ourselves to the Testimonies, and I told him gratefully, "You have given me light, light that I needed."

I went back to Chicago, where I was then at work, took up my Bible and my Testimonies, and on my bended knees began again to study them as before. I am free to say that it took me several years before I had entirely lost the blighting influence of the previous year of two of experience. I presume the Lord permitted that so that I might have much sympathy and forbearance with others who have yet that experience to go through before any latter rain can descend upon their parched souls.

You bring out a truthful observation in this article. "I have observed that whoever partially rejects the Testimonies discards what he needs most, and that every person who wholly rejects them eventually doubts the Scriptures also, and loses his spiritual life and his hold on God, though he may still hold on to the church." A friend of mine who has wholly rejected

the Testimonies told me only recently he did not take any stock in some of the Bible stories. It is more important to love the Testimonies than it is merely to believe them. A man who only believes his wife, but does not love, will soon cease to believe in her,

As far as I know, everyone off the workers in the Hinsdale Sanitarium loves the Testimonies and is studying them in connection with the Bible. I have promulgated no theory about the Testimonies to those workers, simply because I know that truth carries its own credentials and convictions to the genuine truth-loving heart. I have tried with the help of God, in season and out of season, to have these workers yield their hearts to the demands of spiritual truths, and any men who will receive into his own heart God's spirit will have no difficulty in detecting that same spirit in the Testimonies. He who can not smell the spirit of God in them is a total stranger to its blessed influence in his own life.

I have recently been reading the old "Spiritual Gifts" printed in '55, I have read again the early struggles of Brother and Sister White, the trials and sacrifices and privations, the fierce buffeting of Satan which they had to meet to establish this message. To a less degree Sister White has faced that sort of thing down to this day. The "visions" were opposed by self-seeking, professed Christians who had an abundance of foliage and little or no fruit in those days, just as Sister White's writings and experiences are opposed by the same classes today,

When I was in perplexity over this question, I wrote Sister White frankly and honestly regarding this human side question. Among other things, she referred me back to Testimonies, Vol. 5, page 67, the very chapter that you quoted from in your article years ago, where she says, "when I went to Colorado, I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter, Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the Testimonies I hear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas, They are what. God has opened before me in vision, the precious rays of light shining from the throne."

Dear brother, you can not build even a successful worldly career on a lie. The things that come from Sister White's pen, even down to Volume 9, her latest book stir my soul, bring me to my knees a humble wretch before God; they illuminate the Bible to me afresh just as much as what I read from her pen written years before I was born. And yet sensible, sane people who know that the business faker and crook can not last only a few short years, even in worldly business, will try to convince me that Sister White

has been able to live a successful pretense and still continue for more than sixty years to have a spiritual message that cuts one to the very bone.

The real difficulty with the Testimonies is the same difficulty that the whole Christian world around us are having with the Bible. Spiritual things are spiritually discerned. Practically every up-to-date preacher in the outside churches believe the higher criticism of the Bible. With us the higher critic begins with the Testimonies, and one is just as sincere in his belief as the other, for we are living in a time when the professing people of God are to "believe a lie." 2 Thess. till. The same devil that is destroying faith in the Bible in the outside churches is as busily engaged in destroying faith in the Testimonies among us.

You have filled an important place among us, but don't forget a similar experience did not save David from a terrible backsliding in his later years. But when he heeded God's prophet in those days, God forgave his sin, while his son, who later on ignored prophets, plunged the nation into deepest darkness. The hour has struck for you to return to your first love, and then it will not be long before you will be found doing your "first works." The trouble with so many people today is that they are trying to do their works without having first love, and that is why they are making such a wretched failure out of it.

THE USE AND THE ABUSE OF THE TESTIMONIES

(From "The General Conference Bulletin," 2nd Quarter, 1899)

"As the end draws near, and the work of giving the last warning to the world extends, it becomes more important for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in his providence has linked with the work of the third angel's message from its very rise." --Testimonies for the Church, Vol. 5, p. 654.

Mark that this quotation does not raise the question of the importance of believing the Testimonies, but of understanding their nature and influence. Those who have made a deep and prayerful study of the Testimonies, have certainly realized in a most practical manner the words of the psalmist, "I have more understanding than all my teachers; for thy testimonies are my meditation." Psalm 119:99.

Hundreds of young men and women among us might have their former teachers for their present pupils, had they appreciated the living rays of light which have, through this channel, permeated into the darkest recesses of almost every branch of human knowledge. It has always been God's purpose that his people should especially be made to "lie down in green pastures." This is just as true in scientific knowledge and in methods

of presenting and making a practical application of the same, as in the purely spiritual truths. The Bible is the fountain head of all truth, and any tree of knowledge whose root does not strike into the principles, will vanish away; for "every plant that my heavenly Father hath not planted shall be rooted up."

It is the work of the Testimonies not to enunciate new principles of truth, but to point out and bring to the surface God's eternal truth. Right here is where so much misunderstanding has arisen in reference to the Testimonies, as to whether they were to be placed on an equality with the Bible, in place of the Bible, or as an addition to the Bible. As a matter of fact the scope of the Testimonies fills none of these. The Lord has pointed out the exact position that they occupy, and no one need to stumble over it.

"The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed." -Idem, Vol. 2, p. 605, In short, the Testimonies are to take the truths of God's Word and hold them up before the mind in such a manner that as lasting impression shall be made as was left upon our minds when perhaps our home burned down, or when we were an eye-witness of some frightful accident; or, in the words, of the quotation, to "impress vividly."

"Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given."-Idem. Vol. 2, p. 605. In such a principle of truth as is stated in the words, "Glorify God in your body, and in your spirit," the casual reader perceives little; but when God shifts his great telescope, the Testimonies, to this verse, and adjusts the focus, we see how this test applies to habits of daily life, even to such simple things as clothing, diet, and exercise. In a drop of water that may hang on the point of a cambric needle, the ordinary eye discovers nothing, yet let the scientist put it under his microscope, and if it has been properly inoculated, it will reveal myriads of animal forms that are perfectly developed. Some would say, "Oh, the microscope added all that," and would perhaps argue for hours to prove that what they now see could not possibly have been in the water before; and apparently they may have the best of the argument.

In like manner I have frequently heard of many of our brethren spending a great deal of time arguing that certain things they see in the Testimonies could not possibly be in the Bible, for identically the same reason that others could not, with their naked eye, see the animal forms in the drop of water. Again, "The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all." Idem, Vol. 2, p. 606.

Then if the Testimonies are read in the proper spirit, the Bible will seem more exalted, the mind attracted to it as though it were a magnet; and

where the truths expressed in the Bible seem hazy, the Testimonies bring them out in clear lines.

We often hear people say, "Don't do so and so, because it is condemned by the Testimonies. Bear in mind that this is not what makes it wrong; the particular thing is wrong in itself, and the Testimonies in love and tenderness only point out the fact. For instance, if I point out to a stranger who passes my door that the bridge over the creek below my house is unsafe for him to cross, my telling him that is not what makes the bridge unsafe; I am only pointing out that fact to him. Thousands of people have been driven away from the Testimonies, and the Bible too, for that matter, because those who used them did not recognize that the things which they condemned were destructive in their very nature.

There is no one who mingles much with our people but whose heart must be made to ache continually by the misquotations, to say nothing of misinterpretations, frequently made by well-meaning people who themselves try hard to believe the thought that their perverted quotation seems to convey, and insist that others must do the same, because "it is in the Testimonies."

Only recently a very prominent man who, with his wife, had just embraced the truth, came to me in great distress of mind, stating that his wife was completely discouraged and confused because during the day one of our sisters had visited her, and had told her of a most unreasonable thing that she said the Testimonies taught, and assured her she must believe it in order to be in harmony with this people, I was glad that I was able to deny that such an inconsistent thing could be found in any statement of God's revealed will. Only the day of God will fully show the harm that has come from garbling and misquoting the Testimonies. In order for anyone to absolutely avoid doing this, the proper plan to adopt is to have a book in which may be written the substance of what is likely to be used again, with the accompanying reference, classified under separate heads. Anyone who perseveringly follows this plan will find in a few years that he has accumulated, and has ready access to, the very choicest gems in the Testimonies.

To illustrate what I mean, I will turn at random to several pages of a book (Index Rerum) in which I thus began eight years ago to classify statements from the Spirit of Prophecy. Under subject of "Testimonies," I have written, as suggestive of the full quotations, "Should not be criticized or flippantly spoken of," Vol. 4, p. 443. Under subject of "Feeling and Emotions", "Satan can give feelings and impressions, therefore not safe guide." Signs of the Times, No. 19, 1884. Under subject of "Christ to us," "Takes our ungrammatical prayers, presents them graceful and perfect to the rather." Review and Herald No. 9, 1893, Under the subject of "Surrendering and Trusting," "If we could see the end from the beginning,

would of ourselves choose to be led through the experience we pass through now." *Desire of Ages*, p. 225. Under subject of "Promises," "Not to be rashly claimed by those who violate laws of nature and disregard prudence; this is presumption," Vol. 4, p. 45.

Under each of these heads, and hundreds of others similar, there naturally accumulates, in the course of a few years, scores of grand and beautiful thoughts; and while perhaps the idea of the entire paragraph is condensed into the brief space of a line on a book, yet the accompanying reference enables one instantly to turn to the original source and refresh his mind with the full thought as well as the context. "Testimonies for the Church," Vol. 4, pg. 440, points out the case of one of whom it was said that he possessed so little spirituality he could not understand the value of the Testimonies nor their real object. May heaven save us as workers from falling into such a condition. The men and women in our ranks today who are keeping step with the message, and giving the trumpet a certain sound, are those whose volumes of the Testimonies are well worn, and the margins of whose Bible are liberally sprinkled with references to the Testimonies where they have shed glorious light on the opposite text. The worker who, as soon as the wrapper is taken from the Review, earnestly and prayerfully reads the first-page article, is the one who, upon the Sabbath day in the church, in the evening effort in the tent, or to a congregation of drunkards and harlots in the mission, is preaching a living gospel from the Bible.

David Paulson

From Spalding Magan Unpublished Mss. Pg. 486-489

In a letter from Mrs. E. G. White, written from Cooranbong, Australia, under the date of August 14, 1898, occurs the following paragraph:

Appeals for Means

You ask me what you shall do in view of the fact that so little help is given to that department of the work in which you are working.

I would say, "Trust it with the Lord. There is a way opened for you in regard to securing help for the Southern field. Appeal to the people. This is the only course you can pursue, under the circumstances.

Send no statement of the situation through our religious papers; because it will not be honored. Send direct to the people. God's ways are not to be counterworked by man's ways. There are those who have means, and who will give large and small sums. Have this money come direct to your destitute portion of the vineyard. The Lord has not specified any regular channel through which means should pass."

Addenda.—In a conversation with Mother today she definitely stated to me that the instructions I have received in regard to the work have not been revoked. J. E. White

(Sent from California by J. E. White in Jan. 1905.)

From Spalding Magan Unpublished Mss. Pg. 498