

***REVIVING THE ORIGINAL
SPIRIT OF PROPHECY
WRITINGS!***

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NOTE: - All Bible texts used throughout this study document are taken from the King James Version; and the compiler has supplied all emphasis.

DISCLAIMER: - I have in most cases taken the statements of Sr. White's from the CD-ROM DISK of SR. WHITE'S COMPLETE PUBLISHED WRITINGS, which was produced by the Ellen G. White Estate. I have found that there are a number of instances where an obvious wrong word has been inserted into the statements. These mistakes are on the CD-ROM DISK, from which I have cut and pasted the statements into this study document. These are **NOT** typing errors on my part.

INTRODUCTION: -

Over the last few years, there has been some controversy raised amongst Seventh-day Adventists, and particularly with those who worship independently of the organized denomination, concerning the issue of the changing of the Spirit of Prophecy books. It is the purpose of this study document, to examine in detail this issue, and to put the true facts before the honest in heart reader.

It should be stated from the outset, that this is an issue, which will NOT die and go away. Every Sabbath-keeper who professes faith in the 3rd Angel's Message will have to eventually face this issue. The world is becoming aware through various INTERNET sites, which are trumpeting through the World Wide Web, various mistakes and contradictions, which appear in some of the writings, which bear Mrs. White's name. These mistakes and contradictions are NOT imagined, but very real. (Some of these mistakes and contradictions we shall show in CHAPTER 7 of our study document.) How does a believer answer these issues? How can we build an intelligent and reasonable faith in the Spirit of Prophecy writings, when confronted with these facts?

Unfortunately, many Sabbath-keepers who are hasty in reaching conclusions, and who are surface readers in their study of the Scriptures, have rejected the inspiration of Mrs. White when confronted with these facts. And they are now busy attacking Mrs. White as a "false prophet".

Others, (and this by far is the largest group, being made up of conservative Seventh-day Adventists), blindly refuse to examine the issue of "**BOOK CHANGES**" fairly, and they accept everything that bears Mrs. White's name as being her work, and defend the authenticity of all the writings, no matter what. They attack any one who raises this issue as being "of the devil". Their's is a blind and unreasoning faith, that wants to "sweep under the carpet" these mistakes and contradictions in the writings, and to defend their "traditional beliefs" which they have received through years of reading the "CHANGED BOOKS".

After years of studying this issue, from Scripture and from the writings of Mrs. White herself, the compiler sees an inspiration in her **original** writings, which harmonizes with a careful searching of the Scriptures on so many subjects, that this weight of evidence convicts me, that this woman had to be inspired by the Holy Spirit to write these foundational books. But I am also aware of the very real **CHANGES** that have occurred in the later writings, and mistakes and contradictions that are contained within these later books, which were **NOT** found in the **original** writings. The only reasonable conclusion which I have come to, based on the evidence which I have available to me today, is that uninspired people – church workers and church leaders have manipulated the writings, making **CHANGES** in the books, which has resulted in these mistakes and contradictions appearing in the later books which bear Mrs. White's name. I will be putting the documented evidence before the reader in this study document, to establish the truthfulness of this proposition.

In this document, I will outline the history of the book changes. I shall also outline the main characters behind the changing of the books. I will also produce evidence of document tampering. And finally, I will put before the reader, some detailed and important changes between the two sets of books (i. e. between the **original** "Spirit of Prophecy Volumes", as compared with the **compiled** "Conflict of the Ages Series"), so that they will be able to see for themselves, the importance of this issue.

But before going to the history of the **changing of the books**, I will outline some Biblical principles dealing with God's Inspired Word, and How the Bible Prophets operated, in writing out their inspired messages. I shall now turn to this task, in the first two chapters of this document, and I pray that the Holy Spirit will bless and guide the honest in heart reader.

1.) THE INSPIRATION OF THE BIBLE WRITERS: -

NOTE: - In the controversy that is presently raging furiously over the issue of "Book Changes", conservative or "historic" Seventh-day Adventists are vigorously defending the traditional SDA teaching of "thought inspiration", and are attacking those who are teaching "dictated" or "verbal" inspiration of the Bible writers. This chapter has two purposes: -

1. To clear up some common misconceptions, which are held by Seventh-day Adventists concerning inspired messengers of the Lord; and some misconceptions that they hold concerning Mrs. White's writings; And,
2. To clearly establish the truthfulness of "dictated inspiration" of the Bible writers.

PART 1: -

CLEARING AWAY THE "RUBBISH" OF MISCONCEPTIONS CONCERNING INSPIRED MESSENGERS OF THE LORD: -

☞ **True Proposition No. 1:** - An inspired messenger whether a prophet or apostle, is *not* under the inspiration of the Holy Spirit, 24 hours a day, seven days a week so to speak; but when the Lord wants to give them an inspired message or revelation, the Word of the Lord comes to them; or the Spirit of the Lord comes upon them. We shall give several Biblical examples of this proposition.

Example 1: - The prophet Gad.

2 Samuel 24:11, 12: - "For when David was up in the morning, *the word of the LORD came unto the prophet Gad, David's seer, saying, Go and say unto David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] unto thee.*"

Example 2: - The prophet Isaiah.

2 Kings 20:4-6: - "And it came to pass, afore *Isaiah* was gone out into the middle court, that *the word of the LORD came to him, saying, Turn again, and tell Hezekiah the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will heal thee: on the third day thou shalt go up unto the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for mine own sake, and for my servant David's sake.*"

Example 3: - The inspired messenger Zechariah.

2 Chronicles 24:20: - "*And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.*"

☞ **True Proposition No. 2:** - When the inspired messenger of the Lord is not under the direct inspiration of the Holy Spirit, they are not infallible, but they can make mistakes like any one else. We shall establish the truthfulness of this proposition from the Scriptures and from the writings of Mrs. White.

Inspired messengers of the Lord are subjected to "like passions" which plague all humanity. We have the examples of the apostles Paul and Barnabas, and the prophet Elijah.

Acts 14:14, 15: - "[Which] when *the apostles, Barnabas and Paul*, heard [of], they rent their clothes, and ran in among the people, crying out, and saying, *Sirs, why do ye these things? We also are men of like passions with you*, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein."

James 5:17: - "*Elias was a man subject to like passions as we are*, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months."

Example 1: - The example of the prophet Nathan when he gave his approval to King David's suggestion to build the Temple of the Lord. This initial counsel from Nathan was *not* based upon an inspired revelation from the Lord. He was giving his own judgment or opinion, which the Lord corrected that night through a Divine revelation.

1 Chronicles 17:1-4: - "Now it came to pass, as David sat in his house, that David said to Nathan the prophet, *Lo, I dwell in an house of cedars, but the ark of the covenant of the LORD [remaineth] under curtains. Then Nathan said unto David, Do all that [is] in thine heart; for God [is] with thee. And it came to pass the same night, that the word of God came to Nathan, saying, Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in.*"

Example 2: - The example of the apostle James and the elders in Jerusalem, when they counselled the apostle Paul to sponsor the brethren who had a vow upon them in the Temple at Jerusalem. This led to Paul's imprisonment. The Holy Spirit did *not* inspire this counsel. And the apostle Paul was *not* authorized by God to agree to this counsel.

Acts 21:18-25: - "And the [day] following Paul went in with us unto James; and all the elders were present. And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard [it], they glorified

the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise [their] children, neither to walk after the customs. What is it therefore? the multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; Them take, and purify thyself with them, and be at charges with them, that they may shave [their] heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but [that] thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written [and] concluded that they observe no such thing, save only that they keep themselves from [things] offered to idols, and from blood, and from strangled, and from fornication."

Mrs. White has commented upon this incident that contains a very clear statement of this proposition that we are establishing concerning inspired messengers and inspiration.

Sketches from the *Life of Paul*, pp. 212-214: - "The brethren hoped that by this act Paul might give a decisive contradiction of the false reports concerning him. But while James assured Paul that the decision of the former council (Acts 15) concerning the Gentile converts and the ceremonial law still held good, **the advice given was not consistent with that decision which had also been sanctioned by the Holy Spirit. The Spirit of God did not prompt this advice. It was the fruit of cowardice.** By non-conformity to the ceremonial law, Christians would bring upon themselves the hatred of the unbelieving Jews, and expose themselves to severe persecution. ... The disciples themselves yet cherished a regard for the ceremonial law, and were too willing to make concessions, hoping by so doing to gain the confidence of their countrymen, remove their prejudice, and win them to faith in Christ as the world's Redeemer. **Paul's** great object in visiting Jerusalem was to conciliate the church of Palestine. So long as they continued to cherish prejudice against him, they were constantly working to counteract his influence. He felt that if he could by any lawful concession on his part win them to the truth, he would remove a very great obstacle to the success of the gospel in other places. **But he was not authorized of God to concede so much as they had asked.** This concession was not in harmony with his teachings, nor with the firm integrity of his character. **His advisers were not infallible. Though some of these men wrote under the inspiration of the Spirit of God, yet when not under its direct influence they sometimes erred. It will be remembered that on one occasion Paul withstood Peter to the face because he was acting a double part."**

NOTE: - The highlighted last four lines of this statement are very clear and to the point. Not every word uttered under every and all circumstances by an inspired messenger is an infallible Testimony from the Lord. And when not under the direct influence of the inspiration of the Spirit of God, they can make mistakes. These last four lines have been **deleted** from *Acts of the Apostles*, p. 405.

Example 3: - Paul had to rebuke Peter to the face, for Peter's erroneous conduct towards the Gentile believers at Antioch.

Galatians 2:11-14: - "**But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.** For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before [them] all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"

☞ **True Proposition No. 3:** - There are times when an inspired messenger of the Lord is giving their own judgment or opinion, and is **not** giving an inspired Testimony of the Lord. Such is the example of the apostle Paul, and this proposition also applies to Mrs. White's ministry.

Example 1: - In Paul's letter to the Corinthians, he does give his own judgment on various aspects of the subject of marriage, and acknowledges these statements to not be a commandment from the Lord.

1 Corinthians 7:6: - "**But I speak this by permission, [and] not of commandment. For I would that all men were even as I myself.**"

1 Corinthians 7:12: - "**But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.**"

1 Corinthians 7:25: - "Now concerning virgins **I have no commandment of the Lord: yet I give my judgment**, as one that hath obtained mercy of the Lord to be faithful."

Example 2: - Mrs. White wrote a 16-page pamphlet on the subject of "Dress Reform", which she advertised for her Christian sisters to get a copy of. She acknowledges that it is **not** a booklet based upon visions; but rather it is her own views.

Original Testimony, No. 14, pp. 74, 75: - "**THE DRESS REFORM.**"

"This is the title of a tract of 16 pp., in which I have appealed to the people respecting the reform dress, in behalf of those who adopt it. The people have a right to know why we change our style of dress. **It is not a book of visions. It is my views of the matter adapted to the condition of the public mind.** My sisters everywhere will each want a package of 100. It is offered to them at the low price of \$1.00 per hundred, post-paid. Address Ellen G. White, Greenville, Montcalm Co., Michigan. Sister Burgess will fill all orders in my absence. Those who can obtain this tract more conveniently at the Review Office, can do so at the same cost." (1868.)

NOTE: - This was **deleted** from the changed Testimonies - see 1st Testimony, p. 690.

☞ **True Proposition No. 4:** - It is possible that inspired messengers can be adversely influenced by false reports and misinformation by other people, when they are not under the direct inspiration of the Spirit of God.

Example 1: - Some of the apostles from the Church at Jerusalem had been prejudiced against the apostle Paul by the false reports they had received about him from the unbelieving Jews.

Sketches from the Life of Paul, p. 207: - "And he could not count upon the sympathy and support of even his own brethren in the faith. **The unconverted Jews who had so closely followed upon his track, had not been slow to circulate the most unfavorable reports at Jerusalem, both personally and by letter, concerning him and his work, and some, even of the apostles and elders, had received these reports as truth, making no attempt to contradict them, and manifesting no desire to harmonize with him.** Yet in the midst of discouragements, the apostle was not in despair. He trusted that the Voice which had spoken to his own heart would yet speak to the hearts of his countrymen, and that the Master whom his fellow-disciples loved and served would yet unite their hearts with his in the one work of the gospel." {LP 207.1}

Example 2: - Mrs. White relied upon information which somebody supplied her to rebuke Elder E. P. Daniels for his alleged unchristian conduct while in the pulpit. The person who had given Mrs. White this information, had misinformed her, and given her the wrong name of the minister who deserved the rebuke, and also the wrong place where the incident had occurred which called forth this rebuke. (This establishes the truthfulness of this proposition.)

Review and Herald, August 14, 1883 – "Supplement": - "The story is in circulation that at an audience granted me by Mrs. White, I was informed by her that in a temperance lecture given by me in the village of Parma, I had used language unbecoming a Christian minister, and departed myself in a manner disgraceful to the pulpit, and that God had shown this to her in vision, all of which I then and there denied. This story I deny publicly, as I have several times already done in private. Mrs. White never told me that she had ever seen anything of this kind in vision, either about me or any one else. Through a misunderstanding, I happened to be the person rebuked, in the place of the one for whom the rebuke was intended, and who justly merited it. Were all the facts known, it would leave no room for even the slightest disrespect for the motives that influenced her, as she had, as she supposed, the best of reasons for believing that her informant had told her the truth. And indeed he had, but had made a mistake in the name of the person; all that she had said was true of another, though the incident did not occur at Parma. More than this, Mrs. White told me plainly that this report came from a gentleman whose acquaintance they had formed when travelling in the West." (By Elder E. P. Daniels.)

COMMON SDA MISCONCEPTION: -

Conservative Seventh-day Adventists have been "educated" to believe that **every** letter, **every** diary entry and **every** manuscript which Mrs. White wrote; and **every** word or statement that she uttered under **every** and **all** circumstances which has been recorded, is an inspired Testimony from the Lord. Such is an erroneous belief that Mrs. White wrote against.

R. & H., August 30, 1906: - "Sanitarium, Cal., June 14, 1906."

"Dear Brother: Your letter came to me while in southern California. For some weeks the consideration of matters connected with the development of our sanitarium work there, and the writing out of the views given me regarding the earthquake and its lessons, have taken my time and strength." {RH, August 30, 1906 par. 1}

"But now I must respond to the letters received from you and others. In your letter, you speak of your early training to have implicit faith in the Testimonies, and say, **"I was led to conclude and most firmly believe that every word that you ever spoke in public or private, that every letter you wrote under any and all circumstances, was as inspired as the ten commandments."** {RH, August 30, 1906 par. 2}

"My brother, you have studied my writings diligently, and you have never found that I have made any such claims. Neither will you find that the pioneers in our cause have made such claims." {RH, August 30, 1906 par. 3}

PART 2: -

THE INSPIRATION OF THE BIBLE WRITERS: -

I pose the following question for our readers: - How many Seventh-day Adventists **correctly** understand the Biblical teaching concerning "Inspiration"? Our answer: - Unfortunately, very few. Let me clarify this point further.

For over 110 years, the Seventh-day Adventist organization, has taught its members that God inspired the Bible prophet's and apostle's **thoughts**, and then they were left free to put those thoughts into their own words, when they wrote out the Scriptures. This teaching does **not** stand up to the test of some very plain Bible texts, which I shall now put before the reader.

ALL SCRIPTURE IS GIVEN BY INSPIRATION!

2 Timothy 3:16: - **"All Scripture is given by inspiration of God,** and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

NOTE: - The Greek word for "INSPIRATION" is the word – θεόπνευστος – **"theopneustos"**. It means, "divinely breathed in" - *Strong's Concordance: Greek; No. 2315*. As we proceed in this study, it will become clear that the Holy Spirit spoke **by the mouths** of the prophets and apostles, and actually put God's word into their mouths. That is what "Inspiration" means - "divinely breathed in."

The prophets and apostles wrote as the Holy Spirit moved them.

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

The following Bible texts are very plain on this point; namely, that God spoke **by the mouth** of his prophets. You **cannot** place the word "thoughts" into these passages, when they plainly use the word "**words**". It was the "**words**" which the Lord put into the mouths of the inspired messengers.

2 Samuel 23:2: - "The Spirit of the Lord spake by me, **and his word was in my tongue.**"

Jeremiah 1:9: - "Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, **Behold, I have put my words in thy mouth.**"

Acts 1:16: - "Men and brethren, this scripture must needs have been fulfilled, **which the Holy Ghost by the mouth of David spake** before concerning Judas, which was guide to them that took Jesus."

1 Corinthians 2:13: - "Which things also we speak, not in **the words** which man's wisdom teacheth, but **which the Holy Ghost teacheth**; comparing spiritual things with spiritual."

The prophet Daniel while under divine inspiration, had no breath in his body, and yet he could speak while in vision.

Daniel 10:16, 17: - "And, behold, **one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake**, and said unto him that stood before me, O my lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, **neither is there breath left in me.**"

NOTE: - It is a physical impossibility to be able to speak, when we are not breathing. Then how could Daniel speak while in vision? By the Holy Spirit using the vocal organs of the prophet Daniel while he was in vision. Thus establishing the truth that God's Spirit gave the prophets and apostles **the very words** that they were to write or speak, while under divine inspiration.

The Example of the Patriarch Jacob: - The dying patriarch Jacob prophesied concerning his twelve sons which is recorded in Genesis 49:1-28. This message was spoken by Divine Inspiration. He had the spirit of prophecy upon him as he spoke, and the testimony of Jesus has recorded the fact that **the words** that he spoke to his sons were **not** his own. Thus establishing the truth that when under inspiration, an inspired messenger speaks **the words** God gives them.

Spirit of Prophecy, Volume 1, pp.154, 156: - "As Jacob was about to die, his children gathered about him to receive his blessing, and to listen to his last words of advice to them. He forgave his children for all their unfilial conduct, and for their wicked treatment of Joseph, which had caused him many years of grief as he had reflected upon his supposed dreadful death. **As he spoke with his children for the last time, the Spirit of the Lord rested upon him, and he uttered prophecies concerning them, which reached far in the future. While under the spirit of inspiration, he laid open before them their past lives, and their future history, revealing the purposes of God in regard to them. ... Jacob was an affectionate father. The words he uttered to his children were not his, spoken because he had retained an unforgiving spirit on account of their wrongs. He had forgiven them. He had loved them to the last. He mourned deeply at the loss of Joseph, and when Simeon was retained in Egypt, he manifested grief, and expressed his anxious wish that his children should return safely from Egypt with their brother Simeon. He had no resentful feeling toward his sorrowing children. But God, by the spirit of prophecy, elevated the mind of Jacob above his natural feelings. In his last hours, angels were all around him, and the power of the grace of God shone upon him. His paternal feelings would have led him to utter, in his dying testimony, only expressions of love and tenderness. But under the influence of inspiration he uttered truth, although painful.**"

NOTE: - The important highlighted portions have been deleted from Patriarchs and Prophets, pp. 235-237.

The Example of Moses: - Moses wrote out for the children of Israel, the Judgments of the Lord as recorded in Exodus 21-23 from the mouth of the Lord. Christ **dictated** these Judgments to Moses as he wrote them out in Mount Sinai.

Spirit of Prophecy, Volume 1, p. 265: - "**Moses wrote these judgments and statutes from the mouth of God while he was with him in the mount.**"

2nd Volume of Sermons and Talks, pp. 187, 188: - "The Lord gave many other statutes or judgments, which were to be strictly obeyed. These are recorded in the twenty-first, twenty-second, and twenty-third chapters of Exodus. ... After God had given Moses various laws and ordinances, He directed him to go down to the people and acquaint them with these laws. Moses was instructed to read them to the people. **While in the mount he had written them just as they had been spoken by the Son of God.** "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do" (Ex. 24:3). ... Moses did not leave them to misconstrue the words of the Lord or to misapply His requirements. He wrote all the words of the Lord in a book, that they might be referred to afterward. **In the mount he had written them as Christ Himself dictated them.**"

In fact, the Lord spoke directly to Moses, face to face as a person speaks to a friend.

Exodus 33:11: - "**And the LORD spake unto Moses face to face, as a man speaketh unto his friend.** And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle."

Numbers 12:7, 8: - "My servant **Moses** [is] not so, who [is] faithful in all mine house. **With him will I speak mouth to mouth, even apparently, and not in dark speeches;** and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?"

The Lord spoke to Moses **the words** that he was to repeat and teach to the children of Israel. There is no room for "thought inspiration" in the writings of Moses! We shall give a few examples of this: -

Exodus 19:3-7: - "And Moses went up unto God, and the LORD called unto him out of the mountain, saying, **Thus shalt thou say to the house of Jacob, and tell the children of Israel;** Ye have seen what I did unto the Egyptians, and [how] I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine: And ye shall be unto me a kingdom of priests, and an holy nation. **These [are] the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.**"

Exodus 24:3: - "**And Moses came and told the people all the words of the LORD, and all the judgments:** and all the people answered with one voice, and said, **All the words which the LORD hath said will we do.**"

Exodus 35:1: - "And Moses gathered all the congregation of the children of Israel together, and said unto them, **These [are] the words which the LORD hath commanded,** that [ye] should do them."

Leviticus 1:1, 2: - "**And the LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying, Speak unto the children of Israel, and say unto them,** If any man of you bring an offering unto the LORD, ye shall bring your offering of the cattle, [even] of the herd, and of the flock."

Numbers 15:17, 18: - "**And the LORD spake unto Moses, saying, Speak unto the children of Israel, and say unto them,** When ye come into the land whither I bring you."

The Example of Aaron: - The Lord selected Aaron to be Moses' spokesman to the people of Israel and to the Egyptians. God would be with Moses' mouth; and Aaron would repeat the words that the Lord had spoken to Moses.

Exodus 4:14-16: - "And the anger of the LORD was kindled against Moses, and he said, [Is] not **Aaron** the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. **And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth,** and will teach you what ye shall do. **And he shall be thy spokesman unto the people: and he shall be, [even] he shall be to thee instead of a mouth, and thou shalt be to him instead of God.**"

Exodus 4:28-30: - "**And Moses told Aaron all the words of the LORD who had sent him,** and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel: **And Aaron spake all the words which the LORD had spoken unto Moses,** and did the signs in the sight of the people."

This example concerning Moses and Aaron is an example of how God speaks to his prophets, and then the prophet repeats **the words** which God has given them to speak to the people.

Exodus 7:1, 2: - "And the LORD said unto Moses, **See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh,** that he send the children of Israel out of his land."

The Example of the Prophet Balaam: - The story of Balaam is a very clear illustration of how inspiration works upon God's prophets. God's angel gave Balaam **the very words** that he was to speak to king Balak.

Numbers 22:35, 38: - "And **the angel of the Lord** said unto Balaam, Go with the men: but **only the word that I shall speak unto thee, that thou shalt speak.** So Balaam went with the princes of Balak. ... And Balaam said unto Balak, Lo, I am come unto thee: have I now any power at all to say any thing? **the word that God putteth in my mouth, that shall I speak.**"

Numbers 23:5, 11, 12, 16: - "**And the Lord put a word in Balaam's mouth, and said, Return unto Balak, and thus thou shalt speak.** ... And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether. And he answered and said, **Must I not take heed to speak that which the Lord hath put in my mouth? ... And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.**"

The **original Spirit of Prophecy Volume 1** account is in harmony with this Biblical example concerning inspiration and the prophet Balaam.

Spirit of Prophecy, Volume 1, pp. 322-324: - "Balaam answered, Lo, I am come unto thee. He then told him that he had no power to say anything. **The word that God should give him, that could he speak, and could go no further.** Balaam ordered the sacrifices according to the religious rites. **God sent his angel to meet with Balaam, to give him words of utterance,** as he had done on

occasions when Balaam was wholly devoted to the service of God. ...Again, at Zophim, at the top of Pisgah, Balaam offered burnt-offerings, and then went by himself to commune with the angel of God. **And the angel told Balaam what to say.**"

NOTE: - These exact and very specific statements concerning the angel of the Lord giving the very words which Balaam was to speak to king Balak, have been **deleted** from Patriarchs and Prophets, in the chapter on "Balaam".

The Example of King David: - King David wrote out the minute and detailed pattern of the Temple and its various articles of furniture under the direct inspiration of the Spirit of God.

1 Chronicles 28:10-19: - "Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do [it]. Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasures thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, **and the pattern of all that he had by the spirit**, of the courts of the house of the LORD, and of all the chambers round about, of the treasures of the house of God, and of the treasures of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD. [He gave] of gold by weight for [things] of gold, for all instruments of all manner of service; [silver also] for all instruments of silver by weight, for all instruments of every kind of service: Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, [both] for the candlestick, and [also] for the lamps thereof, according to the use of every candlestick. And by weight [he gave] gold for the tables of showbread, for every table; and [likewise] silver for the tables of silver: Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basins [he gave gold] by weight for every basin; and [likewise silver] by weight for every basin of silver: And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out [their wings], and covered the ark of the covenant of the LORD. **All [this, said David], the LORD made me understand in writing by [his] hand upon me, [even] all the works of this pattern.**"

The **original Spirit of Prophecy Volume 1** account of this incident indicates **how** the Lord's hand was upon David, as he wrote out this pattern while under inspiration. An angel of the Lord instructed David and stood by his side as he wrote out all the minute and specific details of the pattern of the Temple.

Spirit of Prophecy, Volume 1, pp. 387, 388: - "The Lord, through his angel, instructed David, and gave him a pattern of the house which Solomon should build for him. **An angel was commissioned to stand by David while he was writing out, for the benefit of Solomon, the important directions in regard to the arrangement of the house.**"

NOTE: - The angel of the Lord stood by David's side and instructed him, as he wrote out the pattern of the Temple. In other words, the angel told David what he was to write out in regards to the pattern. By the way, this specific fact that an angel stood by David's side and instructed him as he wrote out the pattern of the Temple has been **deleted** from Patriarchs and Prophets, p. 751.

This pattern was given to David by Divine inspiration. (Thus putting these two statements together, we can see how Divine inspiration gave David the pattern of the Temple.)

Spirit of Prophecy, Volume 4, p. 23: - "The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and **the plans for its construction were made by divine inspiration.**"

The Example of Jeremiah: - The Lord gave Jeremiah **the very words** that he was to speak to the people of Jerusalem in the Temple of the Lord.

Jeremiah 26:1, 2: - "In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word from the LORD, saying, **Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, all the words that I command thee to speak unto them; diminish not a word.**"

Jeremiah was commanded by the Lord to write out all the words that the Lord had spoken to him; Jeremiah then dictated **the words that the Lord had given to him**, to his scribe Baruch, who wrote them out in a book.

Jeremiah 36:1-4: - "And it came to pass in the fourth year of Jehoiakim the son of Josiah king of Judah, [that] **this word came unto Jeremiah from the LORD, saying, Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, from the days of Josiah, even unto this day.** It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin. **Then Jeremiah called Baruch the son of Neriah: and Baruch wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.**"

4th Testimony, p. 177: - "The prophet Jeremiah, in obedience to the commands of God, **dictated the words that the Lord gave him to Baruch, his scribe, who wrote them upon a roll.** See Jeremiah 36:4."

The Example of Jesus Christ: - Jesus Christ, who was **"that Prophet"** predicted by Moses spoke **the words** that his Father gave him. Deuteronomy 18:18: - "I will raise them up a Prophet from among their brethren, like unto thee, **and will put my words in his mouth; and he shall speak unto them all that I shall command him.**"

John 12:49: - "For I have not spoken of myself; but **the Father which sent me, he gave me a commandment, what I should say, and what I should speak.**"

John 14:24: - "He that loveth me not keepeth not my sayings: **and the word which ye hear is not mine, but the Father's which sent me.**"

John 17:8: - "**For I have given unto them the words which thou gavest me;** and they have received [them], and have known surely that I came out from thee, and they have believed that thou didst send me."

The Example of the Disciples on the Day of Pentecost: - The first disciples, who were gathered together in the upper room on the Day of Pentecost, were filled with the Holy Spirit, and spake with other tongues, **as the Spirit gave them utterance.** These disciples did **not** have any control over the words they were speaking. This was a miraculous manifestation of Divine Inspiration among the first Christians, who spoke **the words** the Holy Spirit put into their mouths.

Acts 2:3, 4: - "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. **And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.**"

The Example of the Apostle John and the Book of the Revelation: - Throughout the book of Revelation, Christ commanded the inspired apostle to write **the words** that he was speaking to John. Such is the message to each of the seven churches.

Revelation 2:1, 8, 12: - "Unto the angel of the church of Ephesus **write; These things saith** he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; ... And unto the angel of the church in Smyrna **write; These things saith** the first and the last, which was dead, and is alive; ... And to the angel of the church in Pergamos **write; These things saith** he which hath the sharp sword with two edges."

See also: - Revelation 2:18; 3:1, 7, 14; 14:13; 21:5. In each of these passages the Greek verb which is used for the word "write" is the verb - γράφω - "grapho" - See Strong's Concordance; Greek, No. 1125. It means - "to write". The Greek form of this verb in each of these passages is the Aorist, Active, Imperative - γράψον "grapson". The Imperative form makes this verb into a command by Christ to John, to write the words that he was listening to, being spoken by Christ.

☞ **More Biblical examples could be given to establish the truth that God gives an inspired messenger the very words that they are to speak or to write out. The Biblical evidence already given is clear, plain and abundant. It should be more than sufficient to convict the honest in heart reader. And for the reader who is not honest in heart, no amount of evidence will convict them of the truth!**

THE TESTIMONY OF THE SPIRIT OF PROPHECY CONFIRMS THIS TRUTH: -

The **original** Spirit of Prophecy books are in perfect harmony with the Bible's teaching concerning inspiration.

☞ One thing that we have found when researching the issue of the inspiration of the Bible writers from Mrs. White's writings is: -

Most of the plain and unambiguous statements that teach the "dictation of the Holy Spirit" concept of inspiration which we are listing throughout this chapter and which are found in the **original Spirit of Prophecy Volumes**, have been **deleted** from the "**Conflict of the Ages**" Series. That is very interesting in light of this present controversy concerning Inspiration and the "Changing of the Books".

Spiritual Gifts, Volume 1, p. 176: - "He who is the father of lies, blinds and deceives the world by sending his angels forth to speak for the apostles, and make it appear that they contradict what they wrote when on earth, which was **dictated** by the Holy Ghost."

Stephen's defence found in Acts 7, was spoken at the **dictation** of the Holy Spirit.

Spirit of Prophecy, Volume 3, p. 297: - "When Stephen had reached this point there was a tumult among the people. The prisoner read his fate in the countenances before him. He perceived the resistance that met **his words, which were spoken at the dictation of the Holy Ghost.**"

NOTE: - In Acts 6:5 Luke has recorded the fact that the deacon Stephen was full of the Holy Spirit; and in Acts 7:55 when he spoke his defence as recorded in Acts Chapter 7, he was also full of the Holy Spirit. This defence before the Sanhedrin Council was truly inspired by the Holy Spirit as he spoke. The phrase "**which were spoken at the dictation of the Holy Ghost**" has been deleted from the book Acts of the Apostles, p. 100.

R. & H., book 1, p. 216: - "The scribes of God wrote as they were **dictated** by the Holy Spirit, **having no control of the work themselves.**" (January 22, 1880.)

NOTE: - If the Bible writer's thoughts were inspired, but then they had the freedom to choose the words they wrote out, then they had a large degree of control over the final content of the Scriptures. But to use the phrase - "having no control over the work themselves", indicates exactly what it says - the Holy Spirit dictated the words that the inspired penmen were to write out, who had **no control over what they wrote.**

Spirit of Prophecy, Volume 4, p. 375: - "Moreover, the apostles, as personated by these lying spirits, are made to contradict what they wrote at the **dictation** of the Holy Spirit when on earth."

NOTE: - The definition of the word "**DICTATE**" is: - "To put into words which are to be written down; to pronounce to a person (something which he is to write)." - The Oxford Universal Dictionary Illustrated; Volume 1, p. 504, 1970 edition.

The Holy Spirit dictated the Apostle John's gospel.

Special Testimonies on Education, p. 5: - "***In the record John was charged by the Holy Spirit to present, he says of Christ, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." This is the most precious unfolding of definite truth, flashing its divine light and glory upon all who will receive it. What more important knowledge can be received than that given in the Book which teaches of the fall of man and the consequence of that sin which opened the flood-gates of woe upon our world; which teaches also of the first advent of Christ, a helpless babe, born in a stable and cradled in a manger. The history of Christ is to be searched, comparing scripture with scripture, that we may learn the all-important lesson. What are the terms of salvation? As intelligent agents, invested with personal attributes and responsibilities, we can know in regard to our future, eternal destiny; for the Scripture record given by John, at the dictation of the Holy Spirit, contains no terms that cannot be easily comprehended, and that will not bear the most searching and critical investigation.***" {SpTEd 5.1}

The Holy Spirit's message, as recorded by the prophet Daniel, dictated the histories of the nations of Bible prophecy.

Bible Training School, December 1, 1912: - "***Hundreds of years before a people had come upon the stage of action, the prophetic pen, under the dictation of the Holy Spirit, had traced its history.*** The prophet Daniel described the kingdoms that would rise and fall." {BTS, December 1, 1912 par. 3}

SOME EXAMPLES IN THE ADVENT MOVEMENT OF 1840-1844: -

The Example of Little Children in Giving the 1st Angel's Message in the 1840-44 Advent Movement in Some Parts of Europe: -

Spirit of Prophecy, Volume 4, p. 222: - "Wherever missionaries had penetrated, were sent the glad tidings of Christ's speedy return. In different lands were found isolated bodies of Christians, who, solely by the study of the Scriptures, had arrived at the belief that the Saviour's advent was near. ***In some portions of Europe, where the laws were so oppressive as to forbid the preaching of the Advent doctrine, little children were impelled to declare it, and many listened to the solemn warning.***" {4SP 222.2}

The following from the pen of Sr. White gives us more details concerning these child preachers in Europe who were inspired by the Holy Spirit to give the 1st Angel's message. It makes very interesting reading.

Historical Sketches of the Foreign Missions of the Seventh-day Adventists, pp. 205 & 206: - "In many places where the power of the clergy was exercised to prevent the preaching of the advent truth, ***the Lord was pleased to send the message through little children.*** As they were under age, the law of the State could not restrain them, and they were permitted to speak freely and unmolested. Thus the warning of the soon-coming Judgment was given to the people. This continued about nine months. After that, the influence upon the children was declared by the authorities to be a disease, and some of them were taken to the hospitals; but their mouths were not stopped; for they preached as long as God chose to use them as witnesses. {HS 205.4}

"The movement began in the fall of 1842, and continued through the winter of 1843. An eye witness, speaking of the work accomplished through these children, says: "The weather was providentially very favorable that winter. There was little snow, but the marshes, lakes, and rivers were frozen over so that they could be used as a high-road, and the people went in masses to the places where these child-preachers were, who were mostly poor cottagers. ***A little girl began preaching but a few miles from the place where I lived, and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage, it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does. The people flocked together, till the house was surrounded by a great number. When the last had arrived, her manner changed entirely, both in boldness and movements, clearly indicating that she was moved by an invisible power, and not by her own natural gifts. When she commenced speaking, her voice also changed. She said, 'Fear God, and give glory to him; for the hour of his Judgment is come.'*** She reproved sins, such as drinking, theft, adultery, swearing, and backbiting, and also reproved churchgoers for attending church with worldly business in view, instead of listening to God's word and conforming their lives to it. Her voice and words were impressive. Many were weeping and sighing. They were told that time was given them to repent, but they must do it immediately, and not put it off. {HS 205.5}

"We went home with stricken and trembling hearts. I felt that I must take my Bible, which I thought I had carefully studied, and search it yet deeper. I could hardly work the following week. ***My thoughts were constantly running on God's word, and the sharp reproofs and expositions I had heard from that little child, who probably had not even learned to read.*** {HS 206.1}

"A great awakening commenced among the people. Many drunkards became sober men; thieves returned stolen property, and confessed their sins; forgiveness was asked for wrongs done. A work was accomplished such as no preacher with learning and great talent could have effected." {HS 206.2}

The following from the pen of Elder J. N. Loughborough gives us more detail regarding how these little children actually acted and spoken when they were ***impelled*** by the Spirit of God to give this message.

Rise and Progress of the Seventh-Day Adventists with Tokens of God's Hand in the Movement and a Brief Sketch of the Advent Cause from 1834 to 1844 - By J. N. Loughborough. 1892, pp. 21, 22: - "The law of Sweden, in the years 1843 and 1844, forbade the preaching of any doctrine contrary to the established church. Here the hand of God in the Advent movement was apparent from the fact that out of the mouths of children the doctrine was proclaimed. This fact was first brought to my knowledge by a Swede, Peter Palmabla, of La Porte, Indiana, in the spring of 1858. ***In 1843, while living in Sweden, he heard the report that children were moved upon in a***

remarkable manner to sing and preach with great power, and that under this preaching sinners were being converted to God. He took his son, a little lad of about four years of age, and went to a place of meeting about twenty miles from where he lived. *As he entered the house, a large company of people were assembled, and were singing a Lutheran hymn, in which a little girl, some four years of age, joined. Soon she was moved upon to talk. She was put upon a table, where she preached the doctrine of the near coming of Christ and the Judgment. A mighty power accompanied her words, and although unable to read a word, she quoted scriptures correctly, and exhorted for nearly an hour. When this influence passed off from her, she played around just like any other child until the people met again.* A few days after Mr. P. returned home, his own boy began to sing a Lutheran hymn, and the same power came upon him, and he began to preach and exhort in the same manner. For some weeks the house of Mr. P. was a place of large assemblies of people, gathered there to hear the little boy preach. This same boy I saw in 1858. He was then about nineteen years of age."

NOTE: - That a four year old girl who could not even read, could preach so powerfully the 2nd Coming of Jesus and the Judgment, and could quote the Scriptures correctly, while under the inspiration of the Holy Spirit, and then when this influence passed off from her, she acted like any other four year old, is truly amazing. No doubt the Holy Spirit gave this young child the **words** she preached to the people, and **NOT** just the thoughts.

☞ Reading the above accounts of how the Holy Spirit worked through these little children, and to see the complete change of manner and even their voices when the Spirit of God came upon them as they preached the 1st Angel's message, from when they were not under the inspiration of the Holy Spirit, can not but lead a person to conclude that the Holy Spirit gave them the words they were to preach, and **NOT** just the thoughts.

The Example of Joseph Bates during the Midnight Cry of 1844: - Elder Joseph Bates relates an experience that happened to him during the Midnight Cry of 1844, when the Spirit of God gave him such a flow of **words** in his testimony before his Advent brethren, that the **words** flowed like water.

The Early Life and Later Experience and Labors of Elder Joseph Bates, edited by Elder James White, pp. 301 & 302: - "After an absence of five days, I returned home to Fairhaven in season for an evening meeting. My brethren were slow to believe our report respecting the new light. They believed they were right thus far, but the midnight cry was a strange doctrine to connect with Advent history. Sunday morning I attended the Advent meeting in New Bedford, some two miles distant. Bro. Hutchinson, from Canada, was preaching. He appeared much confused, and sat down, saying, "I can't preach." Eld. E. Macomber, who had returned with me from the camp-meeting, was in the desk with him. He arose, apparently much excited, saying, "Oh! I wish I could tell you what I have seen and heard, but I cannot," and down he sat also. *I then arose from my seat in the congregation, saying, "I can!" and never do I remember of having such freedom and flow of words, in all my religious experience. Words came like flowing water.*"

NOTE: - The **words** came flowing like water to Joseph Bates, **NOT** the thoughts.

THE EXAMPLE OF ELDER A. T. JONES IN HIS PUBLIC OPPOSITION TO SUNDAY LEGISLATION: -

The Example of Elder A. T. Jones in his public testimony before a Committee of the United States Congress in opposing Sunday Legislation: - Elder A. T. Jones in his public testimony before a committee of the United States Congress, in opposition to proposed Sunday legislation, claimed that **the sentences** that he was to speak were shown to him as if written on a wall.

From 1888 to Apostasy: The Case of A. T. Jones, by George R. Knight, p. 77: - "The House Committee on the District of Columbia heard the Breckenridge bill on February 18, 1890. Once again, Jones was a key witness, not only in arguing the bill's unconstitutionality, but also in using its religious arguments against its authors. Always at his best when under pressure, he later claimed that **"it seemed as though the sentences he should speak were written on the wall, or suspended in the air before him."**

NOTE: - The **sentences** which he was to speak were given to A. T. Jones, **NOT** just the thoughts.

☞ Because the Holy Spirit *dictated* the words which the prophets and apostles wrote, while under inspiration, the following fundamental principle applies to God's Inspired writings: -

MANKIND HAS NO AUTHORITY TO CHANGE GOD'S INSPIRED WRITINGS, IN ANY PARTICULAR, NO MATTER HOW SMALL!

Deuteronomy 4:2: - "Ye shall **not add** unto the word which I command you, **neither** shall ye **diminish ought from it**, that ye may keep the commandments of the Lord your God which I command you."

Special Testimony, Series B, No. 3a, pp. 10, 11: - "Moses continued: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." There was a tendency to add to the law by making human restrictions; and the Lord guarded against the adding of man-made tests, which would bring in confusion. And He guarded, too, against the taking away of any of His precepts. **Never are we to put our words in the place of God's words; for thus we would be taking away from His law.** " {SpTB03a 10.7}

Deuteronomy 12:32: - "What thing soever I command you, observe to do it: **thou shalt not add thereto, nor diminish from it.**"

Psalms 89:34: - "My covenant will I not break, **nor alter the thing that is gone out of my lips.**"

Proverbs 30:5, 6: - "Every word of God is pure: he is a shield unto them that put their trust in him. **Add thou not unto his words, lest he reprove thee, and thou be found a liar.**"

NOTE: - If we add to God's word, we are liars, and we know what is the fate of all liars - the Lake of Fire - See Revelation 21:8; 22:15.

Jeremiah 26:2: - "Thus saith the Lord; Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, **all the words that I command thee to speak unto them; diminish not a word.**"

NOTE: - Even God's prophet, in this case Jeremiah, cannot delete one word which God has given him to speak or write, while under inspiration.

Revelation 22:18, 19: - "For I testify unto every man that heareth the words of the prophecy of this book, **if any man shall add unto these things**, God shall add unto him the plagues that are written in this book: **and if any man shall take away from the words of the book of this prophecy**, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

NOTE: - This passage of Scripture makes the sin of tampering with God's inspired writings a salvation issue.

One final point dealing with changing God's inspired writings: - When Satan came to Christ in the wilderness of temptation, he misquoted Scripture to Jesus, from the book of Psalms.

Matthew 4:6: - "And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, **lest at any time thou dash thy foot against a stone.**"

Psalms 91:11, 12: - "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

NOTE: - The part highlighted in Matthew 4:6 shows that Satan deleted a portion from the original Scripture passage in Psalms 91, to try and deceive Christ. Clearly, any attempt to change God's inspired writings, is **NOT** from God, but is inspired by Satan!

2.) THE BIBLE PROPHETS: -

One of the most common questions which is asked by Seventh-day Adventists, when you start to raise the issue of changing the Spirit of Prophecy books is: -

How could Sr. White's writings be tampered with while she was still alive? That is a fair question. And there is a very simple and Biblical answer to that question, which we shall now examine concerning the Bible prophets and apostles.

Underhanded people were trying to corrupt the Word of God, in the Apostle Paul's lifetime.

2 Corinthians 2:17: - "For we are not as many, **which corrupt the word of God**: but as of sincerity, but as of God, in the sight of God speak we in Christ."

In fact, there were dishonest people who attempted to even forge some of Paul's letters to the churches, while the apostle was still very much alive.

2 Thessalonians 2:1, 2: - "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, **nor by letter as from us**, as that the day of Christ is at hand."

And because of these attempts to forge Paul's epistles, he signed all his letters personally, as a protection against forgery.

2 Thessalonians 3:17: - "The salutation of Paul **with mine own hand, which is the token in every epistle: so I write.**"

We also have two Biblical examples, of the Bible writers using scribes or secretaries, to aid them in producing their inspired writings.

1.) Jeremiah: -

Jeremiah 36:4: - "Then Jeremiah called Baruch the son of Neriah: **and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book.**"

Sr. White has commented upon this verse for us.

4th Testimony, p. 177: - "The prophet Jeremiah, in obedience to the commands of God, **dictated the words** that the Lord gave him to Baruch, his scribe, who wrote them upon a roll. See Jeremiah 36:4."

2.) Paul: -

Paul **dictated** his first epistle to the Corinthians to his scribe Sosthenes.

Sketches from the Life of Paul, p. 151: - "Then, summoning all the courage of his nature, and keeping his soul stayed upon God, stifling all feelings of indignation at the ingratitude which he had received, and throwing his whole soul into the work, he **dictated to the faithful Sosthenes** one of the richest, most instructive, and most powerful of all his letters, - the first extant Epistle to the Corinthians."

NOTE: - In Acts of the Apostles, p. 301, the phrase "**he dictated to the faithful Sosthenes**" has been deleted.

Luke acted as Paul's scribe or amanuensis towards the end of his life.

Sketches from the Life of Paul, p. 308: - "Luke, the beloved physician and faithful friend, was still with him. This was a great comfort to Paul, who had never needed the companionship and ministrations of his brethren more than now, enfeebled as he was by age, toil, and infirmities, and confined in the damp, dark vaults of a Roman prison. **And, as he was dependent upon the aid of an amanuensis**, the services of Luke were of great value, enabling him still to communicate with his brethren and the world without."

NOTE: - The definition of the word "**AMANUENSIS**" is: - "One who copies or writes from dictation." - The Oxford Universal Dictionary Illustrated; Volume 1; p. 52; 1970 Edition. So therefore, Luke merely copied out the words which Paul dictated to him, when he acted as the apostle's scribe or amanuensis. In Acts of the Apostles, p. 490, the phrase "**And, as he was dependent upon the aid of an amanuensis**", has been deleted.

The apostate king of Judah destroyed Jeremiah's writings, while the prophet was still alive.

Jeremiah 36:21-23: - "So the king sent Jehudi to fetch the roll: and he took it out of Elishama the scribe's chamber. And Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king. Now the king sat in the winterhouse in the ninth month: and there was a fire on the hearth burning before him. And it came to pass, that when Jehudi had read three or four leaves, **he cut it with the penknife, and cast it into the fire that was on the hearth, until all the roll was consumed in the fire that was on the hearth.**"

But the actions of the apostate king, did not destroy God's Word, as **all the original words** were preserved, and more words were added to the scroll of Jeremiah's writings.

Jeremiah 36:32: - "Then took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; **who wrote therein from the mouth of Jeremiah all the words of the book which Jehoiakim king of Judah had burned in the fire: and there were added besides unto them many like words.**"

4th Testimony, p. 179: - "The burning of the roll was not the end of the matter. The written words were more easily disposed of than the reproof and warning which they contained and the swift-coming punishment which God had pronounced against rebellious Israel. But even the written roll was reproduced at the command of the Lord. **The words of the Infinite were not to be destroyed.**"

NOTE: - Because the Holy Spirit *dictated* the words which were contained in the first scroll, which the king destroyed, none of those words were deleted by the prophet, when he dictated to Baruch the words of the replacement scroll. So a prophet can enlarge their inspired writings, but they **cannot** delete any of the previous matter that they wrote while under inspiration.

God will preserve his Word, even if underhanded men will attempt to corrupt his inspired writings.

Psalms 12:6, 7: - "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times. **Thou shalt keep them, O Lord, thou shalt preserve them from this generation for ever.**"

Matthew 24:35: - "Heaven and earth shall pass away, but **my words shall not pass away.**"

God's professed people rejected God's prophets while they were still alive, and they even murdered some of the prophets.

Matthew 23:34, 37: - "Wherefore, behold, I send unto you **prophets**, and wise men, and scribes: and some of them **ye shall kill and crucify**; and some of them shall ye scourge in your synagogues, and persecute them from city to city: ... **O Jerusalem, Jerusalem, thou that killest the prophets**, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Sometimes the children of God's prophets were not faithful people.

1 Samuel 8:1-3: - "And it came to pass, when Samuel was old, that he made his sons judges over Israel. Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beersheba. **And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.**"

Jesus himself has taught us, that God's prophets are not generally accepted by their own people.

Mark 6:4: - "But Jesus said unto them, **A prophet is not without honour, but in his own country, and among his own kin, and in his own house.**"

The responsibility of God's prophets was to deliver the message faithfully, regardless of what God's professed people did to the inspired message, and then the prophet had fulfilled their duty.

Ezekiel 3:17-19: - "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; **but thou hast delivered thy soul.**"

This same truth applied to Mrs. White's work. Once she had delivered her Testimony faithfully, her work was finished.

21 Manuscript Releases, pp. 446-447: - "(Diary entries, November 20-24, 1890.)"

"New York City, November 20, 1890. I spoke this evening at eight o'clock, and the Lord gave me great freedom. I feel my weakness, and I am pleading with God to restore me. I believe that He will do it. I am reaching out for stronger faith." {21MR 446.1}

"November 21. During the night season I was specially moved upon by Spirit of God. My soul had been drawn out in earnest supplication to God. I was distressed on account of the backsliding of His people. While lying in bed, unable to sleep because of the burden resting upon me, I was pleading with the Lord. I fell asleep, and in the night season I was taught of God. **My guide said, "I have a work for you to do. You must speak the words given you by the Lord. After these words have been spoken, your duty here is done.**" {21MR 446.2}

"You are not required to enter into details before individuals, whatever may be their position or work, if they do not recognize the voice of God in the message He gives you to bear in His name. All your efforts to remove their doubts will be of no avail if they gather the clouds of darkness about their souls. If you enter into particulars, you weaken the message. It is not you speaking, but the Lord speaking through you. Those who want to know the will of God, who do not desire to follow their own will and judgment, will be easily entreated. They will be ready to discern the right way." {21MR 446.3}

"... **You are to act your part, and then leave the rest to God.** You will have startling, surprising messages to bear, but if those who hear cannot see the import of these messages, explanations from you will not lead them to understand any more clearly. They have ears, but they hear not. Satan takes control of their unsanctified reason, and leads them to misunderstand and misapply." {21MR 447.2}

How could Sr. White's writings be tampered with while she was still alive? From the Biblical principles that we have put before the reader, in this chapter, the answer is simple and obvious. They could be tampered with, because **God's professed people** have

nearly always rejected God's inspired messengers, while the prophet was still very much alive! And thus, we now turn our attention, to consider the history of the changing of Sr. White's writings, in our next chapter.

3.) CHANGING THE SPIRIT OF PROPHECY BOOKS: -

Firstly, we need to understand that Elder James White was chosen by God, to be the legal protector and "HOUSEBAND" around the Spirit of Prophecy; and that he also sustained and worked in unison with the Testimonies of the Spirit of God, to rebuke sin in the church.

Life Sketches of James White and Ellen G. White; pp. 126, 238: - "We both viewed the coming of Christ near, even at the doors, and when we first met, had no idea of marriage at any future time. But God had a work for both of us to do, and he saw that we could greatly assist each other in that work. As she should come before the public, she needed a lawful protector; and God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me. ... The subject of this narrative was very feeble. She seemed like one rapidly going to the grave with consumption. Her weight was only eighty pounds. As she traveled on the steamboats and in the cars, she would very frequently faint and remain breathless several minutes. In this condition it was necessary that she should have one or more attendants. Either her sister Sarah, or Sister Foss traveled with her. And as neither her aged father nor feeble brother were suitable persons to travel with one so feeble, and introduce her and her mission to the people, the writer, fully believing that her wonderful experience and work was of God, became satisfied that it was his duty to accompany them. And as our thus traveling subjected us to the reproaches of the enemies of the Lord and his truth, duty seemed very clear that the one who had so important a message to the world should have a legal protector, and that we should unite our labours." (Written by Elder James White; 1888 edition. **NOTE:** - This is not to be confused with the 1915 edition of "Life Sketches", which most SDA's are familiar with.)

*Original Testimony, 23, pp. 15, 85, 86: - "As my husband has stood by my side to sustain me in my work, and as he has had a plain testimony to bear in unison with the work of the Spirit of God, many have felt that it was my husband who was injuring them personally, when it was the Lord that laid upon him the burden, and was, through his servant, reproving them, to bring them where they would repent of their wrongs, and have the favor of God. ... God has seen fit to thrust me into positions in which he has not placed any other one in our ranks. He has laid upon me burdens of reproof that he has not given to any other one. ***My husband has stood by my side to sustain the testimonies, and to give his voice in union with the testimony of reproof. He has been compelled to take a decided stand to press back the unbelief and rebellion, which has been bold and defiant, and that would break down any testimony I might bear, because the ones reprovved were cut, and felt deeply over the reproof given.***" (1873)

NOTE: - "The "Testimonies" to the Church were originally published in pamphlet form, and were not published in the big black or red volumes that SDA's are familiar with today. For documentation on this point, see The SDA Encyclopedia, p. 1596, 1976 Edition. From this statement, we gather that if Elder White was not there to sustain Sr. White in giving her testimony of reproof, the rebellious would be able to break down her warning message.

Ellen G. White, Pamphlets in the Concordance, Volume 1, p. 478: - "I was shown that God had qualified my husband for a specific work, and in his providence had united us to carry forward this work. Through the testimonies of his Spirit he had imparted to him great light. He had cautioned, warned, reprovved, and encouraged; and it was due to the power of his grace that we had been enabled to bear a part in the work from its very commencement." ("The Judgment", p. 8, based on a vision given October 23, 1879. This has been left out of the present edition of 4th Testimony, pp. 384-387.)

These statements plainly document the role of Elder James White, in relation to his being the "HOUSEBAND" around the Spirit of Prophecy writings. Also, having been a schoolteacher, Elder White had the necessary qualifications to help Sr. White correct the grammar of the "Testimonies" as she initially wrote them out for publication. One example we have of this, is in relation to the preparation of "Spirit of Prophecy, Volume 3", which was published in 1878.

R. & H., book 1, p. 188: - "My husband had been laboring incessantly to advance the interests of the cause of God in the various departments of the work centering in Battle Creek. His friends were astonished at the amount of labor he was accomplishing. Sabbath morning, August 18, he spoke in our house of worship. In the afternoon his mind was closely and critically exercised for four consecutive hours, while he listened to the reading of manuscript for Spirit of Prophecy, Vol. 3. The matter was intensely interesting, and calculated to stir the soul to its very depths, being a relation of the trial, crucifixion, resurrection and ascension of Christ." (1877.)

NOTE: - As long as James White was alive to protect the Spirit of Prophecy writings, the messages were **essentially** kept pure and unchanged.

THE ROLE OF URIAH SMITH IN REJECTING THE TESTIMONIES OF THE HOLY SPIRIT: -

1860: - Sr. White rebuked Sr. Harriet Smith (Uriah Smith's wife), and Uriah Smith himself very plainly. Sr. White had no freedom to relate her testimonies in the presence of the Smiths. In fact, the spiritual situation at the Battle Creek Church was so bad, that James and Ellen G. White, had no union with the church, and **they were spending their Sabbaths at home, and were not worshipping with the Battle Creek Church.** The Smiths were cherishing jealous and suspicious feelings against the Whites, working secretly against them.

Pamphlets in the Concordance, No. 16, pp. 5-7, 17, 18: - "Letter to Sister H. N. Smith."
Battle Creek, Mich., June, 1860.

"Dear Sister Harriet: I think it is my duty to unburden my mind to you this morning. After we came home from the West you well know a burden rested upon us. **We felt no union with the church generally, and have spent our Sabbaths at home.** But I will go back. When we came from the East last fall **I told James that I had no liberty to bear my testimony in the church at Battle Creek; but he urged me to do so. I continued to do so, but to the discouragement of my own soul; and when I prayed in the meeting-house I had so little freedom I told my husband it should be the last time.** I knew not the occasion of all this. **I felt the same when relating or reading a vision in Uriah's and your presence. I was reluctant to do so, and had no freedom, and felt a strange dissatisfaction.**" {PH016 5.1}

"While at Knoxville some things were explained to me which I was ignorant of before. While at a meeting at Bro. Kellogg's the whole matter as shown me at Knoxville was opened before me. Things came vividly to mind which it had been impossible for me to recall. I was shown while at Knoxville the state of things at Battle Creek. I was shown the case of C. Smith's family, and was pointed back to the visions which had not heeded. Then I saw Fletcher, **Uriah, yourself** and other individuals. **It seemed to be a chain of connection, with dissatisfied feelings, and watching James and me with jealousy and suspicion. Uriah and James were shown me a distance apart from each other, not united. Darkness was in the Office. The angels of God were grieved, and had but little to do with the work there. There was a secret dissatisfaction, all carried on in darkness, concealed from us.** Then I saw J. H. Waggoner, and the communications between him and Uriah. **Uriah wronged James in writing to Bro. Waggoner, and Bro. Waggoner wronged him by not being open and frank.** If Bro. Waggoner had said to Uriah, If Bro. White is wrong in his feelings in regard to you, I am more so; I have burdened his mind with my feelings in regard to these things; do not judge harshly of Bro. White in this matter, for I was equally to blame, then matters would have been left in a different shape. But that matter was not left right. It was left half finished, with all the censure upon James, like many other things. God frowns upon such injustice. There was occasion for Bro. White's feelings and Bro. Waggoner's; but their feelings were too strong, and their course was wrong in not going directly to Uriah and talking over matters with him. **But Uriah's and your wrong was still greater in carrying the matter to others, and writing to Waukon before speaking to James upon the matter.**" {PH016 5.2}

"Harriet, I saw that a strange work has been going on here for months in the past. **There has been a strengthening the hands of one another in unbelief of the visions because the wrongs of some have been reprov'd. I feel crushed in spirit, and that I have been abused. I have no more testimony to bear in Battle Creek until there is an entire change.** This is darker than the work in Rochester, and is certainly worse; for I saw that they had their example and present condition before them as a warning." {PH016 6.1}

"...**Had you heeded the vision given you and Uriah two years ago you would have saved much; but you neglected all that light, chose your own views of matters, have been free to make confidants of those you should not, but have been very close and secretive to us, whom of all others you should confide in. This is the greatest injustice.**" {PH016 15.2}

"...I have been shown that the Lord would have a shrewd manager in that Office; one that will reprove, and one that will not be dumb and senseless to wrongs or carelessness. He will have some one there who is sensitive to wrong, quick to feel, and who feels that the cause is a part of him, a part of his very existence. **Uriah and you have not felt this as you should. When a word of admonition or even counsel is given which crosses your feelings and ideas, instead of looking closely and seeing that there was a cause for it, and confessing that you might be wrong, you have kept silent and considered you was suffering wrongfully, and Bro. White was censorious, exacting and severe. O Harriet, whether you realize it or not, those feelings came from a selfish, unconsecrated heart.** Bro. White is not perfect. In the ardor of his feelings he may speak too strongly and if you at any time felt injured, in confidence open your mind to him; he would not be backward to relieve your mind of any burden he could. **And if you and Uriah were as free to confess when you err as he has been, there would not be the trouble which now exists.**" {PH016 17.2}

1871: - Elder Smith was a flesh eater and did not follow health reform. He was an "Eli" in his family, and was not following the Testimonies.

Testimony to the church at Battle Creek - 1872, pp. 41-45: - "If **Bro. and sister Smith** had unitedly taken their position, and maintained it, upon health reform, as God had given them light, they would have had better health and greater spiritual strength. Their backsliding upon health reform and yielding to the temptations of Satan on the side of indulgence of appetite have injured both themselves and their children. Had the light been followed, which God had been pleased to give them, and had they observed regularity in eating of simple food, letting alone flesh-meats, they would have realized a blessing. ... If the daily habits of **Bro. and sister Smith** in eating, drinking, and exercising, had been in accordance with the light God has given upon health reform, that prostrating fever, which separated **Bro. Smith** from the work, would not have taken hold upon him. ... Health reform carried out in his family with strictness, would be a blessing to Bro. and sister Smith and their children. The neglect of sister Smith to live up to the light on health and dress reform has been a stumbling-block to others. ... **Bro. and sister Smith** have a work before them to properly educate their children. They should call to mind the sin of Eli, and shun his example. **Bro. Smith** has not taken upon himself the responsibility which rests upon a father to control his children."

NOTE: - This has been **left out** of the present 3rd Testimony, pp. 186-197.

1879: - Elder Smith was an "Eli" in the church, and would not deal faithfully with sin and rebuke it.

Elen G. White, Pamphlets in the Concordance, Volume 1, p. 479: - "Had **Elder Smith** exercised more firmness and boldness in defending the right and condemning the wrong, my husband would not have been forced to take such firm, decided positions. This disposition on the part of **Elder Smith** to overlook wrong, and leave evils uncorrected, which, though small at first, would increase till they finally destroyed the purity of the church, has forced my husband to act, and caused his course, in contrast with **Elder Smith's**, to seem very severe and dictatorial. Had **Elder Smith** stood as a bold soldier for Jesus Christ, had he called sin, fraud, and dishonesty by their right names, had he given these evils their just rebuke, less of such disagreeable work would have fallen upon my husband, and

less cause would have been given for temptation in regard to his course of action. God would have the facts appear as they are. **Elder Smith** has neglected to cultivate those traits of character which it is so needful that all who are engaged in the work of God should possess. Pleasing or displeasing to human nature, faithfulness, vigilance, and boldness must be exercised, or sin will triumph over righteousness. A failure to see and sense the wants of the cause for this time, and to reprove sin, is called by some, meekness; God calls it unfaithfulness, and spiritual sloth."

NOTE: - "The Judgment", pp. 9, 10, based on a vision given October 23, 1879. This has been *left out* of the present 4th Testimony, pp. 384-387.

1882: - Sr. White wrote some of the strongest rebukes to the Battle Creek Church, but particularly to Elder Smith, for rejecting the Testimonies, shunning responsibilities, and for being in spiritual darkness. Each of these rebukes has been omitted from the present edition of 5th Testimony, pp. 21-98. (There are other important omissions which do **NOT** appear in the present edition of Volume 5.)

"Testimony for the Battle Creek Church" - 1882, pp. 29, 42, 43, 46, 47, 50: - "I am sorry that **Eld. Smith**, who has been considered so mild, so kind, and so tender that he shrank from reproofs in the office, or performing his duty in the church and in his own family, is for some unexplainable reason found on the side of the accuser: I can but think that this is due to some influence which has blinded his eyes and confused his senses. I cannot say to **Bro. Smith**, God speed you in this work, for it is wrong. ... **Bro. Smith**, the stand which you have taken in this case proves you responsible for all your past neglect of duty in the church and in the office. You have shown that you can be firm, decided, and severe, even when it is uncalled for. ... Hence I wrote to you as I did; but **Eld. Smith** felt at liberty to withhold the testimony from the church for weeks. If God was leading him and those who united with him and counseled him in this act, he was not leading me; the burden which moved me to write was a false burden, imposed by another spirit. Further than this, **Eld. Smith** questioned the propriety of bringing the testimony before the church at all. Thus he takes the responsibility of standing between God's word of reproof and the people. ... Oct. 23, 1879, the Lord gave me a most impressive testimony in regard to the church in Battle Creek, especially in reference to **Eld. Smith**. Now he is found firm, persistent, stubborn, on the wrong side. He is not led by the Spirit of God in his decisions. The Lord has laid no such-burden upon him. Human influences have molded his judgment. No greater evidence of this can be given than the course he has taken in regard to my testimony to the church. ... In rejecting this testimony, **Eld. Smith**, you have virtually rejected all the testimonies. You must know this is the case. This testimony bears the same evidence of its character that all others have borne for the last thirty-six years. But it condemns certain wrongs which you have committed, and which God condemns. The reason why you cannot see it, is because you have been cherishing feelings wholly opposed to the Spirit of God. Your actions stand registered in the books of Heaven. **Eld. Smith**, I was more grieved than I can express to find you again working on the side of the enemy. ... After I wrote you the long letter which has been belittled by **Eld. Smith** as merely an expression of my own opinion, ... "

1883: - This is a very crucial year. Elder Smith was going into darkness, and Sr. White feared for his soul.

Letter 3, 1883: - "I fear for you, my brother. I have the tenderest feelings of pity and respect for you, while **I know you are steadily going into darkness**; ... This makes me more earnest, more anxious, in regard to you. **I know that you are under a deception and unless you break away from William Gage and others in no better condition, the Lord will let you go with them to your certain ruin**; ... I know when one is in the position you are in, truth is turned to error and light to darkness. ... But I do feel so sorry that you should be so entangled with a party who have the spirit of the dragon. ... **You are in darkness** and you and he (William Gage - compilers) are not light bearers now in the office. **Your influence is for evil. You are scattering from Christ and from the truth.** ... You know that my husband was strictly, conscientiously honest. You certainly know this; then why do you keep silent and let the vultures tear his reputation to pieces, when you stand as editor of the Review, and have every means in your own hands to vindicate his honor against the insinuations and the suggestions of these satanic agents? ... **Again I entreat, break the chains of Satan.** Be again a free man." (Letter to Uriah Smith; July 31, 1883.)

14 MR., pp. 4-7: - "I do feel sorry for you, my brother, because God has bestowed upon you great light, great talents and ability, but the possession of these will not save you. They lay you under heavier responsibilities, and if these are not fully and entirely consecrated to Him who gave them to you, it would be far better for you if you did not possess them. **I know you have been in the snare of the enemy, but I have kept your case on my soul. I have prayed in the night season. I have prayed in the daytime, and I have still the deepest interest for you that Satan shall not prevail over you but that you may break his bands and come boldly to the front in the very time when your earnest efforts are most needed.**" {14MR 4.1}

"I do not want you should lose your crown or the eternal reward, but as one who loves your soul I tell you [you] will surely do so if you continue to follow the path you have started in upon. **You have been deceived**, and will never come to the light until you have the moral courage and strength to separate from your adviser and your counselor. His suggestions, his insinuations, his active, ready wit exercised even upon sacred subjects, have had their influence upon you nearly to destroy. If you fail, the blood of your soul will be upon William Gage." {14MR 5.1}

"This is a fascination that is wholly of the devil that binds you to influences that will ruin. Unless you show a determination to break these fetters, you will soon be unable to do so, and I know that adversity will come to you; and I love you and I love yours. I want you to see. I want you [to] break the fetters of darkness. I want you to stand free and whole in God. I want Satan to be disappointed. I write you this letter [that] you may be saved now from further deception if you will make one determined effort of resistance. I write you this letter although I know my enemies would turn and twist and misconstrue and play upon words and misinterpret anything I may say or write. Yet I do not think you will do this, and I shall venture to send this letter." {14MR 5.2}

"William Gage will do the very work I have described. He has never known the experience you have had. He has never had the sweet connection with God you have had. He has moved by impulse, not by principle, not from deep, earnest conviction. He has had

no power to resist temptation. He knows nothing by experience of what it is to walk with God. The Lord reads this poor, deceived soul as an open book, and he wants you to withdraw from him; separate your interest from him, for it is corrupting to your faith. I want you [to] come off victorious." {14MR 6.1}

"I would do this man *William Gage* good, if I could, but his course, I have been shown, was most contemptible in the sight of God. I do not think he sees it all so, but thus God regards it. I hope he will repent. I hope he will not wait until the Judgment before he sees that **he has betrayed holy trusts and strengthened the hands of our worst enemies.**" {14MR 6.2}

"**You are also doing this work--strengthening the hands of our enemies.** But the Lord will work for His own cause and will bring to nought the smartest, the wisest-laid, schemes of wicked men, and **that you should even by your silence sanction the work of Satan through his own agents is too dreadful to contemplate.** I will write no more now in regard to the book. You are welcome to it and more, if you want it.

Yours with sincere love in Christ Jesus,
Ellen G. White." {14MR 6.3} - Letter 14, 1883."

URIAH SMITH'S RESPONSE TO SR. WHITE'S PUBLISHED REBUKES: -

We have recently come across a number of letters that Uriah Smith wrote to D. M. Canright in 1883, which reveal his real attitude to Sr. White's spiritual gift at this time, and how he had personally reacted to the public rebukes that Sr. White wrote to and about him in 1882. These letters are rather illuminating relating to the issue of whether Smith did accept what Sr. White had written about him in 1882; and more importantly how he really viewed Sr. White's Spiritual Gift. He was a "**Bible alone**" man and he was **NOT** a true believer in Sr. White's spiritual gift, even believing that the arguments raised against the Mormon Gifts could also be applied to the spiritual gift of Sr. White!

"I have no doubt the quotations [given in the Marion paper] are correct. I remember coming across the tract, 'Word to Little Flock,' when we were in Rochester, but I have not seen a copy since [i. e., in more than 25 years], and did not know but Experience and Views contained the full text of the early visions. **It seems to me that the testimonies, practically, have come into that shape, that it is not of any use to try to defend the erroneous claims that are now put forth for them. At least, after the unjust treatment I received the past year, I feel no burden in that direction.** Theoretically, the doctrine of Spiritual Gifts is clear enough, and I think all our people stand together on that. Bro. Littlejohn has preached on the subject here, treating it mostly from a theoretical standpoint. But that does not touch the question at issue among us at all. **I presume you noticed in the Review of March 13 Bro. Waggoner's extingisher of the Mormon Gifts. But if the same reasoning will not apply somewhat to our own experience, I cannot see straight.**" (Uriah Smith Letter to D. M. Canright, dated March 22, 1883.)

"I do not take the disconsolate view of our experiences that you seem to; for if the visions should drop out entirely, it would not affect my faith on our Biblical theories at all; hence, I should not consider my experience worthless, nor my life thrown away; for I am rooted and grounded in our doctrines. I believe the system of prophetic interpretation we present is sound, and that so far as we have been instrumental in presenting it to the world, we have done a good work. **I did not learn any of these things from the visions, and they don't stand on their authority.** You ask if there is any way out. I do not know, or rather, while there must be some way through present difficulties (for God will carry on and bring through His own work) I do not now see what that way is. **The idea has been studiously instilled into the minds of the people that to question the visions in the least is to become at once a hopeless apostate and rebel; and too many, I am sorry to say, have not strength of character enough to shake off such a conception, hence the moment anything is done to shake them on the visions, they lose faith in everything and go to destruction.** I believe this state of things never would have occurred had the position of our people on this manifestation of the gifts been correct." (Uriah Smith Letter to D. M. Canright, dated April 6, 1883.)

"**Her attack on me seems to me most uncalled for and unjust. I told the brethren that I did not understand why she seemed so anxious, and in such haste, to publish me to the world as a disbeliever in the testimonies. She has forced me without cause into a very embarrassing position,** because if I say nothing, of course it will be taken as a virtual acknowledgment of the correctness of the charges. **But if I do say anything, I must speak my convictions, which will not be at all satisfactory to them.**" (Uriah Smith Letter to D. M. Canright, dated July 31, 1883.)

"Logically, my case cannot be let alone till I have acknowledged what Sr. W. wrote in our School troubles, **which I have no evidence was or is vision, and as I write to Bro. W., I know I have to discriminate between 'testimony' and 'visions.'** Well, I think I know myself as well as Sr. W. knows me." (Uriah Smith Letter to D. M. Canright, dated August 7, 1883.)

THE DEATH OF ELDER JAMES WHITE: -

1881: - The "HOUSEBAND" around the Spirit of Prophecy writings died. With Elder White gone, the "wolf-pack" led by Uriah Smith and others, who were in rebellion against the Testimonies of the Spirit of God, could move in and have free reign to change and tamper with the original Spirit of Prophecy writings.

Did Sr. White have any inkling that her writings would be tampered with, and that she would be betrayed by her so called "brethren"? YES!

Original Testimony, 13, pp. 12-14: - "That night I dreamed I was in Battle Creek looking out from the side glass at the door, and saw a company marching up to the house, two and two. They looked stern and determined. *I knew them well* and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. **The appearance now presented was like a Catholic procession.** One of the company bore in his hand a cross. Another had a reed. And as they neared the house, the one carrying a reed made a circle around the house, saying three times, "This house is proscribed. **The goods must be confiscated.** They have spoken against our holy order." Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company some of whom I knew, but I dared not speak a word with them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes everywhere I turned. I repeated frequently, "If I could only understand this! If they will tell me what I have said, or what I have done!" I wept and prayed much *as I saw our goods being confiscated.* I tried to read sympathy or pity for me in the looks of those around me, and marked several countenances of those whom I thought would speak with me, and comfort me, if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but I saw that I was watched, and I concealed my intentions. I commenced weeping aloud, and saying, "If they would only tell me what I have done, or what I have said!" My husband, who was sleeping in a bed in the same room, heard me weeping aloud, and awoke me. I found my pillow wet with tears, and a sad depression of spirits upon me." (1867. **NOTE:** - * = the goods confiscated, would not be the personal belongings of Elder and Sr. White; they would represent the truth filled writings of James and Ellen White.)

R. & H., book 1, p. 372: - "I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning. For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding. My trust is in God. I have learned not to be surprised at opposition in any form or from almost any source. **I expect to be betrayed, as was my Master, by professed friends.**" (October 16, 1883.)

The above statement from Sr. White was published about six weeks before the 1883 General Conference Session, passed the following resolution, to set up a committee to change the Testimonies of the Holy Spirit.

Ellen G. White - Messenger to the Remnant; by A. L. White, p. 65: - "32. WHEREAS, Some of the bound volumes of the 'Testimonies to the Church,' are out of print, so that full sets cannot be obtained at the office; and,

WHEREAS, There is a constant and urgent call for the reprinting of these volumes; therefore, resolved, That we recommend their republication in such a form as to make four volumes of seven or eight hundred pages each.

33. WHEREAS, Many of these testimonies *were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected; and,*

WHEREAS, We believe the light given by God to His *servants is by the enlightenment of the mind, thus imparting the thoughts,* and not (except in rare cases) the very words in which the ideas should be expressed; therefore,

Resolved, That in the republication of these volumes, *such verbal changes be made as to remove the above-named imperfections,* as far as possible, without in any measure changing the thought; and further,

34. Resolved, That this body appoint a committee of five to take charge of the republication of these volumes according to the above preambles and resolutions." (R. & H., November 27, 1883.)

NOTE: - The committee of five appointed to change the Testimonies of the Holy Spirit, consisted of the following individuals: -

G. I. Butler - chairman; S. N. Haskell; **URIAH SMITH**; J. H. Waggoner; W. C. White.

The fact that the "brethren" put Uriah Smith on this committee, when he had been publicly rebuked in the previous year (1882), for rejecting the Testimonies, shows us how much faith the leaders of the SDA organization had in the Testimonies of the Holy Spirit! We can now see why in the previous pages, the rebukes personally addressed to Uriah Smith, have been removed from the "Testimonies to the Church", *after* the 1883 G. C. resolution was passed.

The 1883 G. C. resolution uses the excuse, that the Testimonies as *originally* published, contained grammatical errors, which needed to be corrected by the committee of five: -

"Many of these testimonies were written under the most unfavorable circumstances, the writer being too heavily pressed with anxiety and labor to devote critical thought to the grammatical perfection of the writings, and they were printed in such haste as to allow these imperfections to pass uncorrected."

The following statement from Sr. White herself, refutes the above argument from the 1883 G. C. resolution.

Selected Messages, book 1, p. 57: - "Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. **Every jot and tittle is essential** and must appear at an opportune time. **In the past, the testimonies were carefully prepared before they were sent out for publication.** And all matter is still carefully studied after the first writing."

In recent years, the church leaders have admitted, that most of the changes in the Testimonies, were **not** because of grammatical errors at all!

Ministry Magazine, April, 1994, pp. 10, 12: - "Mrs. White's remarks concerning the revision were not recorded, but whatever she said, the General Conference session did **NOT** choose to cite her as authority for their action. ... Relatively few changes involved actual grammatical errors. ... The vast majority of wording changes did **NOT** involve grammatical errors at all." (By Ronald Graybill.)

Therefore, the 1883 G. C. resolution to change the Testimonies of the Holy Spirit, was founded upon a **false premise**, and was merely an excuse to set up the committee of five, to change the Testimonies! This 1883 G. C. resolution set a **precedent** for the tampering with the Spirit of Prophecy writings.

A LITTLE KNOWN FACT CONCERNING THE 1883 GENERAL CONFERENCE COMMITTEE THAT WAS APPOINTED TO EXAMINE THE PROPOSED CHANGES IN THE "TESTIMONIES": -

The General Conference Session of 1883 set up a Committee to examine the Changes being proposed in the "Testimonies" of Sr. White. Various meetings were held throughout the 1883 General Conference Session. The minutes of this Committee were recorded in the document entitled: -

"Report of Committee on Examination of the Testimonies" - it is listed in the White Estate Document File as DF 194a.

Ronald Graybill's "Ministry" Magazine article previously quoted refers to this document frequently. But the following little known fact concerning this Committee Report, is completely ignored by Graybill in his article. In the Fifth Meeting of the Committee held on November 14, 1883, at 1:30 pm, the following motion was proposed by Elder S. H. Lane, which we quote from the Committee Report verbatim: -

"A motion was introduced by Eld. S. H. Lane to refer the matter of the further examination of the work of the General Conference Committee; they to be assisted by Eld. U. Smith and Sr. White. Remarks followed by many, each expressing a wish that no change had been made in the revision, further than those pertaining to grammatical change. **The motion of Eld. Lane was then by vote, tabled.**" (Emphasis supplied.)

"TABLE" - "In the U. S. Congress, to lay on the table as a way of postponing indefinitely; to shelve" - The Oxford Universal Dictionary Illustrated, Volume 2, page 2118.

When Elder Lane proposed consulting (amongst others) with the author of the "Testimonies", Sr. White, the Committee of Church Ministers and leaders **tabled** the motion; that was a political tactic to shelve the motion, and yet it could be truthfully said that the majority had not voted against it. When put to the test, this General Conference Committee **refused** the opportunity to consult with Sr. White concerning the proposed changes to be made in her "Testimonies".

THE ROLE OF ELDER J. H. WAGGONER IN RELATION TO THE CHANGING OF THE "TESTIMONIES": -

The following letter from W. C. White reveals how the Testimony Changes were carried out after the 1883 General Conference Session finished. Elder J. H. Waggoner had the final say of approving or rejecting the changes to the Testimonies. (He was a member of the "Committee of Five" to supervise the Testimony changes.)

"First, the first and second editions were carefully read and compared by Mary and Sr. Bumham, and each change which had been made in the second edition was marked on the margin of the first, then the proofs of the new plates were read and compared with this, and every change was as carefully marked on the margin. Then this marked copy was placed in Eld. Waggoner's hands and he read it carefully criticising every mark and correction, and accepting or condemning these corrections according to his good judgment and the instruction of the committee appointed by the conference. It has been a herculian task, and has taken a large part of his valuable time since the last General Conference; but he does not seem to regret the labor, because the work is worthy of it." (W. C. White to Brother Olsen, July 11, 1885.)

Testimonies on Sexual Behaviour, Adultery and Divorce, pp. 182-184: - "27. An Honored Minister"

"Dear Brother H: I have somewhat to say unto thee. . . ." {TSB 182.1}

"My brother, you have had the respect of the church, old and young. But your course is condemned of God, and you have not had His Spirit, and you are not a free man. You have pursued a course that has caused your good to be evil spoken of. ***The very things that transpired at the Piedmont Sabbath school reunion, I would not have [had] occur for thousands of dollars. You, a gray-haired man, lying at full length with your head in the lap of Georgie S. Had I done my duty, I would have rebuked you there.** Many saw this and made remarks about it. After such exhibitions as this, of what value would be your admonitions to them to be guarded against everything of this free and easy familiarity? You have yourself neutralized your efforts to elevate the young by your example". {TSB 182.2}

"The course of intimacy with Sister S and her family has been a subject of remark. And how could you expect to have influence with the young as a father when such manifest want of judgment and such weakness has been exhibited by you? If you will only be a man in your old age instead of a sentimental lover; **if you would only be guarded, God would not remove His wisdom from you as He has done.** Your reputation would have been dearer to you than your very life. Better, far better, go down to the grave with honor untarnished, than to live with a reproach upon your name." {TSB 182.3}

"Now look, my brother, at the years you have been living in unlawful sympathy and love with another man's wife. And you have a daughter who would be glad to give you attention and sympathy and make a home for you, but you have been so completely infatuated that everything in this life that was sensible and proper has been distasteful and insipid to you. I do not feel that the charm is broken, that you are a free man. You have not broken the snare. The Lord is not supreme with you." {TSB 183.1}

"Now, my brother, it would be folly for you to think that you have wisdom to discern spiritual things while you have been growing weaker and weaker for years in moral power, and separating from the God of wisdom. The letters written to your wife are harsh and unfeeling. The withdrawing of your support in a large degree is not wisdom or right on your part. And had she not a cause when she was at Oakland to be jealous of you? Did not she see in you the interest, sympathy, and love you gave to Sister S?" {TSB 183.2}

"Now, for Christ's sake, save your harsh condemnation of others, for this shows that you are not Christlike, that you have another spirit. I write thus plainly because I feel deeply that you need to make a more determined effort than you have done before you stand free in the sight of God. All your sharpness and overbearing comes from you with an ill grace. Do humble yourself under the hand of God. Do make sure of the favor of God, and put sin away from you." {TSB 183.3}

"There are but few who know to what extent this intimacy has gone, and God forbid it shall be known and your influence lost to God's cause and your soul lost. I beg of you not to take it upon you to pronounce judgment against anyone but yourself." --Letter 10, 1885. {TSB 183.4} Letter 10, 1885.

☞ In this compiled book there is no indication as to whom this letter of rebuke was written to. But on checking the Complete Published Writings of Ellen G. White CD-ROM DISK, we find that Letter 10, 1885 was written to Elder J. H. Waggoner, on November 4, 1885.

- Sr. White left for Europe in August 1885. This means that this incident at the Piedmont Sabbath School Reunion took place **before** then, as Sr. White herself witnessed this disgraceful conduct of Waggoner's. This adulterous relationship of Waggoner's had been going on for some time – years according to this letter. This would mean that as Waggoner was accepting or rejecting the changes in the Testimonies, he was guilty of adultery! What a terrible situation this is. A man committing adultery, who had **not** the Spirit or Wisdom of God, had the final say about the changes in the Testimonies!

Before we conclude this chapter, we will give the following statements, which plainly document from inspiration, that God did **not** authorize Sr. White, to change her published writings.

In the early days of Sr. White's public ministry, she changed the messages that God gave her, which was unfaithfulness on her part; she did not want to give the messages **exactly as the Lord had given them to her**. And as a result, she was shown in vision that she was under the frown of Jesus, which absolutely terrified her. If Sr. White changed the messages, which God gave her, if she did **not give the messages exactly AS God had given them to her**, she would be lost!

A Sketch of the Christian Experience and Views of Ellen G. White, p. 63: - "When the Lord first gave me messages to deliver to his people, it was hard for me to declare them. **And I often softened them down, and made them as mild as possible for fear of grieving them. It was a great trial to declare the messages AS the Lord gave them to me.** I did not realize that I was so unfaithful, and did not see the danger and sin of such a course, until I was taken in vision into the presence of Jesus. **He looked upon me with a frown, and turned his face from me. It is not possible to describe the terror and agony I then felt.** I fell upon my face before him, but had no power to utter a word. O, how I longed to be covered and hid from that dreadful frown. Then could I realize, in some degree what the feelings of the lost will be, when they cry, 'Mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb.'" (1851.)

Original Testimony 26, p. 4: - "Here is a work that has been subjected to the most rigid criticisms, and the most violent persecutions for the long period of twenty years, and yet **remains unchanged**. Had this work originated in the mind of an unsophisticated woman, it would have been forced out of its course long since and brought to confusion and to naught." (1876 - by Elder James White. This statement has been **deleted** from the present edition of 4th Testimony.)

A Word to the Little Flock, p. 27: - "So far from desiring to withhold anything that I have ever published, **I would feel great satisfaction in giving to the public every line of my writings that has ever been printed.**" (This statement was written in 1883, the very year that the General Conference set up the committee to change the Testimonies. Obviously, Sr. White did **not** want material deleted from her previously published works at all. The very opposite is the case. She wanted **all** of her previous writings published without **any** omissions taking place.)

Battle Creek Letters, p. 62: - "The more Dr. Kellogg is argued with, the more subterfuges will he use. His danger is not now as great as it will be. If he will heed the councils I shall give you for him, I can use him to accomplish an important work. He will make many crooked paths. He will hurt your soul; **nevertheless continue to bear the testimonies that I give you, diminishing them not so much as by a word;** for this is his hope." {BCL 62.4} (1902)

R. & H., book 5, p. 110: - "That which I have written is what the Lord has bidden me write. **I have not been instructed to change that which I have sent out.**" (1905.)

Special Testimonies, Series B, No. 7, pp. 57, 58: - "**Not a word is changed or denied.** That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth." (1905 - How did the Holy Spirit testify as to what was truth, after October 22, 1844? Through the visions given to Sr. White. Not a word is changed or denied, concerning the truths revealed through Sr. White's visions, after the great disappointment of 1844!)

R. & H., book 5, p. 231: - "I am **not** to retract **one word** of the message I have borne." (1906.)

R. & H., book 5, p. 260: - "I understood that some were anxious to know if Mrs. White still held the same views that 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 to-day is the same that she has borne during the sixty years of her public ministry.**" (1906 - There had been no change in Sr. White's message during the sixty years of her public ministry.)

Preach The Word, p. 7: - "**The less that is done unnecessarily to change our publications, the better it will be.**" -- Preach the Word, p. 7. (1910.)

SR. WHITE WAS NOT AUTHORIZED BY GOD TO CHANGE HER PUBLISHED WRITINGS!

4.) "THE SPIRIT OF PROPHECY VOLUMES" V/S "THE CONFLICT OF THE AGES" SERIES: -

The most important contribution Sr. White ever made to the field of Christian literature, was writing out the theme of the "Great Controversy between Christ and Satan."

The initial sketching of this theme was undertaken in 1858, in the book, entitled "Spiritual Gifts", Volume 1. It contained 219 pages, and covered from the Fall of Satan, to the Second Death and the New Earth.

As we found in Chapter Two, in Jeremiah 36:32, a prophet can expand their inspired message, but they **cannot** change or delete what they had previously written. And so from this initial sketch of the "Great Controversy" theme in 1858, Sr. White expanded this theme during the years 1870-1884, into the four volumes of "The Spirit of Prophecy" series, which were incidentally called "The Great Controversy between Christ and his angels and Satan and his angels", with each volume being referred to as "Great Controversy" Volume 1, Volume 2, Volume 3 and Volume 4. We will also include with this series, "Sketches from the Life of Paul", which is another **original** book, and these five books, total 2, 092 pages, covering from the Fall of Satan, through to the Second Death and the New Earth.

THE VALUE OF THE "SPIRIT OF PROPHECY" VOLUMES: -

R. & H., book 1, p. 198: - "In the afternoon Eld. Haskell brought before the people the necessity of placing reading matter in private families, **especially the *the three volumes of Spirit of Prophecy**, and the four volumes of Testimonies. These could be read aloud during the long winter evenings by some member of the family so that all the family might be instructed." (1878 **NOTE: -** * There were only three volumes of the "Spirit of Prophecy" series published when this was written in 1878. Volume four was published in 1884.)

R. & H., book 1, p. 210: - "For young people, the Life of Joseph Bates is a treasure; **also the three volumes of Spirit of Prophecy. These volumes should be placed in every family in the land. God is giving light from Heaven, and not a family should be without it.**" (1879.)

R. & H., book 1, p. 315: - "**The volumes of Spirit of Prophecy**, and also the Testimonies, **should be introduced into every Sabbath-keeping family, and the brethren should know their value, and be urged to read them.** It is not the wisest plan to place these books at a low figure, and have only one set in a church. **They should be in the library of every family, and read again and again.** Let them be kept where they can be read by many, **and let them be worn out in being read by all the neighbors. ... You should lend Spirit of Prophecy to your neighbors, and prevail upon them to buy copies for themselves.**" (1882.)

NOTE: - The leaders of the SDA organization have taught for years, that the "Spirit of Prophecy" volumes had to be changed into the "Conflict of the Ages" series, to make the message suitable for the unbelieving world. This plain and unambiguous statement by Sr. White herself, exposes this teaching for what it is - **ERROR!** Sr. White herself urged SDA's to loan these volumes to their neighbours, and get their neighbours to buy their own sets of the "Spirit of Prophecy" volumes. Obviously, the neighbours were going to be **unbelievers!** Thus proving that the "Spirit of Prophecy" volumes were highly suitable for the people of the world!

R. & H., book 1, pp. 347, 348: - "Many of our people already have the "Life of Christ." The "Life of Paul," now offered for sale at this Office, is another useful and deeply interesting work which should be widely circulated. **The volumes of "Spirit of Prophecy," should be in every family and should be read aloud in the family circle. More than one-half of our people know little or nothing of the contents of these books, and they are losing much by their neglect.**" (1882.)

*** We pose a question to our reader: - **If** (and we stress the word "If") the "Spirit of Prophecy" volumes were written exclusively for SDA readers, and the "Conflict of the Ages" series was written for the unbelieving world, as SDA's assert; Why do SDA's read the "Conflict" series, and ignore the "Spirit of Prophecy" volumes, which they claim were written exclusively for themselves? ***

The following statement from Sr. White is very important on this point.

8th Testimony, p. 236: - "I have a work of great responsibility to do - to impart by pen and voice the instruction given me, **not alone to Seventh-day Adventists, but to the world.**"

THE "CONFLICT OF THE AGES" SERIES: -

From 1888 to 1917, the "Conflict of the Ages" series was developed, which covers from the Fall of Satan, through to the Second Death and the New Earth. It contains five volumes, and has 3, 628 pages (including Appendix notes). We find in this series of books, that there are many changes in the message, as compared with the **original** "Spirit of Prophecy" volumes; deletion of many pages of material, which was contained in the **original** books; that they contain some blatant unbiblical errors; and that they contain material copied from uninspired historians and authors.

It needs to be stated very plainly, that Sr. White did not write the "Conflict" series from cover to cover. In fact, this series is nothing more than a **compilation** from Sr. White's earlier writings, and was prepared and **edited** by others (i. e. uninspired people) for sale to the public. Let us document this point, out of the SDA church leaders own mouths.

1919 Bible Conference: - "B. L. House: - ... such books as "Sketches of the Life of Paul," ("Acts of the Apostles" - compilers) "Desire of Ages," and "Great Controversy," were composed differently, it seems to me, even by her secretaries than the nine volumes of the Testimonies. ... In that old edition of "Sketches of the Life of Paul," (the *original* 1883 edition - compilers) she is very clear about the ceremonial law. That is not in the new book, and I wondered why that was left out."

"D. A. Parsons: - I have an answer to that. I was in California *when the book was compiled*, and I took the old edition and talked with Brother Will White about this very question. He said the whole book, with the exception of that chapter, *had been compiled* for some time, and they had held it up until they could arrange that chapter in such a way as to prevent controversy arising. They did not desire the book ("Acts of the Apostles" - compilers) to be used to settle any controversy, and therefore they eliminated most of these statements on the ceremonial law just to prevent a renewal of the great controversy over the ceremonial law in Galatians. ... "

"B. L. House: - As I understand it, Elder J. N. Anderson prepared those historical quotations for the old edition (the 1888 "Great Controversy" - compilers), and Brother Robinson and Brother Crisler, Professor Prescott and others furnished the quotations for the new edition. Did she write the historical quotations in there?"

"A. G. Daniells: - *NO*. ... "

"W. W. Prescott: - "You are touching exactly the experience through which I went, personally, because you all know that *I contributed something toward the revision of "Great Controversy."* I furnished considerable material bearing upon that question. ... In my mind, *there is a difference between the works she largely prepared herself and what was prepared by others for sale to the public.* ... When I talked with W. C. White about it (and I do not know that he is an infallible authority), he told me frankly that when they got out "Great Controversy," if they did not find in her writings anything on certain chapters to make the historical connections, *they took other books, like "Daniel and the Revelation," and used portions of them;* ... "

"IBID. : - "A. G. Daniells: - In Australia I saw "The Desire of Ages" being made up, and I saw the rewriting of chapters, some of them written over and over and over again."

NOTE: - Daniells should know about the method of compiling the "Desire of Ages", as he was in Australia at the time the book was compiled.

Seventh-day Adventists in the South Pacific - 1885-1985; p. 115: - "The work of Marian Davis is best illustrated with reference to the 1898 masterpiece The Desire of Ages, Ellen White's crowning achievement during her Australian years. Ellen White had written copiously on many facets of the life of Christ, especially since 1858, and the publication of the first of her volumes entitled The Great Controversy, portraying the cosmic conflict between Christ and Satan. From diaries, letters, articles and books, Marian gleaned every thing to do with Jesus and His ministry, pasted up scrapbooks, and organized chapters. *Marian also read books**, attended Bible classes, and gave suggestions to Ellen White on topics and content. Like Ellen White's other secretaries, she removed repetitious matter, transposed thoughts, honed grammar and punctuation. But throughout her toil she kept clearly in mind that the thoughts and expressions were Ellen White's responsibility."

NOTE: - * Because Marian Davis read other books, in her work of *compiling* the "Desire of Ages", this is where the charges of plagiarism have come from, which have been unfairly levelled at Sr. White, rather than at the book compilers.

In CHAPTER TWO, which dealt with the Bible prophets, we found that those Bible writers, who did use scribes, dictated their inspired messages to their scribes, who were to write out verbatim, what was *dictated* to them. Therefore, the method used by those who *compiled* the "Conflict of the Ages" series, was unbiblical.

Out of the church leaders own mouths, it is clear that the "Conflict" series was *compiled and edited by others* for sale to the public, and was *not* written out by Sr. White from cover to cover.

THE ROLE OF ELDER J. H. WAGGONER IN THE PREPARATION OF THE FIRST "CONFLICT" SERIES BOOKS: -

☞ We have previously documented on Pages 22 & 23 Elder J. H. Waggoner's role in the changing of the "Testimonies", and of his sin of adultery during this time period. Unfortunately he continued with his adulterous relationship after his work on the changing of the "Testimonies" was finished, and he then had a part to play in the preparation of the changed 1888 Great Controversy, and also with Patriarchs and Prophets. What a disgraceful situation this is, having a man who did not have the Spirit of God, helping with the preparation of these first two of the "Conflict" books!

Testimonies on Sexual Behaviour, Adultery and Divorce, pp. 184, 185: - "Dear Brother Butler: . . . I have spoken quite freely upon some things. I thought I had to do this. Am inclined to say I will hold my peace henceforth, but as I am not my own and as I am mightily wrought upon at times to write, I dare not say this. I have but one object in view—not only the present but future good of the cause and work of God. Should I resist these impressions to write, when I am so burdened? I cannot now promise. I must ponder these things in my heart. I must pray about them, and obey the movings of the Spirit of God or withdraw myself from having any connection with the work." {TSB 184.1}

"The Lord knows I am not pleased with this kind of work. I love and respect my brethren, and would not in the slightest manner demerit them, cause them pain; but I have tried to move with an eye single to the glory of God. I feel a sadness now upon me and confusion that I cannot see clearly my duty." {TSB 184.2}

"*I wrote some things to H. He wrote me that it was just as I had stated the matter. I was so burdened with a dream I had that I arose at three o'clock and wrote to Elder H that he had not kept his promise, that while he was engaged in teaching the commandments of God he was breaking them, that he was giving attentions to Sister S which should be bestowed only upon his wife. I wrote very pointedly to him.*" {TSB 184.3}

"He admitted my statements, said he had prayed over the matter and felt that his course was wrong, but did not say he would cease this thing forever. He says," {TSB 184.4}

"Your strong condemnation of me is only just. That I know, and feel the difficulty with me was this: it was so hard for me to realize the sinfulness of my course. My reason, my judgment, the testimony and the Scriptures, all combined to teach me that it was wrong. Yet it had such a hold of me that I failed to realize it as I should. I could not bring myself to feel the extent of my wrong, and gradually it proved a snare to me. But I had been making it a subject of special prayer some time before I received your last letter, that God would enable me to see it in its proper light and to feel over it as I should; and I have reason to believe that my prayer was answered." {TSB 184.5}

"If I know anything of the blessing of grace, I know that I was blessed in the effort. I greatly needed this blessing to enable me to do the work aright, which was put upon me here. It was expressed of all that I was helped of heaven to write the report on the matter of the arrest of our people for working on the Sunday and other important writings which it fell to me to do. But I am painfully conscious of my weakness and that my only safety is in constant watchfulness such as I did not exercise before. I see now that it is a question of life and death with me and shall strive to act accordingly." --Letter 73, 1886. {TSB 185.1} Letter 73, 1886 To G. I. Butler, Jan. 16, 1886.

NOTE: - While it may appear that Waggoner had repented after Sr. White's previous plain rebuke, a comparison of dates indicates that his "repentance" was not genuine. This letter was written in January 1886. The following letter was written in September 1886, and his situation was still grievous in God's sight. He needed to repent, be converted and to be rebaptised!

21 MR., pp. 378-381, 387: - "I am troubled in regard to Elder [J. H.] Waggoner. He writes me nothing, and I feel deeply pained on his account. It seems sometimes to me that the Lord is testing us to see whether we will deal faithfully in regard to sin in one of our honored men. The time is close at hand when the General Conference will have to decide the point, whether or not to renew his credentials." {21MR 378.1}

"If the Conference does this, they will be saying virtually, "We have confidence in you as a man whom God recognizes as His messenger; one to whom He has entrusted the sacred responsibilities of caring for the sheep of the Lord's pasture; one who will be in all things a faithful shepherd, a representative of Christ." But can we do this? Have we not seen the workings of an unsanctified heart?" {21MR 378.2}

"The persistency in Elder Waggoner to accept and claim Mrs. Chittenden as his--what shall I call it--his affinity? What is this? Who can name it? Is Elder Waggoner one who has hated the light God has given him, showing that his preferences for Mrs. Chittenden's society and his intimacy with her, was sinful as in the light of the Word of God? Or did he accept the message and act upon it?" {21MR 378.3}

"Notwithstanding, I went to Elder Waggoner with the testimony given me of God, yet he did not reform. His course has said, "I will do as I please in the matter; there is no sin in it." He promised before God what he would do, but he broke his promise, made to Brother C. H. Jones, W. C. White, and myself, and his feelings did not decidedly change; but he seemed to act like a man bewitched, under the spell of the devil, who had no power over his own inclinations. Notwithstanding all the light given, he has evidenced no real conviction or sense of sin, no repentance, no reformation. Hearts have ached sorely over this state of things, but they had no power to change his heart or his purposes." {21MR 378.4}

"Now, we should be very grateful for the help of Elder Waggoner in England and in Switzerland, but what can we decide upon? We must have evidence that he is clear before God. We do not want to make a light matter of sin, and say to the sinner, "It shall be well with thee." We do not want to connect Elder Waggoner with the work here unless he has a connection with God. We do not want to have the drawback that would come by connecting a man with the work who has a blot on his garments. We cannot pass lightly over this matter." {21MR 378.5}

"The plague of sin is upon Elder Waggoner, and pain and sorrow are upon the souls of all who are aware of this chapter in his experience. Christ is dishonored. A man blessed with superior light and knowledge, endowed with great capacity for good, that he may by a life of obedience and fidelity to God become equal with angels, [and] his life measure with the life of God, has perverted his God-given power to administer to lust, coveting the wife of another. God finds Elder Waggoner setting at naught the most costly lessons of experience, violating the most solemn admonitions of God, that he may continue in sin." {21MR 379.1}

"I have hoped and prayed that he would restore reason to its right throne and break the fetters that for years Satan has been weaving about him, soul and body, and that the clouds that have shadowed his pathway be removed and Christ come to his soul to revive and bless it. Christ will lift the heavy burden from weary shoulders, and give rest and peace to those who will wear His yoke and lift His burdens." {21MR 379.2}

"I will say, Elder Waggoner, What can be the character of your experience when in the face of many warnings and reproofs you continue to pursue a course condemned of God? Can you think well of yourself? Just think of Jesus, crowned with thorns and nailed to the cross for our sins, and let it humble--yes, let it break--your heart. Look at the meekness of Christ, His loveliness, and then bow in the dust with shame and humiliation." {21MR 379.3}

"Will you please think what you would do in case one of our leading men be found in the position you are in? Could you, without any greater evidence on his part of the sense of his sin than you have given, advise that he have credentials as one of pure and holy purposes before God? Cannot you see you are placing your fellow laborers in a very unpleasant and unenviable position? Will they venture to become responsible for your character and your influence in the future in the work and cause of God?" {21MR 379.4}

"Your case has been shown me to be worse than that of Elder Cornell, because you had greater light, capacity, and influence; and his course is a beacon to warn you off from following in his steps. Elder Cornell's credentials were taken away from him; he is a deeply repenting man, humbled in the dust." {21MR 379.5}

"Supposing David should, after being reproved by Nathan, have repeated the same offense, would the Lord then have had compassion upon him? But he repented bitterly; he declared his transgression was ever before him. Hear his humiliating confession, and listen to his despairing cries." {21MR 379.6}

"We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree; and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird; and will we be clear unless we make decided movements to cure the existing evil?" {21MR 380.1}

"Will you have others follow your example? Will you wish them to pass over the ground you have traveled, and feel that they have done no great wrong? Without repentance and conversion, you are a ruined man." {21MR 380.2}

"I hear you [Elder Waggoner] are taking treatment at the sanitarium, acting as chaplain, speaking in the Tabernacle. Now, this does not look right for you to take such positions, until you have done all in your power to correct past evils." {21MR 380.3}

"I have felt, for your sake, restrained from opening the matter of Mrs. Chittenden's infidelity to her husband, but I fear I have neglected my duty. If we had dealt with this matter as if it had been the case of a lay member of the church, I believe God would have then sent you repentance that needed not to be repented of." {21MR 380.4}

"Our pity, our love, to save you from reproach, has hurt you. My heart is so sad and agonized at times for you, I can only weep. I say, Must he be lost? Must he after suffering for the truth's sake, after standing in its defense until he is old and gray-headed, become an idolater, as did Solomon? Will he, for the love of a woman, trample down the law of God and look about him as much as to say, I do no sin; I am all right?" {21MR 380.5}

"Will we be clear to let such things be concealed and sins hidden, with no real evidence of repentance or reform? Your leaving California does not give you a new heart. You are out of sight of the infatuating influence of your "adorable charmer," but this does not change the affections or impulses of the heart. Elder Himes might have finished his course with joy had it not been for sensual practices, but he was led away of his own lusts and enticed. The days and years which might have been his very best were his worst." {21MR 380.6}

"We see in the character of Solomon intellectual greatness combined with moral degradation. He might have gone forward from strength to strength, but instead of this he went backward from weakness to weakness. After a life of promise, his history was one of deterioration." {21MR 380.7}

"My Brother, my heart yearns toward you for Christ's sake. You have been attempting what other ministers have attempted--to harmonize light with darkness, Christ with Belial, purity with impurity, good with evil. The result will be moral ruin unless you can be aroused to see that you are standing upon the very brink of the precipice. There are many such cases that I have to write about." {21MR 381.1}

"It alarms me to see how the sin of licentiousness is coming in upon us. I felt this when I wrote to Elder Butler upon this point at the last General Conference, begging him to do all that he could to fence against what was coming in upon us. We must elevate the standard and build up barriers about the soul so that nothing shall mar its simplicity and purity, and thus defile the religious character. God has given men intellect, and let every soul beware how this great gift is prostituted to the soul's eternal ruin." {21MR 381.2}

"There is no more hope of you than of any common sinner, nor as much, unless you greatly humble your soul before God, repent, and are converted. Take the first steps in the way to life--repentance, faith, and baptism. You have tampered with the divine safeguards of your peace. If you refuse to listen to the voice of reproof, if you choose your own course, if you will not allow the grace of Christ to transform you, your guilt will be as much greater than that of the common sinner as your advantages of light and influence have been greater." {21MR 381.3}

"... Had you, Elder Waggoner, an elder of the church, looked up, you would have seen yourself a spectacle to God and to the pure angels who veil their faces and turn away from your pollution of soul and body. My words seem tame as I pen them when I think of the wonderful truths we profess and the great light that shines upon us from the Word of God. The Judge of all the earth is standing before the door, and every case must pass in solemn review before Him. I inquire, How can anyone with this light shining upon them dare in thought or word to deny the Lord God who hath bought them? Make haste, my brother, to cleanse your hands. Jesus is still pleading as your Intercessor. Commence the work of forsaking your sins without delay. Do not rest till you find pardon, for no soul can enter the paradise of God who has a single spot or stain in his character. Make thorough work for eternity." -- Letter 51, 1886. {21MR 387.2} Written September 6, 1886, from Basel, Switzerland, to G. I. Butler.

Sr. White had no confidence in Elder Waggoner's decisions or feelings. While there is no specific date to this letter, it was written sometime in 1886.

21 MR., pp. 147, 148 149: - "I wish you could see what a delicate, dangerous matter it is to meddle with the work of God unless you have light from heaven to guide you in your decisions. **I have not the confidence in Elder J. H. Waggoner's judgment in these matters that you have. I know that he needs his soul as well as lips touched with live coals from off the altar, that shall refine and purify the uncleanness from his lips and from his soul. I fear you have grieved the Spirit of God.** The fruits were good in the work at Healdsburg, but the spurious was brought in as well as the genuine. Then it needed men of discernment, of calm, well-balanced minds, to come in when there was peril and indiscretion, to have a molding influence upon the work. You could have done this. You had

no moral right to stop the meetings and to stop Elder Daniels from going right forward with the work and making the very most of the interest started, to gather outsiders into the interest if possible." {21MR 147.6}

"... Now with the fruits of a good work evidenced before your senses, that you should feel competent to come in and hinder the work or to be sufficient to say, Thus far shall you go and no farther, is a work I would not have dared to do, unless God had given me a message direct from His throne. *I tell you plainly, I have no confidence in Elder Waggoner's decisions or feelings.* His son would naturally take his view of the case and seek to make his decisions appear true and righteous, because these decisions must be maintained.— Letter 76, 1886. (Written in 1886 to Elders A. T. Jones, J. N. Loughborough, E. J. Waggoner, and J. H. Waggoner.) {21MR 149.3}

Elder J. H. Waggoner arrived in Europe in February 1887, and helped Marian Davis prepare some of the chapters for both the 1888 Great Controversy and Patriarchs and Prophets; and he wrote some of the appendix notes that appeared in these books. 3rd Volume of Sr. White's Biography (by Arthur White), p. 440: - "In the meantime, *J. H. Waggoner*, who was to work in Europe for a time, arrived in Basel. *He joined Marian, working with her on the chapters for volume 4 and also on the chapters for volume 1 that had been laid aside.*" {3BIO 440.1}

ibid., p. 442: - "The enlarged edition, which came to be known as the 1888 edition, carried twenty-six full-page illustrations and at the close devoted thirteen pages to general notes and thirteen pages to biographical notes. *These notes were prepared by several authors, including J. H. Waggoner*, Uriah Smith, and M. C. Wilcox. Marian Davis assisted." {3BIO 442.5}

Yet as we have previously seen in 1885 and late in 1886 (a few months before Waggoner came to Europe in February 1887), Sr. White wrote letters to Waggoner and also to Elder George Butler, the president of the General Conference, that Elder Waggoner was guilty of violating the seventh commandment; she names the woman who he was involved with; and questions whether the upcoming 1886 General Conference Session should withdraw his credentials, and that for years he had been fettered by Satan, and that the Spirit and wisdom of God had left him.

What a horrible situation to have a leading minister who Satan had for years been binding with fetters of sin, to come and help in the preparation of the Manuscript for the 1888 Great Controversy and Patriarchs and Prophets. Yet, in a letter written in 1894, Sr. White *supposedly* wrote that she submitted the Manuscript for these two books to the "Book Committee" for their criticism, and to other ministers, and that she did not want anybody who did not have a sound Christian experience to examine the Manuscript. If that is true, how could she conscientiously allow J. H. Waggoner to work on the Manuscript for these two books? What a glaring contradiction! And it makes Sr. White appear to be a most casual and careless person in handling sacred writings.

10 Manuscript Releases, pp. 12, 13: - "I have all my publications closely examined. I desire that nothing shall appear in print without careful investigation. *Of course I would not want men who have not a Christian experience, or are lacking in ability to appreciate literary merit, to be placed as judges of what is essential to come before the people, as pure provender thoroughly winnowed from the chaff. I laid out all my manuscript on Patriarchs and Prophets and on vol. IV [Great Controversy] before the book committee for examination and criticism. I also placed these manuscripts in the hands of some of our ministers for examination. The more criticism of them the better for the work.* —Letter 49, 1894. (August 3, 1894, to W. H. Littlejohn.)" {10MR 12.4}

MARIAN DAVIS CONFESSES TO SR. WHITE IN 1891 HER LACK OF APPRECIATION FOR THE SACREDNESS OF THE WORK SHE WAS HANDLING: -

1888 Materials, pp. 869, 870: - "Battle Creek, Sunday, January 4, 1891"

"Entertained visitors all day. I wrote some letters. I was made very happy today. *Sister Davis has solicited a conversation with me and with deep feelings confessed that she had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of the work as she should have done. Now she saw it in altogether a different light, and she was determined to make thorough work, for her soul's sake and for Christ's sake, that the work should never be marred in her hands.* She was made free in Jesus, and was free indeed. She has changed greatly. Peace and happiness are now expressed in her countenance. She is certainly under the bright beams of the Sun of Righteousness, for all her features express brightness proceeding from inward joy." {1888 869.3}

☞ This means that Marian Davis who was very heavily involved in preparing the Manuscript for both the 1888 Great Controversy, and Patriarchs and Prophets in 1890, "had not had a correct appreciation of the work which she was handling. She felt that she had not had the sympathy for, and felt the sacredness of the work as she should have done."

SR. WHITE IS SUPPOSED TO HAVE BEEN WRITING REGULARLY ON THE MANUSCRIPT OF "THE DESIRE OF AGES."

3rd Selected Messages, p. 115, 116: - "July 15, 1892.—*This week I have been enabled to commence writing on the life of Christ. Oh, how inefficient, how incapable I am of expressing the things which burn in my soul in reference to the mission of Christ! I have hardly dared to enter upon the work. There is so much to it all. And what shall I say, and what shall I leave unsaid? I lie awake nights pleading with the Lord for the Holy Spirit to come upon me, to abide upon me. . . .*" {3SM 115.1}

"I walk with trembling before God. I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, "Who is sufficient for these things?"--Letter 40, 1892. {3SM 115.2}

"May 23, 1893.--It is cloudy and raining this morning. *I have been writing upon the life of Christ since four o'clock.* Oh, that the Holy Spirit may rest and abide upon me, that my pen may trace the words which will communicate to others the light which the Lord has been pleased in His great mercy and love to give to me."--Manuscript 80, 1893. {3SM 115.3}

"July 2, 1893.--I write some every day on the life of Christ. One chapter sets my mind fresh upon other subjects so that I have several scratch books that I am writing upon. I hardly dare send manuscript by young Linden, fearing it may get lost, and I wish to give more time to some subjects."--Letter 132, 1893. (Written from New Zealand.) {3SM 116.1}

"June 15, 1893.--*I am anxious to get out the life of Christ. Marian [Davis] specifies chapters and subjects for me to write upon that I do not see really need to be written upon.* I may see more light in them. These I shall not enter upon without the Lord's Spirit seems to lead me. The building [of] a tower, the war of kings, these things do not burden my mind, but the subjects of the life of Christ, His character representing the Father, the parables essential for us all to understand and practice the lessons contained in them, I shall dwell upon."--Letter 131, 1893. {3SM 116.2}

"July 7, 1893.--I have written you a little bit every mail we heard of that went to . . . [America], and when Brother Linden went, sent you a letter and manuscript . . . some on the life of Christ. . . . That on life of Christ can be used for articles for the paper."--Letter 133, 1893. {3SM 116.3}

☞ **YET IN THE FOLLOWING LETTER WRITTEN IN 1896, SR. WHITE INDICATED THAT THE MANUSCRIPT FOR THE "LIFE OF CHRIST" (I.E. "DESIRE OF AGES") WAS READY FOR THE PRINTERS, AND SHE PLAINLY STATED THAT SHE HAD DEVOTED LITTLE TIME TO THE BOOK.**

3rd Selected Messages, p. 119: - "July 16, 1896.-- *The manuscript for the "Life of Christ" is just about to be sent to America. This will be handled by the Pacific Press. I have employed workers to prepare this book, especially Sister Davis, and this has cost me three thousand dollars.* Another three thousand will be needed to prepare it to be scattered broadcast through the world in two books. We hope that they will have a large sale. *I have devoted little time to these books, for speaking, writing articles for the papers, and writing private testimonies to meet and repress the evils that are coming in keeps me busy.*" --Letter 114, 1896. {3SM 119.1}

☞ To conclude this chapter, the following statement is taken from a letter written by W. W. Prescott to W. C. White in 1915, which sheds additional light on the fact that deceptions concerning *the process of the making of some of Sr. White's books* had been palmed off onto the lay members of the Seventh-Day Adventist Church for years; and that Prescott was concerned that eventually this issue would bring in a crisis within SDA ranks. It is rather a candid admission to make coming from the pen of a Church leader.

"It seems to me that a large responsibility rests upon those of us who know that there are serious errors in our authorized books and yet make no special effort to correct them. The people and our average ministers trust us to furnish them with reliable statements, and they use our books as sufficient authority in their sermons, but we let them go on year after year asserting things which we know to be untrue. I cannot feel that this is right. It seems to me that we are betraying our trust and deceiving the ministers and people. It appears to me that there is much more anxiety to prevent a possible shock to some trustful people than to correct error."

"Your letter indicates a desire on your part to help me but I fear that it is a little late. The experience of the last six or eight years and especially the things concerning which I talked with you have had their effect on me in several ways. I have had some hard shocks to get over, and after giving the best of my life to this movement I have little peace and satisfaction in connection with it, and I am driven to the conclusion that the only thing for me to do is to do quietly what I can do conscientiously, and leave the others to go on without me. Of course this far from a happy ending to my life-work, but this seems to be the best adjustment that I am able to make. *The way your mother's writings have been handled and the false impression concerning them which is still fostered among the people have brought great perplexity and trial to me. It seems to me that what amounts to deception, though probably not intentional, has been practised in making some of her books, and that no serious effort has been made to disabuse the minds of the people of what was known to be their wrong view concerning her writings. But it is no use to go into these matters. I have talked with you for years about them, but it brings no change. I think however that we are drifting toward a crisis which will come sooner or later perhaps sooner. A very strong feeling of reaction has already set in.*" (W. W. Prescott letter to W. C. White, dated April 6, 1915.)

NOTE: - At the bottom of the copy which I have from the Ellen G. White Estate, there is found a very curious "P. S." that Prescott wrote in his own hand writing, "*I have written this myself, as I did not wish to dictate it to anyone.*" In other words, he did not even trust his secretary to type this letter, because of the possibility that its contents might be leaked to the "Adventist Grapevine", and become public knowledge.

5.) SPIRIT OF PROPHECY VOLUME FOUR: -

In 1884, "SPIRIT OF PROPHECY", VOLUME 4, or "GREAT CONTROVERSY", VOLUME 4, was published, which completed the "Great Controversy" theme, as found in the four volumes of the "SPIRIT OF PROPHECY" series. From 1884 to 1888, this book went through ten printings, without any changes, and sold #50, 000 copies. Most of these copies would have been sold to Non-SDA's, which further refutes the assertion that the original books had to be changed, to make them acceptable to the public. Let us establish this point.

R. & H., book 1, p. 483: - "It is a volume (1884 G. C. - compiler) no person could write without special help from God. Its value is not be measured by dollars and cents. We earnestly advise all our own people to procure it. **WE URGE THEM ALSO TO CIRCULATE IT EVERYWHERE.** We would gladly have it read by the most intelligent and highly educated in the land. It will exalt the truth and the importance of the work. **LET IT BE CIRCULATED EVERYWHERE.**" (December 2, 1884; by G. I. Butler - General Conference President; "Volume Four of 'The Great Controversy Between Christ and Satan.'")

In New Zealand, through the 1880's, canvassers sold the book to Non-SDA's.

Historical Sketches of the Foreign Missions of the Seventh-day Adventists, p. 104: - "Bro. Edward Hare had been successful in selling the "Great Controversy," Vol. IV. , having disposed of over four hundred copies in a little more than three months." (S. N. Haskell.)

The world-wide membership of the SDA church in 1889, was 28, 376. (See the 1889 General Conference Bulletin, p. 153. This figure also included the Non-English speaking members of the SDA organization.) As #50, 000 copies of the book were sold from 1884 to 1888, it is more than likely, that over half the books were sold to Non-SDA's. So the book was highly suitable for the people of the world. This is confirmed by the following statement from Sr. White herself.

Last Day Events, pp. 65-67: - "**Volume Four of the Great Controversy unmasks the deceptions of Satan; and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people that which unveils his arts.** ... The truths presented in **Volume Four** are needed by the people, and have been needed for years. The Lord bade me make no delay in bringing out these warnings, and I was not disobedient to the heavenly vision. I have done all that I could do. Other agencies must act their part in giving the book the circulation it should have. ... In **Volume Four** the Lord has revealed to us the coming crisis, which is almost upon us. He has warned us of the dangers that beset our way, in order that we may lay hold upon His strength, and get the victory over the beast and his image, and stand at last on the sea of glass to sing the song of everlasting triumph. But the Lord does not intend that we shall keep these warnings to ourselves. **The light He has given in Volume Four is for the world.** ... From this standpoint **Volume Four of the Great Controversy** presents to our view the past experience of the church, and the great events of the future. **In that book God has laid out before us in their true relation the events that are to take place upon our earth. ... I testify to the churches that Volume Four should have had just as wide a circulation as any other work we have published.**" (1890.)

☞ Two little known facts may be appropriate at this point: -

1. The 1888 changed book did not come off the printing press until 1889.
2. The original 1884 edition was still being advertised and sold in 1889.

Manuscripts and Memories of Minneapolis 1888, p. 134: - "R. & H. are running three presses on Vol. Four and are about 3/5 way through." (W. C. White letter to C. H. Jones, dated November 30, 1888.)

3rd Volume of Sr. White's Biography, by Arthur White, p. 442: - "The enlarged edition, which came to be known as the 1888 edition, carried twenty-six full-page illustrations and at the close devoted thirteen pages to general notes and thirteen pages to biographical notes. These notes were prepared by several authors, including J. H. Waggoner, Uriah Smith, and M. C. Wilcox. Marian Davis assisted. The final work progressed slowly; **even as late as March 11, 1889, the Signs of the Times was still advertising the older, upgraded 1884 book of five hundred pages.** The author's introduction for the new enlarged book was dated Healdsburg, California, May, 1888, and the copyright date was given as 1888, **but not until September 2, 1889, did the Signs of the Times carry an advertisement for it. It was advertised as the "Revised and Enlarged Edition of The Great Controversy Between Christ and Satan."** {3BIO 442.5}

NOTE: - The SDA church leaders claim that Sr. White considered the 1888 & 1911 changed editions of Great Controversy, to be "Volume Four of the Great Controversy"; and thus they claim that the above statement from Last Day Events, is referring to the changed 1888 and 1911 editions of the book. But this is an erroneous assertion. The term "Great Controversy, Volume Four" applies to **the original 1884 edition**, which we shall now establish by two different sources.

1.) We will reproduce the "TITLE" pages of the 1884 original edition, and the 1888 changed edition, which clearly establishes which edition bears the title "Great Controversy, Volume Four". It is the **1884 original edition**.

[#] Arthur White put forward the belief that 50, 000 copies of the volume were printed and sold in the four years from 1884 to 1888. But there is a question mark against that being the correct number of books that were sold during those years. The first advertisement for the **changed** 1888 edition appeared in the Signs of the Times, September 2, 1889. It indicated that this was the "**REVISED AND ENLARGED EDITION**", it was the "**ELEVENTH EDITION**", and most importantly states that "**OVER 65, 00 COPIES SOLD!**" That would indicate that over 65, 000 copies of the **original** 1884 edition were actually sold, **not** the 50, 000 figure Arthur White put forward.

1884 ORIGINAL EDITION: -
THE SPIRIT OF PROPHECY.

THE
GREAT CONTROVERSY

BETWEEN

CHRIST AND SATAN

FROM THE DESTRUCTION OF JERUSALEM TO THE END
OF THE CONTROVERSY.

BY MRS. E. G. WHITE.

* VOL. IV. *

PACIFIC PRESS: OAKLAND, CAL.
REVIEW AND HERALD: BATTLE CREEK, MICH.
1884

1888 CHANGED EDITION: -

THE

GREAT CONTROVERSY

BETWEEN CHRIST AND SATAN

URING

THE CHRISTIAN DISPENSATION.

BY MRS. E. G. WHITE,

AUTHOR OF "THE LIFE OF CHRIST," "SKETCHES FROM THE LIFE
OF PAUL," "BIBLE SANCTIFICATION," AND
VARIOUS OTHER WORKS.

* REVISED AND ENLARGED. *

REVIEW AND HERALD PUBLISHING CO.
BATTLE CREEK, MICH.
CHICAGO, TORONTO, AND ATLANTA.

PACIFIC PRESS PUBLISHING CO.
OAKLAND, CAL.
NEW YORK, SAN FRANCISCO, AND LONDON

NOTE: - It can be readily seen by the reader that the **1884 original edition**, bears the Title - "**THE GREAT CONTROVERSY - VOLUME FOUR**"; whereas, the **1888 changed or revised edition**, completely deletes the phrase "Volume Four" from the Title. It should also be noted that the 1888 book bears the words "**REVISED AND ENLARGED**" on its **TITLE PAGE**. A revised edition can never be the original edition of a book! So the phrase "Volume Four of the Great Controversy", does indeed apply to the **1884 original edition**. The 1884 original edition, was to be widely distributed to the world, and contains the **correct** relation of future end-time events, which are to transpire, upon the earth.

2.) The following statement leaves us in no doubt, that Sr. White when using the phrase - "**GREAT CONTROVERSY, VOLUME IV**", **after 1888**, was actually referring to "**SPIRIT OF PROPHECY, VOLUME IV**", when she used that phrase.

Manuscript Releases, Volume 19, pp. 239, 240: -

Circulation of "Great Controversy," Vol. IV

January 1, 1891, Battle Creek, Michigan

"I have many perplexing thoughts, and bear a heavy burden. Why do not our men of responsibility in the Review and Herald Office feel the burden of circulating **Volume IV of the Spirit of Prophecy more thoroughly among our own people and among the people of the world?** In the preparation of this book, competent workers were employed and much money was invested in order that the volume might come before the world in the best style possible."

"How could the men who have been managing the sale of our books neglect for two years to do anything to push the sale of **Volume IV**? The Lord impressed me to write this book in order that without delay **it might be circulated in every part of the world**, because the warnings it contains are necessary for preparing a people to stand in the day of the Lord. But men of trust have allowed this book to fall "dead" from the press. Nothing that I have said or written to them, nothing that I have spoken in public, has changed the order of things. My soul is still burdened with the importance of circulating this book. A grievous wrong has been done. Although nothing special has been openly spoken against **Volume IV of the Spirit of Prophecy**, this book has to a great degree been displaced by another book, which has kept from the world the light God has given. **Volume IV** was dropped, and the book entitled Bible Readings was recommended by those in charge of the circulation of our literature. Bible Readings has been constantly kept before the minds of our people, by illustrations and notices in our papers and by commendations in public gatherings. Every incident that could be used in favor of Bible Readings has been presented to our people."

NOTE: - Twice Sr. White plainly uses the term "Volume IV of the Spirit of Prophecy", and twice she uses the term "Volume IV". Sr. White after 1888, referred to the original 1884 Edition – "Volume IV of the Spirit of Prophecy, as "GREAT CONTROVERSY, VOLUME IV". The Ellen G. White Estate has inserted the title of this reading themselves.

1888: - The 1888 "Revised" or changed edition of "The Great Controversy" was copyrighted. This book contained close to 200 extra pages of text, than the 1884 edition; 20 odd pages from the 1884 edition, were completely deleted; many of the chapter headings were changed; a large portion of the text was re-worked and re-worded. The end result being, a vastly different book, which was the first volume of the "Conflict of the Ages" series.

As it was, the 1884 G. C. was larger than was originally intended.

G. C. Volume 4, p. 4, (1884 edition): - "As it is, this book is **larger than was intended.**" (Publishers.)

NOTE: - Then four years later in 1888, the book had to be expanded almost 200 extra pages, when the 1884 edition was larger than originally intended!

The SDA church leaders have also put forward the claim that the book had to be changed to make it saleable to European readers. This is **not** correct.

R. & H., book 2, pp. 343, 344: - "Some have thought that you must labor for the Germans in a different way from the way in which you work for the French or English; but the Germans need to learn at the foot of the cross the same lessons that the French must learn there. We have but one Saviour, and but one cross of Calvary. We have but one school in which to learn the lesson of humility. ... **The idea that there must be a difference in the manner of presenting and carrying forward the work in different nations, must be dispelled from our minds. There must be no separate interest. Distinctions must be broken down, that we may all meet together as brethren of the same house-hold.**" (1889.)

Where did a lot of these extra pages and changes come from? Through the work of the book compilers. A large share of the historical quotations in the 1888 edition (the 1911 edition is built upon the 1888 edition), came from Uriah Smith's books written previously word!

In CHAPTER 4, PAGE 26, A. G. Daniells and W. W. Prescott, in the 1919 Bible Conference notes, stated plainly, that Sr. White was **NOT** responsible for the historical quotations placed in the **changed** editions of "Great Controversy." Spectrum, Summer, 1972, pp. 50, 51: - "If one takes an 1884 edition of Smith's classic work (or even a current edition) and compares his exposition of Daniel 11:36-39 with Ellen White's treatment of the French Revolution, one quickly discovers clear evidence that Mrs. White did not quote Scott, Gleig, Thiers, or Alison directly. She drew the quotations entirely from Uriah Smith's work. ... If one compares The Great Controversy, pages 269-270 and 273-276, with the 1873 edition of Thoughts on Daniel, pages 314-325, or the 1884 edition of Daniel and Revelation, pages 270-279 (either of which Ellen White could have used in her 1888 revision), one discovers that she used nothing from Scott, Gleig, Thiers, or Alison that Smith did not have. Every time Smith deleted material, she deleted the same material, although occasionally she deleted more. She even used the quotations in exactly the same order on pages 275 and 276. There can be no doubt that she drew the historical quotations from Smith, not from the original works." (By Ronald Graybill.)

NOTE: - Having already established in CHAPTER THREE, PAGES 23 & 24, that Sr. White was **NOT** authorized by God to change her writings, Graybill's claim that Mrs. White drew the historical quotations from Smith's book, is not true. But, we can now understand why "Sr. White's" books (so-called) teach in harmony with Uriah Smith's interpretation of prophecy. Uriah Smith and the book **compilers**, revised (i. e. changed) "Great Controversy - Volume Four," to fit in with Uriah Smith's prophetic works, while leaving Sr. White's name on the front cover.

Would Uriah Smith be capable of changing some one else's writings and then put forward the idea, that the article or book, is that person's own work? Yes. We have evidence of this.

Manuscripts and Memories of Minneapolis 1888, pp. 202, 203: - "But another little matter recently came to light, which would indicate that our brethren in the field were not going to be allowed to express their convictions upon this matter through the "Review." Elder J. W. Bagby, of Illinois, a brother who boarded with me during the ministerial institute held here last fall, wrote in a report, in which he said: "The work is onward in southern Illinois. I praise God that while the image may be erected, and only waits to have life to be able to speak with great power, yet God has greater power, and will overrule all for the good of his people." This it seems got into page form **before Elder Smith noticed it, whereupon, to save making over the page, which an expunging of this would require, he changed it to read as follows:** - "The work is onward in southern Illinois. I praise God that while events are rapidly occurring to fulfill Rev. 13:11-18, and bring the long-looked for crisis upon us" etc. Although this at first glance might appear to be a very slight change, **it virtually placed Brother Bagby on the opposite side of the question from that which he evidently intended to be placed.**" (Letter from W. A. Colcord to Sr. White; July 12, 1892.)

The "brethren" also changed some of Elder James White's Bible studies, and then published them under his name.

Letter to A. G. Daniells, April 21, 1921, p. 5: - "They took my father's pamphlet, "Matthew Twenty-four", **revised it a little, added a little to it, put in a few stock cuts from the Review & Herald cabinet**, and issued it as "His Glorious Appearing", ... " (By James Edson White. If the "brethren" can tamper with the "HOUSEBAND'S" writings, they can certainly change Sr. White's writings, and yet leave her name on the front cover.)

And so the reader should be able to see clearly, the value of "SPIRIT OF PROPHECY", VOLUME 4 - THE **ORIGINAL 1884 EDITION**, as outlined in this chapter, which we shall now bring to a close. As we have just broached the subject of document tampering, we shall examine this point, in more detail, in our next chapter.

6.) DOCUMENT TAMPERING: -

Toward the end of her life, Sr. White wrote very little, and was very dependent upon her secretaries to select material to be published. Hence, paving the way for her writings to be manipulated by the "brethren".

Ellen G. White - Periodical Resource Collection, Volume 2, p. 484: - "The facts are these: At the present time mother is writing very little. ... As her strength has grown less, she has depended more upon her helpers in the matter of selecting material. She gives general instruction, "Find what I have written on such and such subjects, and offer it to the Review." Or, "Find what I have written on such and such subjects, and offer it to the Signs of the Times." **And so, as her strength is less, she depends more than formerly upon her workers to make the selection of material.**" (By W. C. White - 1913.)

The following statement from Willie White was made a few months before his mother died in 1915. In it, Willie indicates that his mother had stopped writing articles for the church's journals about five years before. (That would place it around 1910.) Yet articles under her name were appearing week by week in the church journals for the last five years of her life. This supports the previous statement from Willie White, that the office workers were preparing and "shaping up" the articles that kept appearing in the church papers, when his mother had not actually prepared them fresh for publication. This indicates that Sr. White had indeed been effected by the natural aging process, so that she was very reliant upon her office staff to keep the output of articles and books going, while she herself had less and less involvement in her literary productions as she got older. This of course would leave the way open for unconverted people to manipulate her writings.

Pacific Union Recorder, February 25, 1915: - "February 25, 1915 A MESSAGE FROM THE HOME OF MRS. E. G. WHITE"

"A SERIOUS ACCIDENT BEFELL MOTHER SABBATH NOON, FEBRUARY 13. AS SHE WAS PASSING THROUGH THE DOOR INTO HER LARGE WRITING ROOM, SHE TRIPPED AND FELL. MAY WALLING, HER NURSE, WAS NEAR, AND ENDEAVORED TO HELP MOTHER TO HER FEET, BUT FOUND THAT HER LEFT LEG WAS INJURED. AN X-RAY EXAMINATION AT THE SANITARIUM REVEALED A FRACTURE OF THE FEMUR." {PUR, February 25, 1915 par. 1}

"DURING THE LAST YEAR, MOTHER'S GENERAL HEALTH HAS BEEN AS GOOD AS COULD BE EXPECTED OF ONE EIGHTY-SIX YEARS OF AGE. SHE HAS OFTEN SAID THAT AT NO OTHER TIME IN HER LIFE HAS SHE BEEN SO FREE FROM PHYSICAL SUFFERING, AS DURING THE LAST TWO OR THREE YEARS. WHILE GRADUALLY SHOWING MORE AND MORE FEEBLENESS OF OLD AGE, SHE HAS FREELY WALKED UP AND DOWN STAIRS WITHOUT ASSISTANCE, AND HAS ENJOYED HER CUSTOMARY CARRIAGE RIDE EVERY PLEASANT DAY." {PUR, February 25, 1915 par. 2}

"IT WAS ABOUT FIVE YEARS AGO THAT SHE DISCONTINUED HER CONSTANT WRITING OF LETTERS AND ARTICLES FOR THE PAPERS." {PUR, February 25, 1915 par. 3}

We also know that W. C. White ordered a rubber stamp made of his mother's signature, to use to stamp upon "Testimonies" sent out.

The Early Elmshaven Years; p. 46: - "W. C. White ordered self-inking rubber stamps, one with Ellen White's signature, ... " (By A. L. White. This is around 1901.)

Ellen G. White - Periodical Resource Collection, Volume 2, p. 481: - "Some criticism has been made because letters are sent out with a rubber-stamp signature. We feel that it is not necessary to ask mother to sign several copies. It is her custom to sign the original copy, **and our workers claim that it is their right** to keep this signed copy on file in our office, so that if anybody should challenge its authenticity, we have on file the copy signed with her own hand. The other copies are usually stamped with a rubber stamp." (By W. C. White - 1913. **NOTE:** - Willie did not say that his mother approved of this process; but that the office workers claimed this right for themselves. Thus, this practice opened the door for "Document Tampering" by the "brethren". The practice of using the rubber-stamp signature of Sr. White's name on "Testimonies" sent out, is contrary to the Biblical example of the Apostle Paul, who signed **every one** of his letters, with his own hand - See 2 Thessalonians 3:17; & CHAPTER 2 - PAGE 14, on this point.)

This brings us to consider Willie White's role in changing the Spirit of Prophecy books. Firstly, we already know that Willie White was appointed to the Committee of five, to change the "Testimonies" of the Holy Spirit, in 1883. (See CHAPTER 3, PAGE 21 on this point.) And secondly, we will briefly consider, what was Willie's mindset relating to the triumph of the Seventh-day Adventist organization, and the "Testimonies" of the Holy Spirit.

Spalding-Magan Collection, pp. 466, 467, 470: - "As a body of Seventh-day Adventists, **we believe that this church will stand until Christ comes.** ... 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." (By W. C. White - 1905.)

NOTE: - Willie's mindset was "The Church is going through into Christ's Kingdom"; and "Let's be positive"! He started doing this, straight after his father's death, by keeping disagreeable things concerning the Battle Creek Church, from his mother.)

Testimony for the Battle Creek Church - 1882; p. 20: - "To spare my feelings, **Willie has withheld from me disagreeable particulars concerning matters at Battle Creek.**"

NOTE: - This has been deleted from the present edition of 5th Testimony, p. 45.

But more than this, Willie was quite capable of working directly contrary to his mother's "Testimonies".

Some History, Experience, and Facts, pp. 17, 18: - "Sister White says that in the time of the General Conference of 1905, at Takoma Park, Washington, she was shown in the night the needs of the South and that 5,000 dollars must be given immediately to the brethren - Butler and Haskell - for it. So plain was this and so urgent, that she said to Brother Haskell the next morning: "Have faith in God. You will carry 5,000 dollars from this meeting for the work in the South." Then the Testimony proceeds. **But Willie said that Brother Daniells was very much perplexed with the conditions in Battle Creek, and the money could not be sent just then.** And I said no more about it. This Testimony you have there in Washington. Now, did she see, that night, as she says that she did, the needs of the South, and so urgent that 5,000 dollars should be carried from that very meeting for it? If she did, **then how much loyalty to the Testimonies was there in Willie, setting it all aside so effectually that for full two months nothing at all was done in that direction** and when after full two months something was done, it was only because Testimonies were sent to the South as well as to Washington that would brook no more delay. And one of these said: "This matter has been presented to me three times, and I was instructed that 5,000 dollars ought to have been placed in Elder Haskell's hands before he left the Conference grounds." That is exactly the instruction that she says that she had on the Conference grounds, in the time of the Conference. She gave the instructions at least to Brother Haskell and to Willie, **but Willie simply and promptly set it aside.**" (By A. T. Jones - 1906.)

The truthfulness of A. T. Jones' statement above is established by the following Testimony from Sr. White, concerning the \$5,000 to go to the Southern Field.

Spalding-Magan Collection, p. 378: - "The Question was asked, "Has the full amount of the Washington Fund been raised?" The answer was "Yes, it has, and several thousand dollars' overflow has come in." A prayer and praise service was held. After the meeting, a piece of paper was placed in the hands of Elder Haskell. Unfolding it, he read, "This is to signify that we deem it to be the wise and Christian part to act toward our brethren in Nashville to place the first five thousand dollars' surplus that has come in to Washington, in the hands of these faithful servants of God, that they may secure the house of worship in Nashville, which they greatly need. We deem that it is but loving our neighbor as ourselves to make this transfer of means to a place where at this time there is so great a necessity." {SpM 378.1}

"After seeing this representation, I awoke, and I fully expected that the matter would take place as it had been presented to me. **When Elder Haskell was telling me of the perplexity that they were in to carry forward the Southern work, I said, "Have faith in God. You will carry from this meeting the five thousand dollars needed for the purchase of the church."** {SpM 378.2}

"I wrote a few lines to Elder Daniells, suggesting that this be done. But Willie did not see that the matter could be carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note." {SpM 378.3}

"But I could not rest. I was disturbed, and could not find peace of mind. I was instructed that I had a message to bear to our leading brethren, to Elder Daniells, Elder Prescott, Elder Washburn, and Elder Evans. I was instructed that I must present before them the self-denying labors of Elders Haskell and Butler, and say, "Beware what impress you leave upon the minds of these tried servants of God, whose influence is of the highest value. They have known the truth from the earliest period of our work, and have ever sacrificed for the truth's sake." {SpM 378.4}

The following quotation is from a 14 page letter written by Elder W. W. Sadler to Sr. White, dated April 26, 1906, in which he states the following concerning W. C. White's refusal to pass on to Professor W. W. Prescott a Testimony from Sr. White, forbidding Prescott to continue to publicly attack Pantheism and Dr. Kellogg at the Berrien Springs Council meeting in 1904. Willie did **NOT** pass on to Prescott this Testimony, and therefore Prescott's public attacks continued at that meeting, bringing in further disunity.

"Another matter that has bothered me since it happened, although it did not at the time, is that during the Conference at Berrien Springs, when Prof. Prescott was preaching against Pantheism, you sent for Dr. Paulson and me one morning, to come and see you; and during our conversation you presented to us many things that had been shown to you during the night, and gave us to carry away a copy of a letter addressed to Bro. Prescott, forbidding them to make these public attacks, etc. We read this, and supposed the matter would stop, but that evening and the following, things continued as they were and when the matter developed further, **it appeared that you had given the Testimony to Willie to give to Bro. Prescott, but that he had failed to do so, as he publicly stated before the Conference, thinking that the purpose of the Lord would be better served by his withholding it, and allowing matters to proceed as they were.**" (W. W. Sadler to Mrs. E. G. White; April 26, 1906, page 7.)

Arthur White's biography of his grandmother also admits that Willie (who was Arthur' White's father) did **NOT** share this Testimony with Prescott, who went ahead and continued to make his public attacks on Dr. Kellogg in a sermon he gave on the Friday night meeting at that Council Session.

The Early Elmshaven Years, By Arthur L. White, p. 335: - "W. C. White came under criticism, even from his own brother Edson, who was in sympathy with Dr. Kellogg. He intimated that Willie influenced his mother in some of the things she did and said. **W. C. White did not deliver to certain men present a message his mother had placed in his hands for him to deliver.**" {5BIO 335.2}

"In the Shadow of the 'Daily': Background and Aftermath of the 1919 Bible and History Teachers' Conference"; by Bert Haloviak; p. 24: - "Haskell affirmed that he could respond to every criticism he ever heard raised against the spirit of prophecy except the one woman who publicly asked, **"Can you prove from the Bible that a prophet ever had sons that changed the prophet's testimony, and called it 'editing?'"** His only response, Haskell stated, was that he could prove from the Bible "that prophets had sons that did not always do right, and their not doing right tested the people." **He hoped that White would excuse his bluntness but, he said, it was a point upon which he was sensitive.**" (By S. N. Haskell, in a Letter to W. C. White - 1909.)

It should be very clear from the evidence produced, that Willie White was **NOT** the "saint" which we have been led to believe that he was, when it comes to handling the "Testimonies" of the Holy Spirit faithfully. And as we go further on in this chapter, it will become clearer, that he was quite capable of "Document Manipulating and Tampering", of Sr. White's writings, to support the SDA organization. And with his mindset of "Let's be positive", we can now understand why the **compiled** books published after Sr. White's death, have the underlying theme, that the SDA organization will triumph and go through to the end, because that is the way the books have been **compiled**, by the "brethren".

Let us give one example of this mindset, in the compiling of material from Sr. White's writings.

"This Day with God"; Foreword; p.8: - "In three or four instances, **paragraphs have been rearranged so that the selection ends on a positive tone.**" (By The Trustees of the Ellen G. White Estate - 1979.)

SOME CONCRETE EXAMPLES OF DOCUMENT MANIPULATION: -

In the following statement from Sr. White's pen, she could **not** explain how an article which she had written for the "Youth's Instructor", was changed from what she had **originally** written.

Spalding-Magan Collection, p. 81: - "Sister Davis has just called my attention to an article printed in the Youth's Instructor of May 31, 1894. The question asked is, Did I design to have this sentence just as it appeared in the Instructor? **I am surprised to see it just as it appears** -- "A meat diet is not the most wholesome of diets, and yet I would take the position that meat should not be discarded by everyone." **I can not explain why this appears just as it does.** Since the campmeeting at Brighton I have absolutely banished meat from my table. It is an understood thing that whether I am at home or abroad, nothing of this kind is to be used by my family, or come upon my table. I have had some representations before my mind in the night season on this subject that I feel that I have done right in banishing meat from my table. I would desire that the sentence should be modified by changing the "not" -- "Yet I would not take the position that meat be wholly discarded by everyone."

An article published in one of the SDA church's journals, bearing Sr. White's name, was **not** written by her at all; but was written by an SDA minister, 13 years before it appeared under Sr. White's name.

"An Appeal for Evangelical Christianity"; p. 3: - "The last three pages of my leaflet Final Word are composed of a reprint of an article from the Southern Watchman of May 1, 1906, entitled Religious Liberty, by Mrs. E. G. White. **I now know that this article was never written by Mrs. E. G. White: not a word of it.** That article was written by Elder George Fifield, in 1893; and was first printed with his name to it. Next it was printed with only his initials; Later it was printed without either his name or initials; **and then somebody picked it up and put Mrs. E. G. White's name to it, and thus it was printed in the Religious Liberty number of the Southern Watchman, May 1, 1906.** I did not know any of these facts when the article appeared in the Watchman, as I had never before seen it; and so I accepted it as it was printed - as "by Mrs. E. G. White." **But now that I know that not a word of it was written by her,** it is due to all who have read the article as printed in my leaflet, that I should make this correction." (By. A. T. Jones - 1909.)

Below is the entire article that A. T. Jones is referring to in the above statement. He quoted from this article in his leaflet "FINAL WORD", 1906: -

A Final Word and Confession, pp. 51-54: - "VII. The following article on Religious Liberty, from the pen of Sister White, published in the Watchman, May 1, 1906, is so plainly and so exactly the expression of my position, and is such a perfect statement of the great and glorious truth of Religious Liberty, that I print it here entire, with italics exactly as in the original. It is as follows:" p. 51, Para. 4, [FWC].

"Religious Liberty." Mrs. E. G. White. p. 51, Para. 5, [FWC].

"Christ came to set men free. He said, 'The Spirit of the Lord God is upon Me, because the Lord hath anointed Me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound.' Isa. 61:1. Perfect liberty is found only in Christ. God's law is called the law of liberty. The inspired word calls that law a hedge. It marks out the unchangeable principles of right between man and God, and between man and man, which must be recognized, else liberty is impossible to intelligent beings. All slavery, physical, moral and intellectual, comes from breaking that law. Liberty is found only in obedience to it. Still there is a sort of slavery in the futile attempt to keep it in our own strength But Christ, through the new covenant, writes that law in the heart, so that we not only have power to keep it, but His will becomes ours, and with Christ we *delight to do His will*, because His law is in our hearts. Here is perfect

liberty. The perfectly saved will be perfectly free. Through out eternity they will do just what they please because they please to do just what makes liberty and joy possible." p. 51, Para. 6, [FWC].

"Now, as to the relation of the State to the conscience of man. Christ found men enslaved to kings and to priests. He taught that all men are brothers, sons of one Father; and therefore equal before the law,-- equal in civil rights. Rulers were therefore, only their servants, chosen under God to protect them in the enjoyment of their rights. He freed us from the chains of priestcraft, by teaching the absolute independence of the individual soul in matters religious, and by promising the Spirit of truth to guide each one into all truth." p. 52, Para. 1, [FWC].

"It is true that all liberty comes through keeping God's law, but God himself, who wrote that law in the hearts of men in the beginning, who spoke it amid the thunders of Sinai, that all might hear and obey, who waits through the new covenant to rewrite it in every trusting soul, as God himself, who did all this, still made man *as free to disobey* these precepts as to obey them. Why did God allow all this fearful iniquity that man might be made *free*? To this there can be but one answer. It was because he knew the *worthlessness* of all forced obedience, and that, therefore, the freedom to sin was absolutely necessary to the possibility of righteousness." p. 52, Para. 2, [FWC].

"After having made men free to sin, that the internal principle of love might work itself out in outward acts of righteousness unhindered by force,--after having made men thus, has God given to any human authority the right to take away that freedom, and so thwart his plans? He has commanded all men to worship him and obey his precepts, and this command applies to each individual personally; but has he ever commanded any man or set of men to *compel others to worship him*, or to act even outwardly as if they worshiped him? To ask these questions is to answer them emphatically in the negative." p. 53, Para. 1, [FWC].

"The civil power is the power of arbitrary force to compel men who will not be righteous, to at least be civil, that men may live together in peace and quietness. The true power of the church is the power of divine love manifest in the flesh, *to win men to lead righteous lives*. The two powers are entirely separate, and Jesus so taught when He said, 'Render unto Caesar [the civil power] the things which are Caesar's; and unto God the things that are God's.'" p. 53, Para. 2, [FWC].

"When Peter, as a member of the Christian church, sought to defend the truth by the sword, Jesus, pointing to His Father as the Church's only source of power, said, 'Put up again thy sword into its place; for all they that take the sword [i. e., in religions matters] shall perish with the sword.' *The tares* are to be allowed to grow *with the wheat* until the harvest. Then God will send forth His angels to gather out the tares and burn them. No human effort of arbitrary force can be used in rooting them out, lest in the act the wheat shall be rooted out also." p. 53, Para. 3, [FWC].

"Again Jesus said, 'My kingdom is not of this world, if My kingdom were of this world, *then would my servants fight*.' Every civil law has the power of the sword back of it. If it is right to make law, then it is right to enforce it. In denying to the Church the power of the sword, Jesus therefore forbade the church to ask the State for laws enforcing religious beliefs and observances. Paul understood this when he said, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." p. 54, Para. 1, [FWC].

"The early Church, strong only in the power of God, triumphed grandly, even over the opposing forces of a false religion, upheld by the State. Only when she allied herself with the State, seeking its aid, did she deny her God, lose her power, and darken the world into a night of a thousand years. The present effort of the Church to get the State to enforce the observance of Sunday, and to introduce the teaching of Christianity into State schools, is but a revival of the pagan and papal doctrine of force in religious things, and as such it is antichristian." p. 54, Para. 2, [FWC].

"And to every word and every principle and every sentiment of that, who cannot and who will not say, Amen! and amen! forever; and subscribe to it, as I do? Alonzo Jones." p. 54, Para. 3, [FWC].

NOTE: - If the reader is very familiar with Sr. White's style of writing, this is **not** her style of writing at all. Checking the CD-ROM DISK OF Sr. White's Complete Published Writings, there is **no** E. G. White article listed in the "Southern Watchman", May 1, 1906. Does that mean that Jones is incorrect in his statement of correction above? Not at all. Jones was **never** criticised by the "brethren" of the General Conference for his claims concerning this article. Why? Because Jones and the other SDA's of the day who received the "Southern Watchman" would have had the actually "hard-copy" so to speak of the May 1, 1906 article which bore Sr. White's name, and possibly the original 1893 Fifield article as well. That fact could not be disputed at the time Jones wrote his 1909 statement. And we must remember that Jones is actually correcting a statement of fact in one of his previous publications. He was honest enough to do that for his readers. Why would he issue a statement of correction, if he was not telling the truth? To do that would completely destroy his credibility.

But when enough people die off, you can then re-write history. And those SDA's who actually possessed copies of the "Southern Watchman" articles in 1909 would gradually become less and less, as time went on, so this article could eventually be removed by the White Estate years later from the "Southern Watchman" collection, and no SDA's would likely be around who had the actually copy of this article to protest this omission. Therefore, the White Estate can say that no such article from Sr. White appeared in that issue of the journal, with little fear that any body would be able to dispute their assertion.

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ORIGINAL SOURCE: - SERIES A, NO. 11, page 7, 1897: -

"Let the **son of deceit** and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories."

NOTE: - In this original account, Sr. White predicted that if the *son* of deceit and false witness (who is Satan himself) will be entertained by a church which has been blessed with great light (i. e. the SDA church), that church will discard the message the Lord has sent them, and will be left to receive heresy for religious truth.

CHANGED ACCOUNT - TESTIMONIES TO MINISTERS, page 409: -

"Let the *sin of deceit* and false witness be entertained by a church that has had great light, great evidence, and that church will discard the message the Lord has sent, and receive the most unreasonable assertions and false suppositions and false theories."

NOTE: - In this *changed* account, *one letter has been changed*, and thus the impersonal "sin of deceit" will be entertained by the SDA church. This account does not sound as bad as the original account, which predicted that the "son of deceit" - Satan himself, would be entertained by the SDA church.

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ORIGINAL SOURCE - A WORD TO THE LITTLE FLOCK, page 19 - 1847: -

"I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the *church* and nominal Adventists, as they could not refute the Sabbath truth. And at this time, God's chosen, all saw clearly that we had the truth, and they came out and endured the persecution with us."

NOTE: - In this original account, when the Loud Cry comes, and God's people are filled with the Holy Ghost, and proclaim the Sabbath more fully, this message will enrage *THE CHURCH (singular)* and nominal Adventists. In its context, the term "The church" = the SDA church, because they cannot refute the Sabbath truth, as they preached it for many years.

CHANGED ACCOUNT - EARLY WRITINGS, page 33 - 1882: -

"I saw that God had children who do not see and keep the Sabbath. They have not rejected the light upon it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the *churches* and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."

NOTE: - In this changed account, the term "the church" - *singular*, has been changed to "the churches" - *plural*, which points the finger at the Sunday-keeping Protestant churches, as being enraged by the Loud Cry message. Thus this change, has completely taken "the heat off" the SDA church, as not being enraged against the Loud Cry message; whereas, the original account pointed the finger directly at the Church (i. e. the SDA church), as rising up against the Loud Cry message.

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ORIGINAL SOURCE - 9 TESTIMONY, pages 28, 29 - 1909: -

An Impressive Scene

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others, with agonized voices, said: "You knew! Why then did you not tell us? We did not know." On every side I heard similar words of reproach spoken." {9T 28.1}

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon anyone, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled." {9T 28.2}

"The words were repeated: "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matthew 5:13-16." {9T 28.3}

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world." {9T 28.4}

"Then this map was removed and another put in its place. On it light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our instructor said: "This darkness is the result of men's following their own

course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel." {9T 29.1}

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us." {9T 29.2}

NOTE: - We have marked for the reader with the TWO BOXES in the *original published account*, what has been deleted, in the *later 1946 compiled* account of Sr. White's vision. In this 1909 account, two maps were shown to Sr. White, relating to the spreading of God's light/truth in the world. On the first map, Sr. White saw jets of light shining in many places on the globe, and in obedience to God's word, God's truth was proclaimed throughout the world. This map was removed, and a second map took its place. On this map, light was only shining from a few places, with the rest of the world in darkness. This second map is *the reality* concerning the spread of God's truth in the world; while the first map was what *might have been*, had Seventh-day Adventists followed God's counsel. The *reality* according to the Heavenly Instructor is, that God's work is years behind!

EDITED SOURCE - EVANGELISM, page 43 - 1946: -

The Promise of an Abundant Harvest

"An Impressive Scene.—In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others, with agonized voices, said, "You knew!" Why then did you not tell us? We did not know." On every side I heard similar words of reproach spoken." {Ev 43.1}

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled. . . ." {Ev 43.2}

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.— Testimonies, vol. 9, pp. 28, 29. (1909)" {Ev 43.3}

NOTE: - In "EVANGELISM'S" account, the second map of *what might have been* is portrayed to the reader, as being *the reality*, by deleting several paragraphs from the original account. This is taking statements out of context, and misusing Sr. White's writings, to mislead the reader, to think that the SDA church has been faithful to the gospel commission. But the Ellen G. White Estate realize that they can "get away" with this misleading handling of Sr. White's writings, because they know that nearly all Seventh-day Adventists will never bother to check up and see what has been left out, and more importantly *WHY* the material has been deleted from the compiled book "EVANGELISM". As we stated previously, the compiled books published after Sr. White's death, have been "shaped" by Willie White's mindset, "Let's be positive", and that "the SDA church is going through to God's kingdom".

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ORIGINAL SPALDING-MAGAN COLLECTION, page 195 - 1901: -

"It is time that church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "*irregular lines*". *If one hundred laborers would step out of the "regular lines"*, and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God."

CHANGED SPALDING-MAGAN COLLECTION, page 195: -

"It is time that church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are (*Deletion and Change*) "regular lines," and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God."

NOTE: - The highlighted material in the original account, has been deleted and changed in the later, edited account. In the original account, Sr. White is advocating missionaries working in "irregular lines", and many should be doing this. Irregular lines would represent missionary work independent from the Conference organization. In the changed account, this has been deleted, and changed to "regular lines", meaning missionaries working under the direction of the Conference organization.

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ORIGINAL SOURCE - TESTIMONY AS ORIGINALLY PUBLISHED IN 1903: -

"I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. ***This is taking all sacredness from the office. The managers are loading the guns of the enemy and placing them in their hands, to be used against the truth. How does God regard such work? -- In the books of heaven are written the words. Unfaithful stewardship. Thus God regards the publication of matter which comes from Satan's manufactory, -- his hellish, scientific delusions.*** The office must be purged of this objectionable matter."

NOTE: - In the Testimony as originally published in 1903, we find several sentences of stinging rebuke to the leaders of the publishing house; for printing publications containing false and Satanic doctrines. This has been highlighted in bold and italic print above. The entire highlighted area, has been deleted from the present edition of the 8th Testimony, p. 91.

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The world is aware that the Ellen G. White Estate has manipulated Sr. White's writings. Preacher of Death, p. 354: - "Upon Ellen White's death, the White Estate was formed. The White Estate is a Seventh-day Adventist-operated organization that controls the publication and distribution of Ellen White's writings. Nothing she wrote can be published or copied without their permission. Ellen White's writings are kept in a vault. Many of her published works are nothing more than compilations of her writings, put together by the White Estate. ***These compilations are formed from bits and pieces of her manuscripts. Some of these manuscripts are edited to such a degree that only scattered paragraphs are included, while the rest is left out. This provides a distorted view of what Ellen White actually said because the reader of the final compilation has no way of knowing which part of a manuscript was used and which was not. Text from several manuscripts are often blended together to make them appear as if they came from the same source.*** So not only do the Seventh-day Adventists and their various splinter groups endanger themselves by relying too heavily on Ellen White's writings, they rely on a highly distorted view of those writings." (By Martin King.)

Everything that Mr. King has stated in the above reference is correct, and we shall now give a concrete example of this document manipulation, based on a **compiled** chapter from the book "Testimonies to Ministers", which was published in 1923. (This evidence will also prove beyond any doubt, that Willie White has manipulated his mother's writings, as he would have been the person chiefly responsible for compiling this **fake** chapter for the book.)

The chapter that we will examine is called "ORGANIZATION AND DEVELOPMENT", and is found on pages 24 - 32, in the book "TESTIMONIES TO MINISTERS", which was published in 1923. We should state that **all** the headings contained within the chapter, have been **added** by the book compilers, and are not found within the original sources at all.

The date inserted at the bottom of page 24 in "Testimonies to Ministers", claims that this chapter was written by Sr. White in 1901, and can be found in the compiled book - "CHRISTIAN EXPERIENCE AND TEACHINGS OF ELLEN G. WHITE"; on pages 192-205, which was published in 1922. Turning to the commencement of this chapter in this last mentioned book, on page 192 (which we shall show below), we find that "*This statement was made in the spring of 1902.*" This date **contradicts** the date for this chapter as found in "Testimonies to Ministers." There is an old saying, that "*if a person is going to tell lies, they had better possess a good memory, so that they don't contradict themselves.*" Which date is correct? 1901 or 1902? The truthful answer is, **neither date is true**, as the entire chapter was compiled from various original sources, **after** Sr. White's death.

We have proof from the pen of Willie White himself, that this whole chapter is just a compilation gathered together from various writings of Sr. White's throughout the years, in a letter he wrote to Elder W. W. Prescott in 1915. It clearly indicates that this Manuscript on "Organization" had been recently compiled by March 1915, and was just then in the hands of the General Conference Committee. Obviously the G. C. Committee would have the final say as to how this material was going to be used.

"The Old Testament history from Solomon to Malachi is almost ready to submit to the printer. ***The manuscript on Organization is completed, and is in the hands of the General Conference Committee.***" (Letter by W. C. White to Elder W. W. Prescott, March 12, 1915.)

We shall trace these original sources that date from 1868 through to 1915, so it was impossible for this chapter to have been written by Sr. White in 1901 or 1902.

CHRISTIAN EXPERIENCE AND TEACHINGS OF ELLEN G. WHITE, page 192: -

33: ORGANIZATION and DEVELOPMENT

"It is nearly forty years since organization was introduced among us as a people. ***[THIS STATEMENT WAS MADE IN THE SPRING OF 1902.]*** I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered". {CET 192.1}

NOTE: - We shall now go through paragraph by paragraph this *compiled* chapter, and show the *original source and date* from where the *compiled* material was drawn from.

COMPILED CHAPTER - TESTIMONIES TO MINISTERS, pages 24-32 - 1923: -

Organization and Development
[CHRISTIAN EXPERIENCE AND TEACHINGS
OF ELLEN G. WHITE, PAGES 192-205.]

"It is nearly forty years since organization was introduced among us as a people. **[WRITTEN IN 1901.]** I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point, and this light, together with the lessons that experience has taught us, should be carefully considered." {TM 24.1}

"From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message." {TM 24.2}

Original Source: - 1893 General Conference Daily Bulletin, January 29, 1893 - written 1892: -

"It is nearly forty years since organization was introduced among us as a people. I was one of the number who had an experience in establishing it from the first. I know the difficulties that had to be met, the evils which it was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered." {GCDB, January 29, 1893 par. 2}

"From the first our work was aggressive. Our numbers were few, and mostly from the poorer class. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message". {GCDB, January 29, 1893 par. 3}

Unity in Faith and Doctrine

"My husband, with Elders Joseph Bates, Stephen Pierce, Hiram Edson, and others who were keen, noble, and true, was among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure." {TM 24.3}

Original Source: - Special Testimonies, Series B, No. 2, pp. 56, 57: - Published in 1904: -

"My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure." {SpTB02 56.4}

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. Many tears were shed." {TM 24.4}

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one spirit." {TM 25.1}

"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one." {TM 25.2}

"Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer and, without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another." {TM 25.3}

Original Source: - R. & H., July 26, 1892: -

"We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. One point at a time was made the subject of investigation. ... The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood, it was discussed, and each one expressed his opinion freely; then we would again bow in prayer, and earnest supplications went up to heaven that God would help us

to see eye to eye, that we might be one, as Christ and the Father are one. Many tears were shed. If one brother rebuked another for his dullness of comprehension in not understanding a passage as he understood it, the one rebuked would afterward take his brother by the hand, and say, "Let us not grieve the Holy Spirit of God. Jesus is with us; let us keep a humble and teachable spirit;" and the brother addressed would say, "Forgive me, brother, I have done you an injustice." Then we would bow down in another season of prayer. We spent many hours in this way. We did not generally study together more than four hours at a time, yet sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony. We were all of one mind and one Spirit." {RH, July 26, 1892 par. 4}

"We sought most earnestly that the Scriptures should not be wrested to suit any man's opinions. We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that his disciples might be one as he and the Father are one. Sometimes one or two of the brethren would stubbornly set themselves against the view presented, and would act out the natural feelings of the heart; but when this disposition appeared, we suspended our investigations and adjourned our meeting, that each one might have an opportunity to go to God in prayer, and without conversation with others, study the point of difference, asking light from heaven. With expressions of friendliness we parted, to meet again as soon as possible for further investigation. At times the power of God came upon us in a marked manner, and when clear light revealed the points of truth, we would weep and rejoice together. We loved Jesus; we loved one another." {RH, July 26, 1892 par. 5}

The Introduction of Church Order

"As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable." {TM 26.2}

"Yet there was strong feeling against it among our people. The first-day Adventists [SEE APPENDIX.] were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand His will, and light was given by His Spirit that there must be order and thorough discipline in the church—that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth." {TM 26.3}

Original Source: - 1893 General Conference Daily Bulletin, January 29, 1893 – written 1892: -

"Our numbers gradually increased. The seed that was sown was watered of God, and he gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work would not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable." {GCDB, January 29, 1893 par. 5}

"Yet there was strong feeling against it among our people. The First-day Adventists were opposed to organization, and most of the Seventh-day Adventists entertained the same ideas. We sought the Lord with earnest prayer that we might understand his will, and light was given by his Spirit, that there must be order and thorough discipline in the church, that organization was essential. System and order are manifest in all the works of God throughout the universe. Order is the law of heaven, and it should be the law of God's people on the earth." {GCDB, January 29, 1893 par. 6}

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by His providence. We engaged in the work of organization, and marked prosperity attended this advance movement." {TM 26.4}

"As the development of the work called upon us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of the educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order." {TM 27.1}

Results of United Effort

"Our work was not sustained by large gifts or legacies; for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence [SEE APPENDIX.] was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual." {TM 27.2}

Original Source: - 1893 General Conference Daily Bulletin, January 29, 1893: -

"We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. But we knew that the Lord God of Israel was leading us, and guiding by his providence. We engaged in the work of organization, and marked prosperity attending this advance movement. As the development of the work called us to engage in new enterprises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools that our children might receive instruction, free from the errors of false philosophy, that their training might be in harmony with the principles of the word of God. The need of health institutions had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment of others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies: for we have few wealthy men among us. What is the secret of our prosperity? We have moved under the order of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body "has been complicated by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual." {GCDB, January 29, 1893 par. 1}

"Let none entertain the thought that we can dispense with organization. It has cost us much study and many prayers for wisdom, that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which have made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause." {TM 27.3}

Original Source: - 1893 General Conference Daily Bulletin, January 29, 1893: -

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by his direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled. At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let every one be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing his cause." {GCDB, January 29, 1893 par. 4}

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the cooperation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can cooperate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy our courage, and prevent successful action." {TM 28.1}

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and perfect discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These devoted souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is God's order for them to strike out for themselves and choose their own course independent of their brethren." {TM 29.1}

Original Source: - 1st Testimony, pp. 649, 650 – first published in 1868: -

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers must work in unison with them. Those who have the unction from on high will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action." {1T 649.2}

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God and makes them believe that order and discipline are enemies to spirituality, that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren." {1T 650.1}

Individual Responsibility and Christian Unity

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?" {TM 29.2}

Original Source: - 3rd Testimony, pp. 446, 447 – first published in 1875: -

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith. If one man takes his views of Bible truth without regard to the opinions of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?" {3T 446.3}

"Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon His ministers to be one in doctrine and in spirit." {TM 30.1}

Original Source: - 1892 Gospel Workers, p. 443 – first preached in 1883: -

"Though we have an individual work and an individual responsibility before God, we are not to follow our own judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit." {GW92 443.3}

"It is necessary that our unity today be of a character that will bear the test of trial. . . . We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." {TM 30.2}

Original Source: - R. & H., July 26, 1892: -

"It is necessary that our unity today be of a character that will bear the test of trial. . . ." {RH, July 26, 1892 par. 6}

"We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed." {RH, July 26, 1892 par. 7}

"When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor to see if the points presented can be substantiated by the Inspired Word. "The servant of the Lord

must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Timothy 2:24, 25." {TM 30.3}

Original Source: - 1915 Gospel Workers, p. 303: -

"When a brother receives new light upon the Scriptures, he should frankly explain his position, and every minister should search the Scriptures with the spirit of candor, to see if the points presented can be substantiated by the Inspired Word. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." [2 TIM. 2:24, 25.]" {GW 303.2}

What Hath God Wrought!

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future except as we shall forget the way the Lord has led us." {TM 31.1} (**Deleted the phrase "and his teaching in our past history." See original source.**)

"We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We are everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth by holiness of character, and to send the messages of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin." {TM 31.2}

"Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America, but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God." {TM 31.3}

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor. . . ." {TM 32.1}

"As the disciples of Christ it is our duty to diffuse light which we know the world has not. Let the people of God "be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Timothy 6:18, 19." {TM 32.2}

Original Source: - 1893 General Conference Daily Bulletin, January 29, 1893: -

"In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us. ***and his teaching in our past history.** (**This phrase has been deleted from Testimonies to Ministers, p. 31.**) We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin." {GCDB, January 29, 1893 par. 5}

"Thank God for what has already been done in providing for our youth facilities for religious and intellectual training. Many have been educated to act a part in the various branches of the work, not only in America but in foreign fields. The press has furnished literature that has spread far and wide the knowledge of the truth. Let all the gifts that like rivulets have swelled the stream of benevolence be recognized as a cause of thanksgiving to God." {GCDB, January 29, 1893 par. 6}

"We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor." {GCDB, January 29, 1893 par. 7}

"**We are still free to worship God according to the dictates of our own conscience.** (**Deleted from Testimony to Ministers, p. 32.**) As the disciples of Christ it is our duty to diffuse light which we know that the world has not. Let the people of God be "rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Ellen G. White." {GCDB, January 29, 1893 par. 8}

NOTE: - This whole chapter in "Testimonies to Ministers" is a deliberate deception concerning the false date when it was supposedly written! The statements have been completely taken out of their time contexts when they were first published, and then re-arranged and placed into a completely different time setting!

DOES THE WHITE ESTATE ATTEMPT TO "EXPLAIN AWAY" SR. WHITE'S PLAIN STATEMENTS?

The following statement from the pen of Sr. White is very clear and easy to be understood. She speaks plainly against Christians saying, "**I AM SAVED**", which is the popular, Evangelical "gospel" of our day. What appears directly within the middle of this plain statement in CAPITALS is the Ellen G. White Estate's statement, which **directly contradicts and attempts to explain away** what Sr. White plainly stated. This must be done, if the Seventh-day Adventist organization is going to be accepted as a Christian Church by the Evangelical Protestants. This plain statement from inspiration is not acceptable to an "**I AM SAVED**" believer. Thus this UNINSPIRED AND MISLEADING statement has been inserted by the "brethren", so as to make it acceptable to an "**I AM SAVED**" believer.

A New Life, pp. 41, 42: - "The evil that led to Peter's fall [in denying Christ at His trial] . . . is proving the ruin of thousands today. There is nothing so offensive to God or so dangerous to the human soul as pride and self-sufficiency. Of all sins it is the most hopeless, the most incurable." {FDNL 41.4}

"Peter's fall was not instantaneous, but gradual. Self-confidence led him to the belief that he was saved, and step after step was taken in the downward path, until he could deny his Master. Never can we safely put confidence in self or feel, this side of heaven, that we are secure against temptation. Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved. [NOTE: IT IS THE PRIVILEGE OF THE CHRISTIAN TO KNOW THAT ON HIS ACCEPTANCE OF CHRIST HE IS SAVED FROM HIS SINS AND CAN REJOICE IN THIS SALVATION. BUT NEITHER THE SCRIPTURES NOR THE SPIRIT OF PROPHECY WRITINGS SUPPORTS THE POPULAR TEACHING: "ONCE SAVED, ALWAYS SAVED." A PERSON MAY BE SAVED TODAY, BUT FAILING TO KEEP HIS EYES ON JESUS AND TO GROW DAILY IN HIM, MAY BECOME SELF-CONFIDENT AND BE LOST TOMORROW. THE APOSTLE PAUL DECLARED, "I DIE DAILY." IN A SENSE, CONVERSION IS A DAILY EXPERIENCE." {NL 42.1}

"STUDY CAREFULLY THE WARNING DRAWN FROM THE LESSON IN PETER'S LIFE. READ IT IN ITS FULL CONTEXT AND IN CONJUNCTION WITH THE SIMILAR STATEMENT THAT FOLLOWS. YOU WILL FIND THE PERPLEXING PASSAGE TO BE SELF-EXPLANATORY. OUR LORD WOULD HAVE EACH CHRISTIAN REJOICE FREELY IN HIS THE SALVATION HE ENJOYS DAILY. AND WHEN ASKED, "ARE YOU SAVED?" HE CAN WITH ASSURANCE ANSWER YES. HE WILL EXPLAIN THAT THIS EXPERIENCE IS ONE THAT RESULTS IN CONSTANT DEPENDENCE ON GOD AND IN DAILY CHRISTIAN GROWTH.--WHITE TRUSTEES.] This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. God's Word declares, "Many shall be purified, and made white, and tried" (Dan. 12:10). Only he who endures the trial will receive the crown of life (James 1:12)."

"Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength. They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin. We are admonished, "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). Our only safety is in constant distrust of self, and dependence on Christ. [CHRIST'S OBJECT LESSONS, PP. 154, 155.]" {NL 42.2}

7.) WEIGHING THE EVIDENCE – EXAMINING BOOK CHANGES: -

In this final chapter, we shall show specific changes to our reader, as we compare the two sets of books.

1. We shall show some of the **errors** that have found their way into the "CONFLICT SERIES", which were NOT found in the **original** books.
2. We shall also show important statements of distinctive, doctrinal truth, which have been deleted when the "CONFLICT SERIES" was compiled, or which were "**watered down**" in the "CONFLICT SERIES". These statements as written in the **original** books are not acceptable to Sunday-keeping Christians, and the common Evangelical faith of modern Christendom.
3. We shall show contradictory statements between the two sets of books.

If Sr. White did authorize these changes, she would have to be classed as a "false prophet". But if we accept the weight of evidence of the history outlined in the previous chapters of this study document, then we can see that these problems in the "CONFLICT SERIES", are the result of uninspired church workers and leaders tampering with the inspired writings.

"SPIRIT OF PROPHECY, VOLUME 1"

VERSUS

"PATRIARCHS AND PROPHETS": -

THE REBELLION OF KORAH, DATHAN AND ABIRAM: -

The Bible teaches that 14, 700 people died in the plague associated with the rebellion of Korah, Dathan and Abiram. Numbers 16:49: - "Now they that died in the plague were **fourteen thousand and seven hundred**, beside them that died about the matter of Korah."

SPIRIT OF PROPHECY, VOLUME 1 – 14, 700!

Spirit of Prophecy, Volume 1, pp. 304, 308: - "Now they that died in the plague were **fourteen thousand and seven hundred**, besides them that died about the matter of Korah. And Aaron returned unto Moses unto the door of the tabernacle of the congregation, and the plague was stayed." {1SP 303.2}

"...The Hebrews were not cured of their rebellion until **fourteen thousand and seven hundred of the people who had joined the rebellious had been slain.**" {1SP 308.1}

PATRIARCHS AND PROPHETS – 14, 000 – UNBIBLICAL ERROR!

Patriarchs and Prophets, pp. 402, 403, 407: - "As the smoke of the incense ascended, the prayers of Moses in the tabernacle went up to God; and the plague was stayed; but not until **fourteen thousand of Israel lay dead**, an evidence of the guilt of murmuring and rebellion." {PP 402.5}

"...The revolt of Korah had resulted in **the destruction of fourteen thousand of Israel.**" {PP 407.3}

NOTE: - On the CD-ROM DISK of Sr. White's Published Writings, we find that the number slain in this rebellion is also listed as **14, 700**, in the following references: -

Spiritual Gifts, Volume 4, pp. 34, 37:

3rd Testimony, p. 352:

R., & H., October 10, 1893.

= 14, 700 – A TOTAL OF 6 REFERENCES.

But we also find on the CD-ROM Disk, that the unbiblical error of **14, 000** is repeated a number of times as well: -

S. T., September 16, 1880:

R. & H., November 12, 1903.

= 14, 000 – A TOTAL OF 4 REFERENCES.

This very first CHANGE which we have shown the reader, establishes the fact, that Mrs. White could **not** have authorized this change, and still be an inspired messenger, as she would be guilty of contradicting Scripture, and contradicting her own, previously published writings. This also establishes the fact, that not everything on the CD-ROM Disk is authentic.

THE INDIVIDUAL DAILY SIN OFFERING: -

In Leviticus 4:22-35, concerning the "Law of the Daily Individual Sin Offering" (i. e. for a ruler or for one of the common people), the blood of the sacrifice was *not* taken into the Holy Place at all. The blood was sprinkled on the Altar of Burnt Offering, in the courtyard.

Leviticus 4:25, 30, 34: - "And the priest shall take of **the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering**, and shall pour out his blood at the bottom of the altar of burnt offering. ... And the priest shall take of **the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering**, and shall pour out all the blood thereof at the bottom of the altar. ... And the priest shall take of **the blood of the sin offering with his finger, and put [it] upon the horns of the altar of burnt offering**, and shall pour out all the blood thereof at the bottom of the altar."

Yet Patriarchs and Prophets teaches that for the *individual sinner*, the blood of the Daily Sin Offering, was sprinkled before the 2nd Vail of the Sanctuary, within the Holy Place. This is **unbiblical error!**

Patriarchs and Prophets, pp. 354, 355: - "The most important part of **the daily ministration** was the service performed **in behalf of individuals**. **The repentant sinner** brought his offering to the door of the tabernacle, and, placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. By his own hand the animal was then slain, **and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed**. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; [SEE APPENDIX, NOTE 6.] but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Leviticus 10:17. Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." {PP 354.2}

NOTE: - The highlighted areas contain the unbiblical error; an error which is NOT found in the "Spirit of Prophecy, Volumes" at all! Please also observe, that the "APPENDIX NOTE 6", was *not* written by Sr. White, as she did *not* write the "Appendix Notes" for her books. This has been inserted by the book publishers, to try and "explain away" the mistake contained in this paragraph.

The source of this unbiblical error is found in the **changed 1888 Great Controversy**.

1888 Great Controversy, p. 418: - "**Day by day the repentant sinner** brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood," says the apostle, there is no remission of sin. "The life of the flesh is in the blood." [LEV. 17:11.] The broken law of God demanded the life of the transgressor. **The blood, representing the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed**. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." [LEV. 10:17.] Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary." {GC88 418.1}

THE DROWNING OF THE EGYPTIAN HOST AT THE RED SEA: -

In the book of Exodus, the Scriptures make it clear, that the Egyptians were drowned in the midst of the sea, **when morning appeared**. This would be the case, as it took the children of Israel **all night** to cross the Red Sea, with the "strong east wind" **blowing all night**.

Exodus 14:19-22, 26-28: - "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness [to them], but it gave light by night [to these]: **so that the one came not near the other all the night**. And Moses stretched out his hand over the sea; **and the LORD caused the sea to go [back] by a strong east wind all that night, and made the sea dry [land], and the waters were divided**. And the children of Israel went into the midst of the sea upon the dry [ground]: and the waters [were] a wall unto them on their right hand, and on their left. ... And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, **and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea**. And the waters returned, and covered the chariots, and the horsemen, [and] all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."

"SPIRIT OF PROPHECY, VOLUME 1" AGREES WITH THE SCRIPTURES: -

Spirit of Prophecy, Volume 1, pp. 208-210: - "And I, behold, I will harden the hearts of the Egyptians, and they shall follow them; and I will get me honor upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen. And the Egyptians shall know that I am the Lord, when I have gotten me honor upon Pharaoh, upon his chariots, and upon his horsemen. And the angel of God, which went before the camp of Israel, removed and went behind them, and the pillar of the cloud went from before their face, and stood behind them. And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these. **So that the one came not near the other all the night.**" {1SP 208.1}

"The Egyptians could not see the Hebrews; for the cloud of thick darkness was before them, which cloud was all light to the Israelites. Thus did God display his power to prove his people, whether they would trust in him after giving them such tokens of his care and love for them, and to rebuke their unbelief and murmuring. "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back **by a strong east wind all that night**, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand and on their left." The waters rose up and stood, like congealed walls on either side, while Israel walked in the midst of the sea on dry ground." {1SP 208.2}

"The Egyptian host was triumphing through that night that the children of Israel were again in their power. They thought there was no possibility of their escape; for before them stretched the Red Sea, and their large armies were close behind them. In the morning, as they came up to the sea, lo, there was a dry path, the waters were divided, and stood like a wall upon either side, and the children of Israel were half way through the sea, walking on dry land. They waited awhile to decide what course they had better pursue. They were disappointed and enraged, that, as the Hebrews were almost in their power, and they were sure of them, an unexpected way was opened for them in the sea. They decided to follow them. "And the Egyptians pursued, and went in after them, to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen. And it came to pass, that in the morning watch the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drave them heavily; so that the Egyptians said, Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." {1SP 209.1}

"The Egyptians dared to venture in the path God had prepared for his people, and angels of God went through their host and removed their chariot wheels. They were plagued. Their progress was very slow, and they began to be troubled. They remembered the judgments that the God of the Hebrews had brought upon them in Egypt, to compel them to let Israel go, and they thought that God might deliver them all into the hands of the Israelites. They decided that God was fighting for the Israelites, and they were terribly afraid, and were turning about to flee from them, when "the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, **and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and the Lord overthrew the Egyptians in the midst of the sea.** And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them. But the children of Israel walked upon dry land in the midst of the sea; and the waters were a wall unto them on their right hand, and on their left. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. And Israel saw that great work which the Lord did upon the Egyptians; and the people feared the Lord, and believed the Lord, and his servant Moses." {1SP 209.2}

"PATRIARCHS AND PROPHETS" HAS THE EGYPTIANS BEING DROWNED DURING THE NIGHT, THUS CONTRADICTING SCRIPTURE: -

Patriarchs and Prophets, pp. 287, 288: - "The Egyptians were seized with confusion and dismay. Amid the wrath of the elements, in which they heard the voice of an angry God, they endeavored to retrace their steps and flee to the shore they had quitted. But Moses stretched out his rod, and the piled-up waters, hissing, roaring, and eager for their prey, rushed together and swallowed the Egyptian army in their black depths." {PP 287.4}

"As morning broke it revealed to the multitudes of Israel all that remained of their mighty foes--the mail-clad bodies cast upon the shore. From the most terrible peril, one night had brought complete deliverance." {PP 287.5}

NOTE: - None of this material is found in the **original** book at all.

LUCIFER'S REBELLION IN HEAVEN: -

When Lucifer bowed before the throne of God to worship Christ, his heart was full of envy and hatred of Christ. There was **no struggle of emotions** within Lucifer at this time. He **only** had evil emotions towards Christ.

Spirit of Prophecy, Volume 1, p. 18: - "**Satan was envious and jealous of Jesus Christ.** Yet when all the angels bowed to Jesus to acknowledge his supremacy and high authority and rightful rule, **Satan bowed with them; but his heart was filled with envy and hatred.** Christ had been taken into the special counsel of God in regard to his plans, while Satan was unacquainted with them. He did not understand, neither was he permitted to know, the purposes of God. But Christ was acknowledged sovereign of Heaven, his power and authority to be the same as that of God himself. Satan thought that he was himself a favorite in Heaven among the angels. He had been highly exalted; but this did not call forth from him gratitude and praise to his Creator. He aspired to the height of God himself. He gloried in his loftiness. He knew that he was honored by the angels. He had a special mission to execute. He had been near the great Creator, and the ceaseless beams of glorious light enshrouding the eternal God, had shone especially upon him. Satan thought how angels had obeyed his command with pleasurable alacrity. Were not his garments light and beautiful? Why should Christ thus be honored before himself?" {1SP 18.1}

"PATRIARCHS AND PROPHETS" HAS LUCIFER IN A STATE OF CONFLICTING EMOTIONS BETWEEN TRUTH, JUSTICE AND LOYALTY, VERSUS ENVY AND JEALOUSY OF CHRIST. THIS CONTRADICTS THE ORIGINAL BOOK: -

Patriarchs and Prophets, pp. 36, 37: - "The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. **Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them. As songs of praise ascended in melodious strains, swelled by thousands of glad voices, the spirit of evil seemed**

vanquished; unutterable love thrilled his entire being; his soul went out, in harmony with the sinless worshippers, in love to the Father and the Son. But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged. The high honors conferred upon Lucifer were not appreciated as God's special gift, and therefore, called forth no gratitude to his Creator. He glorified in his brightness and exaltation and aspired to be equal with God. He was beloved and revered by the heavenly host, angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was exalted above him, as one in power and authority with the Father. He shared the Father's counsels, while Lucifer did not thus enter into the purposes of God. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is He honored above Lucifer?" {PP 36.3}

CHRIST WAS TO TAKE "FALLEN" MAN'S NATURE WHEN HE WAS TO COME AS A MAN: -

"SPIRIT OF PROPHECY, VOLUME 1" STATES PLAINLY THAT CHRIST WAS TO TAKE "FALLEN" MAN'S NATURE IN THE INCARNATION. THIS IS STATED TWICE IN "THE PLAN OF SALVATION" CHAPTER: -

Spirit of Prophecy, Volume 1, pp. 46, 48: - "The angels prostrated themselves before him. They offered their lives. Jesus said to them that he should by his death save many; that the life of an angel could not pay the debt. His life alone could be accepted of his Father as a ransom for man. **Jesus** also told them that they should have a part to act, to be with him, and at different times strengthen him. **That he should take man's fallen nature**, and his strength would not be even equal with theirs." {1SP 46.1}

"... Satan again rejoiced with his angels that he could, by causing man's fall, pull down the Son of God from his exalted position. He told his angels that **when Jesus should take fallen man's nature**, he could overpower him, and hinder the accomplishment of the plan of salvation." {1SP 48.3}

"PATRIARCHS AND PROPHETS" HAS DELETED BOTH REFERENCES TO "FALLEN" NATURE, IN THE CORRESPONDING CHAPTER, "THE PLAN OF REDEMPTION". IT HAS SUBSTITUTED THE NON-SPECIFIC TERM "HUMAN NATURE": -

Patriarchs and Prophets, pp. 65, 66: - "As He should take **human nature** upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings." {PP 64.3}

"... Yet as the plan of salvation was more fully unfolded, Satan rejoiced with his angels that, having caused man's fall, he could bring down the Son of God from His exalted position. He declared that his plans had thus far been successful upon the earth, and that **when Christ should take upon Himself human nature**, He also might be overcome, and thus the redemption of the fallen race might be prevented." {PP 66.1}

TWO DISTINCT CLASSES – SABBATH-KEEPERS AND SABBATH-BREAKERS WERE AMONG ADAM'S DESCENDANTS - THIS IS A WARNING FOR OUR TIME: -

"SPIRIT OF PROPHECY, VOLUME 1" PLAINLY LISTS TWO DISTINCT CLASSES OF ADAM'S DESCENDANTS UPON EARTH, SABBATH-KEEPERS AND SABBATH-BREAKERS. THIS IS A PRESENT DAY WARNING FOR THE SABBATH-BREAKER: -

Spirit of Prophecy, Volume 1, pp. 59, 60: - "**Those who venture to lightly esteem the day upon which Jehovah rested, the day which he sanctified and blessed, the day which he has commanded to be kept holy, will yet know that death is the reward of the transgressor.** On account of the special honors God conferred upon the seventh day, he required his people to number by sevens lest they should forget their Creator who made the heavens and the earth in six days and rested on the seventh." {1SP 59.2}

"The descendants of Cain were not careful to respect the day upon which God rested. They chose their own time for labor and for rest, regardless of Jehovah's special command. There were two distinct classes upon the earth. **One class were in open rebellion against God's law, while the other class obeyed his commandments, and revered his Sabbath.**" {1SP 60.1}

"PATRIARCHS AND PROPHETS" HAS "WATERED DOWN" THIS PRESENT DAY WARNING TO SABBATH-BREAKERS, AND HAS DELETED SOME OF THE STRONG MATERIAL FOUND IN THE ORIGINAL BOOK: -

Patriarchs and Prophets, pp. 80, 81: - "Before the Fall our first parents had kept the Sabbath, which was instituted in Eden; and after their expulsion from Paradise they continued its observance. They had tasted the bitter fruits of disobedience, and had learned what every one that tramples upon God's commandments will sooner or later learn—that the divine precepts are sacred and immutable, and that the penalty of transgression will surely be inflicted. The Sabbath was honored by all the children of Adam that remained loyal to God. But Cain and his descendants did not respect the day upon which God had rested. They chose their own time for labor and for rest, regardless of Jehovah's express command." {PP 80.3}

THE CLOSING OF THE DOOR OF THE ARK: -

IN "SPIRIT OF PROPHECY, VOLUME 1", THE UNBELIEVING, WICKED MULTITUDE OUTSIDE THE ARK, SAW THE ANGEL OF THE LORD DESCEND FROM HEAVEN AND SHUT THE DOOR OF THE ARK: -

Spirit of Prophecy, Volume 1, p. 72: - "Everything was now ready for the closing of the ark, which could not have been done by Noah from within. **An angel is seen by the scoffing multitude descending from Heaven, clothed with brightness like the lightning. He closes that massive outer door, and then takes his course upward to Heaven again.**" {1SP 72.2}

"PATRIARCHS AND PROPHETS" CONTRADICTS THE ORIGINAL BOOK, STATING THAT "UNSEEN HANDS" SHUT THE DOOR: -

Patriarchs and Prophets, p. 98: - "Mercy had ceased its pleadings for the guilty race. The beasts of the field and the birds of the air had entered the place of refuge. Noah and his household were within the ark, "and the Lord shut him in." A flash of dazzling light was seen, and a cloud of glory more vivid than the lightning descended from heaven and hovered before the entrance of the ark. **The massive door, which it was impossible for those within to close, was slowly swung to its place by unseen hands.** Noah was shut in, and the rejecters of God's mercy were shut out." {PP 98.2}

A FLESH DIET IS NOT THE MOST HEALTHFUL DIET FOR MANKIND: -

"SPIRIT OF PROPHECY, VOLUME 1" STATES PLAINLY THAT FLESH EATING IS NOT THE MOST HEALTHFUL DIET FOR MANKIND: -

Spirit of Prophecy, Volume 1, p. 79: - "Previous to this time God had given man no permission to eat animal food. Every living substance upon the face of the earth upon which man could subsist had been destroyed; therefore God gave Noah permission to eat of the clean beasts which he had taken with him into the ark. God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." As God had formerly given them the herb of the ground and fruit of the field, now, in the peculiar circumstances in which they are placed, he permits them to eat animal food. **Yet I saw that the flesh of animals was not the most healthful article of food for man.**" {1SP 79.1}

"PATRIARCHS AND PROPHETS" HAS "WATERED DOWN" SR. WHITE'S WARNING AGAINST FLESH EATING, AND THE LAST SENTENCE OF THE ORIGINAL STATEMENT, HAS BEEN DELETED: -

Patriarchs and Prophets, p. 107: - "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Before this time God had given man no permission to eat animal food; He intended that the race should subsist wholly upon the productions of the earth; but now that every green thing had been destroyed. He allowed them to eat the flesh of the clean beasts that had been preserved in the ark." {PP 107.3}

CHRIST LEAVES THE MOST HOLY PLACE IN HEAVEN, WHEN HE CLOSES HIS HIGH PRIESTLY MINISTRY: -

Spirit of Prophecy, Volume 1, p. 123: - "Those professed believers who come up to the time of trouble unprepared, will, in their despair, confess their sins before all in words of burning anguish, while the wicked exult over their distress. The case of all such is hopeless. **When Christ stands up, and leaves the most holy place,** then the time of trouble commences, and the case of every soul is decided, and there will be no atoning blood to cleanse from sin and pollution. **As Jesus leaves the most holy,** he speaks in tones of decision and kingly authority: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." {1SP 123.2}

"PATRIARCHS AND PROPHETS" HAS DELETED BOTH REFERENCES TO "THE MOST HOLY" PLACE, AND HAS REPLACED THEM WITH NON-SPECIFIC EXPRESSIONS REFERRING TO CHRIST CEASING HIS WORK AS MANKIND'S INTERCESSOR: -

Patriarchs and Prophets, p. 201: - "**When Christ shall cease His work as mediator in man's behalf,** then this time of trouble will begin. Then the case of every soul will have been decided, and there will be no atoning blood to cleanse from sin. **When Jesus leaves His position as man's intercessor before God,** the solemn announcement is made, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Revelation 22:11." {PP 201.2}

OUR FAITH SHOULD BE DIRECTED TO CHRIST MINISTERING BEFORE THE HEAVENLY MERCY-SEAT WHICH DIRECTS OUR MINDS TO THE ARK OF THE COVENANT IN THE HOLY OF HOLIES: -

Spirit of Prophecy, Volume 1, p. 274: - "The priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, represents **the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary.** They cannot behold their Mediator with the natural eye, but **with the eye of faith they see Christ before the mercy-seat,** and direct their prayers to him, and with assurance claim the benefits of his mediation." {1SP 273.3}

"PATRIARCHS AND PROPHETS" HAS DELETED BOTH REFERENCES TO THE HEAVENLY MERCY-SEAT, AND HAS SUBSTITUTED NON-SPECIFIC STATEMENTS REFERRING TO CHRIST PLEADING IN THE HEAVENLY SANCTUARY: -

Patriarchs and Prophets, p. 353: - "As in that typical service the priest looked by faith to the mercy seat which he could not see, so **the people of God are now to direct their prayers to Christ, their great High Priest, who, unseen by human vision, is pleading in their behalf in the sanctuary above.** {PP 353.1}

"BLOTTED OUT OF GOD'S BOOK OF RECORDS": -

"SPIRIT OF PROPHECY, VOLUME 1", RECORDS THE FACT, THAT WHEN MOSES ASKED TO BE BLOTTED OUT OF GOD'S BOOK IN EXODUS 32:32, IT WAS THE "BOOK OF RECORDS" WHICH HE WAS REFERRING TO. THIS HEAVENLY BOOK CONTAINS THE NAME OF EVERY PERSON: -

Spirit of Prophecy, Volume 1, pp. 252, 253: - "Moses manifested his great love for the people in his entreaty to the Lord to forgive their sin, or blot his name out of the book which he had written. His intercessions here illustrate Christ's love and mediation for the sinful race. The Lord refused to let Moses suffer for the sins of his backsliding people. He declared to him that those who had sinned against him he would blot out of his book which he had written; for the righteous should not suffer for the guilt of the sinner. **The book here referred to is the book of records in Heaven, where every name is recorded, and their acts, their sins, and obedience, are faithfully written. When any one commits sins which are too grievous for the Lord to pardon, their names are erased from the book, and they are devoted to destruction.** Although Moses realized the dreadful fate of those whose names should be dropped from the book of God, yet he plainly declared before God that if the names of his erring Israel should be blotted out, and be no more remembered by him for good, he wished his name to be blotted out with theirs; for he could never endure to see the fullness of his wrath come upon the people for whom he had wrought such wonders." {1SP 252.2}

"PATRIARCHS AND PROPHETS" HAS CHANGED THIS HEAVENLY BOOK, TO NOW BE THE "BOOK OF LIFE". THUS CONTRADICTING THE ORIGINAL BOOK: -

Patriarchs and Prophets, pp. 326, 379, 380, 475: - "In the prayer of Moses our minds are directed to the heavenly records in which the names of all men are inscribed, and their deeds, whether good or evil, are faithfully registered. **The book of life contains the names of all who have ever entered the service of God.** If any of these depart from Him, and by stubborn persistence in sin become finally hardened against the influences of His Holy Spirit, their names will in the judgment be blotted from **the book of life**, and they themselves will be devoted to destruction." {PP 326.3}

"... The heart of **Moses** sank. He had pleaded that Israel should not be destroyed, even though his own posterity might then become a great nation. In his love for them he had prayed that **his name might be blotted from the book of life** rather than that they should be left to perish." {PP 379.4}

"... As **Moses** beheld the final rejection of that people so highly blessed of Heaven—that people for whom he had toiled and prayed and sacrificed, **for whom he had been willing that his own name should be blotted from the book of life**; as he listened to those fearful words, "Behold your house is left unto you desolate" (Matthew 23:38), his heart was wrung with anguish, and bitter tears fell from his eyes, in sympathy with the sorrow of the Son of God." {PP 475.2}

LESSONS TO BE LEARNED FROM THE SIN OF THE SONS OF AARON: -

"SPIRIT OF PROPHECY, VOLUME 1" COMPARES NADAB AND ABIHU'S OFFERING COMMON FIRE, INSTEAD OF THE SACRED FIRE KINDLED BY GOD HIMSELF, TO THOSE PROFESSED CHRISTIANS WHO KEEP THE FIRST DAY OF THE WEEK HOLY, AND TRAMPLE UNDERFOOT GOD'S SEVENTH DAY SABBATH: -

Spirit of Prophecy, Volume 1, pp. 279, 280: - "The sons of Aaron, departing from God's commands, represent those who transgress the fourth commandment of Jehovah, which is very plain: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," &c. Nearly all the professed followers of Christ do not keep the day God has sanctified and required them to keep sacred, to rest upon it because he has rested upon it himself. They labor upon God's holy time, and honor the first day of the week by resting upon it, which is a common working day, a day upon which God did not rest, and upon which he has placed no sacred honor." {1SP 279.3}

"A departure from the fourth commandment will not now be immediately visited with temporal death; yet God does not regard the violation of his commandments any more lightly than he did the transgression of Aaron's sons. Death is the final punishment of all who reject light, and continue in transgression. When God says, Keep holy the seventh day, he does not mean the sixth, nor the first, but the very day he has specified. If men substitute a common day for the sacred, and say that will do just as well, they insult the Maker of the heavens and of the earth, who made the Sabbath to commemorate his resting upon the seventh day, after creating the world in six days. It is dangerous business in the service of God to deviate from his institutions. Those who have to do with God, who is infinite, and who explicitly directs in regard to his own worship, should follow the exact course he has prescribed, and not feel at liberty to deviate in the least particular because they think it will answer just as well. God will teach all his creatures that he means just what he says." {1SP 280.1}

"PATRIARCHS AND PROPHETS" HAS COMPLETELY DELETED THIS MATERIAL – SEE PAGES 361, 362.

“SPIRIT OF PROPHECY, VOLUMES 2 & 3”

VERSUS

“THE DESIRE OF AGES”:-

“DESIRE OF AGES” TEACHES THAT JOSEPH’S SONS WERE OLDER THAN JESUS:-

Desire of Ages, p. 87: - “All this displeased **His brothers. Being older than Jesus**, they felt that He should be under their dictation. They charged Him with thinking Himself superior to them, and reproved Him for setting Himself above their teachers and the priests and rulers of the people. Often they threatened and tried to intimidate Him; but He passed on, making the Scriptures His guide.” {DA 87.2}

NOTE: - This erroneous statement appears only here in all of Sr. White’s published writings.

Having traced the **original** source from which the above paragraph was taken, we can see that the offending error has been **inserted** into “The Desire of Ages” by the book’s **compilers**.

S. T., August 6, 1896: - “The scribes, rabbis, and Pharisees could not force Jesus to neglect the word of God, and follow the traditions of men; but they influenced his brethren to make his life a bitter one. His brethren threatened him, and sought to intimidate him, and to compel him to take a wrong course; but he passed on, making the Scriptures his guide.” {ST, August 6, 1896 par. 5}

***** THE SCRIPTURAL EVIDENCE DOES NOT SUPPORT THE “DESIRE OF AGES” *****

When Joseph and Mary went to Bethlehem, to be enrolled for Caesar’s decree, **only** these two travellers went on this journey. There is **no** mention in the Scriptures of any other children of Joseph.

Luke 2:4, 5: - “And **Joseph** also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) **To be taxed with Mary his espoused wife, being great with child.**”

When Joseph fled with his family into Egypt, to escape the wrath of Herod, the family consisted of Joseph, Mary and the infant Jesus. There is **no** mention of any other children of Joseph.

Matthew 2:13, 14: - “And when they were departed, behold, the angel of the Lord appeareth to **Joseph** in a dream, saying, Arise, and take **the young child and his mother**, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, **he took the young child and his mother by night**, and departed into Egypt.”

When Joseph returned to Israel from Egypt, the Scriptures record that his family consisted of himself, Mary and the infant Jesus. There is **no** mention of any other children of Joseph.

Matthew 2:19-21: - “But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and **take the young child and his mother**, and go into the land of Israel: for they are dead which sought the young child’s life. And **he** arose, and **took the young child and his mother**, and came into the land of Israel.”

Jesus was Mary’s **first-born** son.

Matthew 1:25: - “And knew her not till she had brought forth **her firstborn son**: and he called his name **JESUS**.”

Luke 2:7: - “And **she brought forth her firstborn son**, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.”

NOTE: - The use of the expression “**first-born son**” implies that Mary gave birth to **other sons after** the birth of Jesus. If Jesus were Mary’s only son (as some Sabbath-keeping commentators have speculated), then the Biblical writers would **not** have used this distinctive expression, which is describing the **first of other born sons**. Rather, they would have used the expression “**only son**”.

WHEN DID JESUS KNOW HIS FATHER HAD ACCEPTED HIS SACRIFICE?

The “Desire of Ages” is self contradictory on this issue. On Page 790 it teaches that Jesus asked his Father **on the Morning of the Resurrection**, if his sacrifice was accepted, and his Father answered Jesus positively on this point. Jesus heard this directly from his Father!

Desire of Ages, p. 790: - “**Jesus refused to receive the homage of His people until He had the assurance that His sacrifice was accepted by the Father. He ascended to the heavenly courts, and from God Himself heard the assurance that His atonement for the sins of men had been ample, that through His blood all might gain eternal life. The Father ratified the covenant made with Christ, that He would receive repentant and obedient men, and would love them even as He loves His Son.** Christ was to

complete His work, and fulfill His pledge to "make a man more precious than fine gold; even a man than the golden wedge of Ophir." Isa. 13:12. All power in heaven and on earth was given to the Prince of Life, and He returned to His followers in a world of sin, that He might impart to them of His power and glory." {DA 790.3}

Yet on Page 834 it teaches that **forty days later, when he finally ascended to heaven**, Jesus asked his Father is his justice was satisfied, and the Father tells Christ that it is. Desire of Ages p. 834: - "But He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. **He enters into the presence of His Father**. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. He points to the tokens of His triumph; He presents to God the wave sheaf, those raised with Him as representatives of that great multitude who shall come forth from the grave at His second coming. He approaches the Father, with whom there is joy over one sinner that repents; who rejoices over one with singing. Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped Their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, "It is finished," He addressed the Father. The compact had been fully carried out. **Now He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, "I will that they also, whom Thou hast given Me, be with Me where I am."** John 19:30; 17:24." {DA 834.2}

"**The voice of God is heard proclaiming that justice is satisfied.** Satan is vanquished. Christ's toiling, struggling ones on earth are "accepted in the Beloved." Eph. 1:6. Before the heavenly angels and the representatives of unfallen worlds, they are declared justified. Where He is, there His church shall be. "Mercy and truth are met together; righteousness and peace have kissed each other." Ps. 85:10. The Father's arms encircle His Son, and the word is given, "Let all the angels of God worship Him." Heb. 1:6. {DA 834.3}

Did Jesus need to ask his Father twice, if his sacrifice was accepted and his justice was satisfied? Is God likely to change his mind forty days later? In the original book - Spirit of Prophecy, Volume 3, pp. 202 & 203, it teaches that Jesus asked his Father on the morning of the resurrection if his sacrifice was accepted; and the Father at that time answered Jesus positively that it was, and commanded all the heavenly angels to worship Jesus.

JESUS OUR HIGH PRIEST, THE ALTAR OF INCENSE AND "DESIRE OF AGES": -

Desire of Ages, p. 568: - "**Christ** might commission the angels of heaven to pour out the vials of His wrath on our world, to destroy those who are filled with hatred of God. He might wipe this dark spot from His universe. But He does not do this. **He is today standing at the altar of incense, presenting before God the prayers of those who desire His help.**" {DA 568.4}

NOTE: - This statement is teaching that Jesus is ministering in the Holy Place of the Heavenly Sanctuary in 1898, 54 years **after** 1844, when Jesus entered into the Holy of Holies. This is error.

*** Two similar statements appear in the 1888 Materials, pp. 865, 868, in MS. 40, 1891. Turning to the end of this MANUSCRIPT, we find that it was edited on November 2, 1959. What appears in the 1888 Materials, is **not** what Sr. White actually wrote herself in 1891, and we have no way of verifying the exact wording as Sr. White **originally** wrote these journal entries.

The statement in "Desire of Ages" is also repeated twice in the following journal articles: - S. T., May 9, 1900; S. T., October 25, 1905. These statements are mere repeats of what is found in the "Desire of Ages".

Some Seventh-day Adventists claim that the statement in the "Desire of Ages" must be correct, because it has been repeated in these four other occurrences. But one cannot change error into truth, by repeating it over and over again. We must remember what we have already established on PAGE 48, concerning those who were slain in the "Rebellion of Korah, Dathan and Abiram" and the CD-ROM Disk. Six References showed up as 14, 700, which agrees with the Bible; whereas Four References state 14, 000, disagreeing with the Bible. This should remind our readers that **not** everything on the CD-ROM Disk is authentic. ***

Some Seventh-day Adventists in trying to defend the error in "Desire of Ages", use Hebrews 9:3, 4, which refers to the Holy of Holies of the earthly Sanctuary, having the "golden censer". Hebrews 9:3, 4: - "And after the second veil, the tabernacle which is called the Holiest of all; Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein [was] the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant."
NOTE: - They claim that according to the Concordance, the word "censer" in this passage should be translated as "Altar of Incense", and thus the "Desire of Ages" must be correct.

If we turn to the book of Leviticus, relating to the "Day of Atonement" ministry of the High Priest, we find that the High Priest could only enter into the Holy of Holies, with the cloud of incense coming from the golden censer being in his hand. Otherwise, he would be struck dead by the glory of God. Therefore "censer" is the correct translation in Hebrews 9:4. Leviticus 16:12, 13: - "And **he shall take a censer full of burning coals of fire from off the altar before the LORD, and his hands full of sweet incense beaten small, and bring [it] within the veil:** And he shall put the incense upon the fire before the LORD, that **the cloud of the incense may cover the mercy seat that [is] upon the testimony, that he die not.**"

Some Seventh-day Adventists claim that as the High Priest did minister in the Holy Place of the earthly Sanctuary on the "Day of Atonement", that Jesus must conduct a ministry within the 1st apartment of the Heavenly Sanctuary since 1844. Thus the statement in the "Desire of Ages" must be correct. But this is **not** so for a very valid Biblical reason. The shadows of the Ceremonial Law, are **not** the very image of the reality.
Hebrews 10:1: - "**For the law having a shadow of good things to come, [and] not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.**"

Therefore **not** all the types of the earthly "Day of Atonement" services can be applied to Christ's High Priestly ministry since 1844. For example: -

- The earthly High Priest had to make a sin offering for himself; Jesus does **not** have to do this.
- Lots had to be drawn to decide which goat would be the Lord's goat, and which goat would be the Scapegoat. This does **not** happen in the antitypical "Day of Atonement".
- The earthly High Priest killed a sacrifice for the sin offering of the congregation. Jesus does **not** do this, as he died once for all time upon the cross, as a sacrifice for our sins.

These examples prove that **not** every part of the shadow can be applied to the heavenly reality.

The following references from Sr. White's pen plainly prove that the statement in "Desire of Ages", **contradicts** her plainest teachings.

Sr. White in heavenly vision saw the Altar of Incense in the 1st Apartment of the Heavenly Sanctuary, and that Jesus pleads the prayers of the saints, **before** the Ark in the 2nd apartment. Notice that the "*golden censer*" is between the Cherubims, **on top of the mercy-seat**.

R. & H., July 21, 1851: - "We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the City I saw a temple, which I entered. I passed through a door before I came to **the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shew-bread.** After viewing the glory of the Holy, **Jesus raised the second veil, and I passed into the Holy of Holies.**" {RH, July 21, 1851 par. 9}

"**In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censer would smoke, and he offered up the prayers of the saints with the smoke of the incense to his Father.**" {RH, July 21, 1851 par. 10}

Jesus is pleading his blood, before the heavenly mercy-seat.

Spirit of Prophecy, Volume 4, pp. 261, 262: - "**In the temple in Heaven, the dwelling-place of God, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner's behalf.**" {4SP 261.3}

We are to direct our prayers to Christ by faith, who is ministering before the mercy-seat.

Spirit of Prophecy, Volume 1, p. 274: - "The priest in the holy place, directing his prayer by faith to the mercy-seat, which he could not see, **represents the people of God directing their prayers to Christ before the mercy-seat in the heavenly sanctuary.** They cannot behold their Mediator with the natural eye, but **with the eye of faith they see Christ before the mercy-seat, and direct their prayers to him,** and with assurance claim the benefits of his mediation." {1SP 273.3}

Jesus does **not** leave the Most Holy Place, until every case is decided for salvation or destruction. In other words, until the close of all probation.

R. & H., August 1, 1849: - "At the commencement of the Holy Sabbath, (Jan. 5,) we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. **I was taken off in vision to the Most Holy Place, where I saw Jesus still interceding for Israel.** On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. **Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction:** and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place--laid off his priestly attire and clothed himself with the garments of vengeance." {RH, August 1, 1849 par. 14}

When Jesus ceases his intercession as our High Priest, he throws down the censer, from before the Ark of the Covenant, where he has been ministering.

Spiritual Gifts, Volume 1, p. 197: - "I saw angels hurrying to and fro in heaven. An angel returned from the earth with a writer's ink-horn by his side, and reported to Jesus that his work was done, that the saints were numbered and sealed. **Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer.** He raised his hands upward, and with a loud voice said, It is done. And all the angelic host laid off their crowns as Jesus made the solemn declaration, He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." {1SG 197.2}

Since 1844, Jesus is ministering in the Holy of Holies, and those who send up their prayers to the Holy Place, which Jesus has left, have Satan answer their prayers.

1846 Broadside: - "And I saw a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where **Jesus** was. **He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High Priest.** On the hem of His garment was a bell and pomegranate. Then Jesus shew me the difference between faith and feeling. **And I saw those who rose up with Jesus send up their faith to Him in the Holiest,** and pray—my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it.—Satan appeared to be by the throne, trying to carry on the work of God; I saw them look up to the throne and pray, my Father give us thy Spirit; then Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children. **I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan.**" {Broadside1, April 6, 1846 par. 7}

*** Clearly then, the statement in "Desire of Ages", p. 568, is contradicting the plainest teachings of Sr. White concerning Christ's High Priestly Ministry since 1844. ***

THE 2ND COMING OF JESUS, THE MOUNT OF OLIVES, AND "DESIRE OF AGES": -

Desire of Ages, pp. 829, 830: - "As the place of His ascension, Jesus chose the spot so often hallowed by His presence while He dwelt among men. Not Mount Zion, the place of David's city, not Mount Moriah, the temple site, was to be thus honored. There Christ had been mocked and rejected. There the waves of mercy, still returning in a stronger tide of love, had been beaten back by hearts as hard as rock. Thence Jesus, weary and heart-burdened, had gone forth to find rest in the Mount of Olives. ... From this mountain He was to ascend to heaven. **Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet,** while Hebrew hallelujahs mingle with Gentile hosannas, and the voices of the redeemed as a mighty host shall swell the acclamation, "Crown Him Lord of all!" {DA 829.2}

NOTE: - The highlighted portion near the end of the statement, is clearly stating that when Jesus comes again, "His feet will rest" upon the Mount of Olives. This is gross error. This "coming" is referring to Jesus' 2nd Coming, and is established from the surrounding context of the rest of the Chapter.

Desire of Ages, p. 832: - "Christ had ascended to heaven in the form of humanity. The disciples had beheld the cloud receive Him. The same Jesus who had walked and talked and prayed with them; who had broken bread with them; who had been with them in their boats on the lake; and who had that very day toiled with them up the ascent of Olivet,—the same Jesus had now gone to share His Father's throne. And the angels had assured them that the very One whom they had seen go up into heaven, **would come again** even as He had ascended. **He will come** "with clouds; and every eye shall see Him." "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise." "The Son of man **shall come in His glory,** and all the holy angels with Him, then shall He sit upon the throne of His glory." Rev. 1:7; 1 Thess. 4:16; Matt. 25:31. Thus will be fulfilled the Lord's own promise to His disciples: "If I go and prepare a place for you, **I will come again,** and receive you unto Myself; that where I am, there ye may be also." John 14:3. Well might the disciples rejoice in the hope of **their Lord's return.**" {DA 832.2}

NOTE: - In no way, can the highlighted expressions be applied to any thing else, but to Jesus' 2nd Coming in glory. And thus, the "Desire of Ages" is teaching blatant error, concerning the events to occur at the 2nd Coming of Jesus.

The problem has occurred because the book **compilers added** the following material, which contains the error in the Desire of Ages, and which was **not** found in the **original** Spirit of Prophecy, Volume 3 account.

Desire of Ages, p. 830: - "Upon its summit His feet will rest when He shall come again. Not as a man of sorrows, but as a glorious and triumphant king He will stand upon Olivet, ..."

The original statement is given below, and a careful reading of it, indicates that this is applying to the **final coronation of Jesus, after the 1, 000 years of Revelation 20 have finished.** When the Saved — both the Hebrew and Gentiles saints, are praising Christ, and proclaiming - "Crown him Lord of all," Jesus will **then** stand upon the Mount of Olives.

Spirit of Prophecy, Volume 3, p. 258: - "They knew that he would come again escorted by the heavenly host, and they looked upon this event, not as a dreaded calamity, but as an occasion for great joy and longing anticipation. They knew that he would stand again upon the Mount of Olives, **while the Hebrew hallelujahs should mingle with Gentile hosannas, and myriads of voices should unite in the glad acclamation of "Crown him Lord of all!"** They knew that he had ascended to Heaven to prepare mansions for his obedient children, and that he would return and take them unto himself." {3SP 257.3}

Spirit of Prophecy, Volume 4, p. 480: - "The redeemed raise a song of praise that echoes and re-echoes through the vaults of Heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And angel and seraph unite their voices in adoration. ... the burden of every song, the keynote of every anthem, is, Salvation to our God and unto the Lamb." {4SP 480.1}

"In the presence of the assembled inhabitants of earth and Heaven takes place the final coronation of the Son of God." {4SP 480.2}

A WARNING AGAINST THE ADORATION OF MARY: -

"SPIRIT OF PROPHECY, VOLUME 2" CONTAINS A VERY CLEAR WARNING AGAINST THE ROMAN CHURCH EXALTING MARY TO BE EQUAL WITH CHRIST: -

Spirit of Prophecy, Volume 2, p. 102: - "The earthly relation of Christ to his mother was ended. He who had been her submissive son was now her divine Lord. Her only hope, in common with the rest of mankind, was to believe him to be the Redeemer of the world, and yield him implicit obedience. **The fearful delusion of the Roman church exalts the mother of Christ equal with the Son of the Infinite God; but he, the Saviour, places the matter in a vastly different light, and in a pointed manner indicates that the tie of relationship between them in no way raises her to his level, or insures her future.** Human sympathies must no longer affect the One whose mission is to the world." {2SP 102.2}

"DESIRE OF AGES" HAS COMPLETELY DELETED THE WARNING AGAINST THE ROMAN CHURCH EXALTING MARY TO BE EQUAL WITH CHRIST: -

Desire of Ages, p. 147: - "The only hope of redemption for our fallen race is in Christ; Mary could find salvation only through the Lamb of God. In herself she possessed no merit. Her connection with Jesus placed her in no different spiritual relation to Him from that of any other human soul. This is indicated in the Saviour's words. He makes clear the distinction between His relation to her as the Son of man and as the Son of God. The tie of kinship between them in no way placed her on an equality with Him." {DA 147.1}

"THE KEYS OF THE KINGDOM OF HEAVEN" AND THE ROMAN CHURCH: -

"SPIRIT OF PROPHECY, VOLUME 2," PLAINLY EXPOSES THE ROMAN CHURCH'S MISAPPLICATION OF CHRIST'S WORDS IN MATTHEW 16:18 & 19, CONCERNING THE "KEYS OF THE KINGDOM OF HEAVEN" AND THE APOSTLE PETER: -

Spirit of Prophecy, Volume 2, pp. 273, 274: - "And I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in Heaven; and whatsoever thou shalt loose on earth shall be loosed in Heaven." **The Roman church makes a wrong application of these words of Christ. They claim that he addressed them specially to Peter. Hence he is represented in works of art as carrying a bunch of keys, which is a symbol of trust and authority given to ambassadors and others in high positions.** The words of Christ: "I will give unto thee the keys of the kingdom of Heaven," were not addressed to Peter alone, but to the disciples, including those who compose the Christian church in all ages. Peter was given no preference nor power above that of the other disciples. Had Jesus delegated any special authority to one of them, we would not find them so frequently contending among themselves as to who should be greatest. They would have at once submitted to the wish of their Master, and paid honor to the one whom he had selected as their head." {2SP 273.2}

"But the Roman Catholic church claims that Christ invested Peter with supreme power over the Christian church, and that his successors are divinely authorized to rule the Christian world. In still another place Jesus acknowledges the same power to exist in all the church that is claimed to have been given to Peter alone, upon the authority of the text previously quoted: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven." {2SP 274.1}

"DESIRE OF AGES" HAS DELETED THE REFERENCES TO THE ROMAN CHURCH'S MISAPPLICATION OF THIS SCRIPTURE PASSAGE.

Desire of Ages, pp. 413, 414: - "Peter had expressed the truth which is the foundation of the church's faith, and Jesus now honored him as the representative of the whole body of believers. He said, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." {DA 413.5}

"The keys of the kingdom of heaven" are the words of Christ. All the words of Holy Scripture are His, and are here included. These words have power to open and to shut heaven. They declare the conditions upon which men are received or rejected. Thus the work of those who preach God's word is a savor of life unto life or of death unto death. Theirs is a mission weighted with eternal results." {DA 413.6}

"The Saviour did not commit the work of the gospel to Peter individually. At a later time, repeating the words that were spoken to Peter, He applied them directly to the church. And the same in substance was spoken also to the twelve as representatives of the body of believers. If Jesus had delegated any special authority to one of the disciples above the others, we should not find them so often contending as to who should be the greatest. They would have submitted to the wish of their Master, and honored the one whom He had chosen." {DA 414.1}

"Instead of appointing one to be their head, Christ said to the disciples, "Be not ye called Rabbi;" "neither be ye called masters: for one is your Master, even Christ." Matt. 23:8, 10." {DA 414.2}

BAPTIZING IN THE NAME OF THE FATHER, THE SON AND THE HOLY SPIRIT: -

"SPIRIT OF PROPHECY, VOLUME 2" TEACHES THAT THE DISCIPLES OF JESUS, BAPTIZED CONVERTS INTO THE THREE-FOLD NAME OF THE GODHEAD, DURING THE TIME OF JESUS' MINISTRY ON EARTH. THIS IS BEFORE HE GAVE THEM THE GOSPEL COMMISSION OF MATTHEW 28:19, 20: -

Spirit of Prophecy, Volume 2, p. 136: - "The prejudice of the Jews was aroused because the disciples of Jesus did not use the exact words of John in the rite of baptism. John baptized unto repentance, but *the disciples of Jesus, on profession of the faith, baptized in the name of the Father, Son, and Holy Spirit.* The teachings of John were in perfect harmony with those of Jesus, yet his disciples became jealous for fear his influence was diminishing. A dispute arose between them and the disciples of Jesus in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all." {2SP 136.3}

NOTE: - This statement is rather important in relation to the current controversy raging among Seventh-day Adventists, concerning the "GODHEAD".

"DESIRE OF AGES" HAS DELETED THIS FACT.

Desire of Ages, p. 178: - "Now he saw the tide of popularity turning away from himself to the Saviour. Day by day the crowds about him lessened. When Jesus came from Jerusalem to the region about Jordan, the people flocked to hear Him. The number of His disciples increased daily. Many came for baptism, and while Christ Himself did not baptize, He sanctioned the administration of the ordinance by His disciples. Thus He set His seal upon the mission of His forerunner. But the disciples of John looked with jealousy upon the growing popularity of Jesus. They stood ready to criticize His work, and it was not long before they found occasion. A question arose between them and the Jews as to whether baptism availed to cleanse the soul from sin; they maintained that the baptism of Jesus differed essentially from that of John. Soon they were in dispute with Christ's disciples in regard to the form of words proper to use at baptism, and finally as to the right of the latter to baptize at all." {DA 178.2}

THE ONLY BIBLICAL GROUNDS FOR DIVORCE: -

"SPIRIT OF PROPHECY, VOLUME 2" COMMENTING UPON JESUS' TEACHINGS IN "THE SERMON ON THE MOUNT", STATES THAT THE ONLY LAWFUL GROUNDS FOR DIVORCE IS ADULTERY: -

Spirit of Prophecy, Volume 2, pp. 221, 222: - "While Jesus is teaching, there are pleasure-boats upon the water, and it is evident to all that the idlers who occupy them are disreputable characters. The listening people expect Jesus to severely denounce this class, but are surprised when he declares: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Those who have looked upon the guilty characters who lead lives of sensual dissipation as sinners above all others, are astonished to hear Jesus assert that those who cherish lascivious thoughts are as guilty at heart as the shameless violators of the seventh commandment. *Jesus condemned the custom then existing of a man putting away his wife for trivial offenses. This practice led to great wretchedness and crime. Jesus strikes at the primary cause of the laxness with which the marriage relation was held, when he condemns the unholy passions which find the marriage institution a barrier to the gratification of their lust. Christ would have the marriage relation hedged about with judicial restrictions, so that there could be no legal separation between husband and wife, save for the cause of adultery.*" {2SP 221.1}

NOTE: - A careful reading of this statement indicates that Jesus is referring to the issue of DIVORCE, and **NOT** to DIVORCE AND REMARRIAGE.

"DESIRE OF AGES" HAS COMPLETELY DELETED THIS PARAGRAPH IN THE CHAPTER DEALING WITH "THE SERMON ON THE MOUNT".

THERE IS NO CHARACTER CHANGE WHEN CHRIST COMES: -

"SPIRIT OF PROPHECY, VOLUME 3" STATES PLAINLY THAT OUR CHARACTERS ARE NOT CHANGED WHEN CHRIST COMES. THEY MUST BE CHANGED DURING PROBATIONARY TIME: -

Spirit of Prophecy, Volume 3, pp. 40, 41: - "The stones were not prepared for their respective places just as they were about to be laid in the wall of the temple; all the fitting and planning was done previous to their being brought to the place of building. *So it is that all the hewing, fitting and polishing of character must be done during man's probation. When Christ shall come again to earth it will not be to purify and refine the characters of men, and to fit them for Heaven. His work then will only be to change their corruptible bodies and fashion them like unto Christ's most glorious body. Only a symmetrical and perfect character will in that day entitle men to the finishing touch of immortality.*" {3SP 40.2}

"DESIRE OF AGES" HAS DELETED THIS PARAGRAPH!

A LIFE OF OBEDIENCE IS NECESSARY TO BE EXALTED FINALLY TO GOD'S PRESENCE: -

"SPIRIT OF PROPHECY, VOLUME 3" STATES THE ABOVE AS ONE OF THE RESULTS ACHIEVED BY JESUS' TRIUMPHANT DEATH ON THE CROSS: -

Spirit of Prophecy, Volume 3, pp. 167, 168: - "Jesus did not yield up his life till he had accomplished the work which he came to do; and he exclaimed with his parting breath, ***"It is finished!"*** Angels rejoiced as the words were uttered; for the great plan of redemption was being triumphantly carried out. ***There was joy in Heaven that the sons of Adam could now, through a life of obedience, be exalted finally to the presence of God.*** Satan was defeated, and knew that his kingdom was lost." {3SP 167.2}

"DESIRE OF AGES" HAS DELETED THE ABOVE IMPORTANT TEACHING.

Desire of Ages, p. 758: - "Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost." {DA 758.1}

"To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory." {DA 758.2}

JESUS' RANSOM AND OVERCOMING SATAN: -

"SPIRIT OF PROPHECY, VOLUME 3" TEACHES THAT THROUGH THE SAVIOUR'S RANSOM, MAN HAS BEEN ENABLED TO OVERCOME SATAN IN HIS OWN BEHALF, THROUGH CHRIST'S NAME: -

Spirit of Prophecy, Volume 3, p. 193: - "Satan was bitterly incensed that his angels had fled from the presence of the heavenly angels, and that Christ had conquered death, and shown by this act what his future power was to be. All the triumph that Satan had experienced in witnessing his own power over men, which had urged them on to insult and murder the Son of God, fled before this exhibition of the divine power of Christ. He had dared to hope that Jesus would not take up his life again; but his courage failed him ***when the Saviour came forth, having paid the full ransom of man, and enabled him to overcome Satan in his own behalf in the name of Christ, the Conqueror.*** The arch-enemy now knew that he must eventually die, and that his kingdom would have an end. {3SP 193.1}

"DESIRE OF AGES" HAS DELETED THE ABOVE IMPORTANT TEACHING.

Desire of Ages, p. 782: - "When Jesus was laid in the grave, Satan triumphed. He dared to hope that the Saviour would not take up His life again. He claimed the Lord's body, and set his guard about the tomb, seeking to hold Christ a prisoner. He was bitterly angry when his angels fled at the approach of the heavenly messenger. When he saw Christ come forth in triumph, he knew that his kingdom would have an end, and that he must finally die." {DA 782.4}

CHRIST HAS GIVEN US AN EXAMPLE IN FORMING A RIGHTEOUS CHARACTER: -

"SPIRIT OF PROPHECY, VOLUME 3" STATES THAT CHRIST HAD WORKED OUT A RIGHTEOUS CHARACTER, AS AN EXAMPLE FOR MANKIND TO FOLLOW: -

Spirit of Prophecy, Volume 3, p. 260: - "In the intercessory prayer of Jesus with his Father, he claimed that he had fulfilled the conditions which made it obligatory upon the Father to fulfill his part of the contract made in Heaven, with regard to fallen man. He prayed: "I have finished the work which thou gavest me to do. ***[That is, he had wrought out a righteous character on earth as an example for men to follow.]*** And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." {3SP 260.2}

"DESIRE OF AGES" HAS DELETED THE ABOVE IMPORTANT TEACHING.

THE THIEF ON THE CROSS: -

"SPIRIT OF PROPHECY, VOLUME 3" OUTLINES THE OBJECT LESSON TO BE DRAWN FROM THE LAST MOMENT CONVERSION OF THE THIEF UPON THE CROSS: -

Spirit of Prophecy, Volume 3, p. 159: - "This was a genuine conversion under peculiar circumstances, for a special and peculiar purpose. It testified to all beholders that Jesus was not an impostor, but sustained his character, and carried out his mission to the closing scene of his earthly life. Never in his entire ministry were words more grateful to his ears than the utterance of faith from the lips of the dying thief, amid the blasphemy and taunts of the mob. But let no one neglect present opportunities and delay repentance, presuming on the eleventh-hour conversion of the thief, and trusting to a death-bed repentance. Every ray of light neglected leaves the

sinner in greater darkness than before, till some fearful deception may take possession of his mind, and his case may become hopeless. Yet there are instances, like that of the poor thief, where enlightenment comes at the last moment, and is accepted with an intelligent faith. Such penitents find favor with Christ." {3SP 159.1}

NOTE: - This paragraph outlines the lesson that can be drawn from this last moment conversion of the dying thief. Many Seventh-day Adventists today have accepted the popular, Evangelical "*I AM SAVED gospel*", and they misuse the promise of Christ to the dying thief, as **supposed** support for their belief that they are now assured of their salvation. Therefore, the above paragraph is important in bringing to light the true lesson that can be drawn from the repentant thief's conversion.

"DESIRE OF AGES" HAS DELETED THIS MATERIAL – SEE PAGES 750, 751.

CHRIST'S ENTIRE INTELLIGENCE AND SPIRIT SLEPT IN THE TOMB: -

"SPIRIT OF PROPHECY, VOLUME 3". TEACHES THAT **ALL** THAT MADE UP THE LIFE AND INTELLIGENCE OF CHRIST, SLEPT DURING THE TIME HE LAY IN THE TOMB: -

Spirit of Prophecy, Volume 3, pp. 203, 204: - "Jesus said to Mary, "Touch me not; for I am not yet ascended to my Father." **When he closed his eyes in death upon the cross, the soul of Christ did not go at once to Heaven, as many believe, or how could his words be true--"I am not yet ascended to my Father"? The spirit of Jesus slept in the tomb with his body, and did not wing its way to Heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with his body in the sepulcher; and when he came forth it was as a whole being; he did not have to summon his spirit from Heaven. He had power to lay down his life and to take it up again.**" {3SP 203.2}

"DESIRE OF AGES" HAS DELETED THE ABOVE PARAGRAPH.

THE RESURRECTION OF CHRIST UPON THE FIRST DAY OF THE WEEK: -

"SPIRIT OF PROPHECY, VOLUME 3". STATES PLAINLY THAT JUST BECAUSE JESUS ROSE FROM THE DEAD UPON THE FIRST DAY OF THE WEEK, THIS DOES **NOT** CONSECRATE IT AS A SABBATH: -

Spirit of Prophecy, Volume 3, p. 204: - "**Christ rested in the tomb on the Sabbath day, and when holy beings of both Heaven and earth were astir on the morning of the first day of the week, he rose from the grave to renew his work of teaching his disciples. But this fact does not consecrate the first day of the week, and make it a Sabbath.** Jesus, prior to his death, established a memorial of the breaking of his body and the spilling of his blood for the sins of the world, in the ordinance of the Lord's supper, saying "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." And the repentant believer, who takes the steps required in conversion, commemorates in his baptism the death, burial, and resurrection of Christ. He goes down into the water in the likeness of Christ's death and burial, and he is raised out of the water in the likeness of his resurrection—not to take up the old life of sin, but to live a new life in Christ Jesus." {3SP 204.2}

"DESIRE OF AGES" HAS DELETED THIS PARAGRAPH.

JESUS ON THE ROAD TO EMMAUS: -

"SPIRIT OF PROPHECY, VOLUME 3" STATES THAT AS JESUS AND THE TWO DISCIPLES REACH THE VILLAGE OF EMMAUS, THE SUN IS "**GOING DOWN**". -

Spirit of Prophecy, Volume 3, pp. 212, 213: - "**At length, as the sun was going down, the disciples with their companion arrived at their home.** The way had never before seemed so short to them, nor had time ever passed so quickly. The stranger made no sign of halting; but the disciples could not endure the thought of parting so soon from one who had inspired their hearts with new hope and joy, and they urged him to remain with them over night. Jesus did not at once yield to their invitation, but seemed disposed to pursue his journey. Thereupon the disciples, in their affection for the stranger, importuned him earnestly to tarry with them, urging as a reason that "the day was far spent." Jesus yielded to their entreaties and entered their humble abode." {3SP 212.3}

NOTE: - This is also taught in the following references: -

6th Redemption, p. 31;

Sermons and Talks, Volume 2, p. 99;

S. T., October 6, 1909.

"DESIRE OF AGES" TEACHES THAT THE SUN HAD SET DURING THEIR JOURNEY, **BEFORE** THEY REACHED THE VILLAGE, THUS CONTRADICTING THE ORIGINAL BOOK: -

Desire of Ages, p. 800: - "**During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work.** As the disciples were about to enter their home, the stranger appeared as though He would

continue His journey. But the disciples felt drawn to Him. Their souls hungered to hear more from Him. "Abide with us," they said. He did not seem to accept the invitation, but they pressed it upon Him, urging, "It is toward evening, and the day is far spent." Christ yielded to this entreaty and "went in to tarry with them." {DA 800.2}

"SPIRIT OF PROPHECY, VOLUME 3"
AND
"SKETCHES FROM THE LIFE OF PAUL"

VERSUS

"THE ACTS OF THE APOSTLES": -

THE APOSTLE PETER TESTIFIED TO THE SLEEP OF THE DEAD, ON THE DAY OF PENTECOST: -

"SPIRIT OF PROPHECY, VOLUME 3" COMMENTS ON THIS TRUTH VERY CLEARLY: -

Spirit of Prophecy, Volume 3, pp. 270, 271: - "David testified that the soul of Christ was not to be left in hell (the grave), nor was his flesh to see corruption. Peter shows the fulfillment of this prophecy in Jesus of Nazareth. God had actually raised him up from the tomb before his body saw corruption. He was now the exalted One in the Heaven of heavens." {3SP 270.2}

"The surprising demonstrations on the occasion of the Feast of Pentecost could only be accounted for in this way: The promise which Christ had given the disciples of the descent of the Holy Ghost from the Father was in this manner fulfilled. "He hath shed forth this which ye now see and hear." ***Peter assures them that David's prophecy could not refer to himself, for he had not ascended into the heavens; he was resting in his sepulcher. If the soul of David had gone to Heaven, Peter could not have been so positive in his assurances to his brethren. He testified to the sleep of the dead in their graves till the resurrection.***" {3SP 270.3}

"ACTS OF THE APOSTLES" HAS DELETED THIS MATERIAL - SEE PAGES 41-43.

A LESSON FROM THE DIVINE PUNISHMENT OF ANANIAS AND SAPPHIRA: -

"SPIRIT OF PROPHECY, VOLUME 3" CONTAINS A SOLEMN WARNING FOR "OUR CHURCHES", FROM THE DIVINE JUDGMENT UPON ANANIAS AND SAPPHIRA: -

Spirit of Prophecy, Volume 3, pp. 285, 286: - "This signal manifestation of the wrath of God upon the dissemblers was a check which Infinite Wisdom knew was needed. The church would have been disgraced, if, in the rapid increase of professed Christians, there were persons professing to serve God, but worshiping mammon. There are many Ananiases and Sapphiras in our day, whom Satan tempts to dissemble, because of their love of money. By various plans and excuses they withhold from the treasury of God the means intrusted to them for the advancement of the cause of God. ***Should the punishment of Ananias and Sapphira be visited upon this class, there would be many dead bodies in our churches requiring burial.***" {3SP 285.3}

"ACTS OF THE APOSTLES" HAS DELETED THIS SOBERING WARNING FOR "OUR CHURCHES" - SEE PAGES 73-76: -

PETER'S VISION OF THE UNCLEAN ANIMALS EXPLAINED: -

"SPIRIT OF PROPHECY, VOLUME 3" COMMENTS ON THE COMMON MISUNDERSTANDING OF THIS VISION HELD BY MANY PROFESSED CHRISTIANS, WHO TAKE IT AS GIVING DIVINE PERMISSION TO EAT UNCLEAN ANIMALS: -

Spirit of Prophecy, Volume 3, pp. 327, 328: - "By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his settled prejudices against the Gentiles; to understand that, through Christ, heathen nations were made partakers of the blessings and privileges of the Jews, and were to be thus benefited equally with them. ***Some have urged that this vision was to signify that God had removed his prohibition from the use of the flesh of animals which he had formerly pronounced unclean; and that therefore swines' flesh was fit for food. This is a very narrow, and altogether erroneous interpretation, and is plainly contradicted in the scriptural account of the vision and its consequences.***" {3SP 327.2}

"ACTS OF THE APOSTLES" HAS DELETED THIS CLEAR STATEMENT - SEE PAGES 135-138.

"FAITH ALONE" IS A ROPE OF SAND!

"SPIRIT OF PROPHECY, VOLUME 3" TEACHES THAT THE "FAITH ALONE" BELIEF IS A "ROPE OF SAND": -

Spirit of Prophecy, Volume 3, p. 331: - "On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is strengthened and made perfect by works only." {3SP 331.1}

"ACTS OF THE APOSTLES" HAS DELETED THIS IMPORTANT STATEMENT - SEE PAGES 138-142.

THE THREE STEPS IN TRUE CONVERSION: -

"SPIRIT OF PROPHECY, VOLUME 3" TEACHES THREE STEPS IN ALL CONVERSIONS - FAITH, REPENTANCE AND BAPTISM: -

Spirit of Prophecy, Volume 3, p. 332: - "The descent of the Holy Ghost upon the Gentiles was not an equivalent for baptism. The requisite steps in conversion, in all cases, are faith, repentance, and baptism. Thus the true Christian church are united in one Lord, one faith, one baptism. Diverse temperaments are modified by sanctifying grace, and the same distinguishing principles regulate the lives of all. Peter yielded to the entreaties of the believing Gentiles, and remained with them for a time, preaching Jesus to all the Gentiles thereabout." {3SP 332.1}

"ACTS OF THE APOSTLES" HAS DELETED THIS MATERIAL - SEE PAGES 139-142.

PROFESSED CHRISTIANS WILL OPPOSE THE PRESENTATION OF UNPOPULAR TRUTH IN OUR TIME: -

"SKETCHES FROM THE LIFE OF PAUL" WARNS OF THIS OPPOSITION WHEN THE BIBLE SABBATH IS PRESENTED TODAY, AND COUNSELS CHRIST'S MESSENGERS WHAT THEY ARE TO DO IN THE FACE OF THIS OPPOSITION: -

Sketches from the Life of Paul, p. 86: - "Those who preach unpopular truth in our day meet with determined resistance, as did the apostles. They need expect no more favorable reception from a large majority of professed Christians than did Paul from his Jewish brethren. **There will be a union of opposing elements against them; for however diverse from each other different organizations may be in their sentiments and religious faith, their forces are united in trampling under foot the fourth commandment in the law of God.**" {LP 86.2}

"Those who will not themselves accept the truth are most zealous that others shall not receive it; and those are not wanting who perseveringly manufacture falsehoods, and stir up the base passions of the people to make the truth of God of none effect. But the messengers of Christ must arm themselves with watchfulness and prayer, and move forward with faith, firmness, and courage, and, in the name of Jesus, keep at their work, as did the apostles. **They must sound the note of warning to the world, teaching the transgressors of the law what sin is, and pointing them to Jesus Christ as its great and only remedy.**" {LP 86.3}

"ACTS OF THE APOSTLES" HAS DELETED MUCH OF THIS WARNING, AND HAS "WATERED DOWN" THIS STATEMENT: -

Acts of the Apostles, p. 230: - "Those who today teach unpopular truths need not be discouraged if at times they meet with no more favorable reception, even from those who claim to be Christians, than did Paul and his fellow workers from the people among whom they labored. (MATERIAL DELETED HERE) The messengers of the cross must arm themselves with watchfulness and prayer, and move forward with faith and courage, working always in the name of Jesus. (MATERIAL DELETED HERE) They must exalt Christ as man's mediator in the heavenly sanctuary, the One in whom all the sacrifices of the Old Testament dispensation centered, and through whose atoning sacrifice the transgressors of God's law may find peace and pardon." {AA 230.2}

A FALSE TEACHING CONCERNING THE ATONEMENT: -

"ACTS OF THE APOSTLES" TEACHES THAT CHRIST MADE ATONEMENT FOR SIN **ONCE FOR ALL** UPON THE CROSS. THIS IS TEACHING THE "**FINISHED ATONEMENT**" UPON THE CROSS DOCTRINE: -

Acts of the Apostles, p. 246: - "Behold the apostle preaching in the synagogue at Corinth, reasoning from the writings of Moses and the prophets, and bringing his hearers down to the advent of the promised Messiah. Listen as he makes plain the work of the Redeemer as the great high priest of mankind--**the One who through the sacrifice of His own life was to make atonement for sin once for all**, and was then to take up His ministry in the heavenly sanctuary. Paul's hearers were made to understand that the Messiah for whose advent they had been longing, had already come; that His death was the antitype of all the sacrificial offerings, and that His ministry in the sanctuary in heaven was the great object that cast its shadow backward and made clear the ministry of the Jewish priesthood." {AA 246.2}

NOTE: - The highlighted statement appears in *no other place* in Sr. White's writings. Below we will show the reader the *original* source as found in "Spirit of Prophecy, Volume 3". No such teaching is found there at all.

Spirit of Prophecy, Volume 3, pp. 409, 410: - "He brought his hearers down through the types and shadows of the ceremonial law to Christ,—to his crucifixion, his priesthood, and the sanctuary of his ministry,—the great object that had cast its shadow backward into the Jewish age. He, as the Messiah, was the Antitype of all the sacrificial offerings. The apostle showed that according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and David. He then traced his descent from the great patriarch Abraham, through the royal psalmist. He proved from Scripture what were to have been the character and works of the promised Messiah, and also his reception and treatment on earth, as testified by the holy prophets. He then showed that these predictions also had been fulfilled in the life, ministry, and death of Jesus, and hence that he was indeed the world's Redeemer." {3SP 409.3}

***** Do not worry about the compromises made with the evangelicals in "Questions on Doctrine" on "the atonement" in the 1950's. "Acts of the Apostles" has that compromise in 1911! *****

REBAPTISM FOR SUNDAY-KEEPERS WHO ACCEPT THE BIBLE SABBATH: -

"SKETCHES FROM THE LIFE OF PAUL," TEACHES THAT SUNDAY-KEEPERS WHO ACCEPT THE BIBLE SABABTH, SHOULD BE REBAPTIZED AS SABBATH-KEEPERS: -

Sketches from the Life of Paul, pp. 132, 133: - "There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John, they were holding serious errors. But with clearer light they gladly accepted Christ as their Redeemer; and with this advance step came a change in their obligations. As they received a purer faith, there was a corresponding change in their life and character. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized, in the name of Jesus." {LP 132.1}

"Many a sincere follower of Christ has had a similar experience. A clearer understanding of God's will, places man in a new relation to him. New duties are revealed. Much which before appeared innocent, or even praiseworthy, is now seen to be sinful. The apostle Paul states that though he had, as he supposed, rendered obedience to the law of God, yet when the commandment was urged upon his conscience by the Holy Spirit, "sin revived, and I died." He saw himself a sinner, and conscience concurred with the sentence of the law." {LP 132.2}

"There are many at the present day who have unwittingly violated one of the precepts of God's law. When the understanding is enlightened, and the claims of the fourth commandment are urged upon the conscience, they see themselves sinners in the sight of God. "Sin is the transgression of the law," and "he that shall offend in one point is guilty of all." {LP 133.1}

"The honest seeker after truth will not plead ignorance of the law as an excuse for transgression. Light was within his reach. God's word is plain, and Christ has bidden him search the Scriptures. He reveres God's law as holy, just, and good, and he repents of his transgression. By faith he pleads the atoning blood of Christ, and grasps the promise of pardon. His former baptism does not satisfy him now. He has seen himself a sinner, condemned by the law of God. He has experienced anew a death to sin, and he desires again to be buried with Christ by baptism, that he may rise to walk in newness of life. Such a course is in harmony with the example of Paul in baptizing the Jewish converts. That incident was recorded by the Holy Spirit as an instructive lesson for the church." {LP 133.2}

"As was his custom, Paul had begun his work at Ephesus by teaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and persuading the things concerning the kingdom of God." He at first met with a favorable reception; but as in other fields of labor, he was soon violently opposed by the unbelieving Jews. As they persisted in their rejection of the gospel, the apostle ceased preaching in the synagogue." {LP 133.3}

"ACTS OF THE APOSTLES" HAS DELETED THE ABOVE THREE BOXED PARAGRAPHS, WHICH CONTAIN THIS TEACHING: -

Acts of the Apostles 285: - "There is still another lesson for us in the experience of those Jewish converts. When they received baptism at the hand of John they did not fully comprehend the mission of Jesus as the Sin Bearer. They were holding serious errors. But with clearer light, they gladly accepted Christ as their Redeemer, and with this step of advance came a change in their obligations. As they received a purer faith, there was a corresponding change in their life. In token of this change, and as an acknowledgment of their faith in Christ, they were rebaptized in the name of Jesus." {AA 285.1}

THREE PARAGRAPHS DELETED HERE.

"As was his custom, Paul had begun his work at Ephesus by preaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and persuading the things concerning the kingdom of God." At first he met with a favorable reception; but as in other fields, he was soon violently opposed. "Divers were hardened, and believed not, but spake evil of that way before the multitude." As they persisted in their rejection of the gospel, the apostle ceased to preach in the synagogue." {AA 285.2}

THE ONE WAY OF SALVATION: -

"SKETCHES FROM THE LIFE OF PAUL" DEFINES THE **ONE WAY** OF SALVATION AS BEING FAITH IN CHRIST **AND** OBEDIENCE TO THE LAW OF GOD: -

Sketches from the Life of Paul, p. 192: - "It is Satan's studied effort to divert the minds of men from the one way of salvation, -- faith in Christ, and obedience to the law of God." {LP 192.2}

"ACTS OF THE APOSTLES" HAS **CHANGED** THE ABOVE DEFINITE STATEMENT, TO READ AS "**THE HOPE OF SALVATION**": -

Acts of the Apostles, p. 387: - "It is Satan's studied effort to divert minds from **the hope** of salvation through faith in Christ and obedience to the law of God." {AA 387.1}

NOTE: - Satan has certainly succeeded in diverting the reader's mind from the **one way of salvation**, in Acts of the Apostles!

JESUS AND THE APOSTLES KEPT THE SABBATH DAY: -

"SKETCHES FROM THE LIFE OF PAUL" STATES PLAINLY THAT JESUS AND THE APOSTLES KEPT THE SABBATH DAY HOLY: -

Sketches from the Life of Paul, p. 213: - "Here is a decisive refutation of the claims so often made, that Christ and his apostles violated the Sabbath of the fourth commandment. Could the sin of Sabbath breaking have been fastened upon Christ or Stephen or others who died for their faith, men would not have been suborned to bear false witness against them to furnish some pretext for their condemnation. One such instance of transgression of the law would have placed the Christians in the power of their enemies. Their carefulness to show the utmost respect for customs and ceremonies of minor importance is an evidence that it would have been impossible for them to violate the Sabbath of the fourth commandment without suffering the severest penalty." {LP 213.1}

"ACTS OF THE APOSTLES" HAS DELETED THIS IMPORTANT PARAGRAPH – SEE PAGE 405.

PROBATION IS TO FORM A CHARACTER FOR THE FUTURE, IMMORTAL LIFE: -

"SKETCHES FROM THE LIFE OF PAUL" TEACHES THIS TRUTH VERY PLAINLY. IF WE FAIL IN THIS WORK DURING OUR LIFE TIME, WHEN WE COME TO THE DAY OF JUDGMENT, WE SHALL SUFFER THE PUNISHMENT OF OUR GUILT: -

Sketches from the Life of Paul, p. 241: - "A day of judgment would surely come, when all would be rewarded according to the deeds done in the body. Wealth, position, or honorary titles would be powerless to elevate man in the favor of God, **or to ransom him from the slavery of sin. This life was his period of probation, in which he was to form a character for the future, immortal life.** Should he neglect his present privileges and opportunities, it would prove an eternal loss; no new probation would be vouchsafed to him. **All who should be found unholy in heart or defective in any respect when judged by the law of God, would suffer the punishment of their guilt.**" {LP 241.2}

"ACTS OF THE APOSTLES" HAS "**WATERED DOWN**" THIS TEACHING, AND DELETED SOME OF THE ABOVE MATERIAL: -

Acts of the Apostles, p. 424: - "He declared that there would surely come a day of judgment when all would be rewarded according to the deeds done in the body, and when it would be plainly revealed that wealth, position, or titles are powerless to gain for man the favor of God or **to deliver him from the results of sin.** He showed that **this life is man's time of preparation for the future life.** Should he neglect present privileges and opportunities he would suffer an eternal loss; no new probation would be given him. **(MATERIAL DELETED HERE.)**" {AA 423.3}

NOTE: - In this **changed** account, the reader is **not** informed as to the truth that **Character Formation** is the essential preparation for the future, immortal life.

GOD'S ENABLING GRACE: -

"SKETCHES FROM THE LIFE OF PAUL" TEACHES THAT GOD'S GRACE ENABLES US TO KEEP GOD'S LAW IN OUR LIVES: -

Sketches from the Life of Paul, pp. 242, 243: - "God justly claimed the love and obedience of all his creatures. He had given them in his law a perfect standard of right. But they forgot their Maker, and chose to follow their own way in opposition to his will. They had returned enmity for a love that was as high as Heaven and as broad as the universe. God could not bring down his law to meet the standard of wicked men, neither could man, fallen by sin, meet the demands of the law by a blameless character and life. But by faith in Christ the sinner could be cleansed from his guilt, and be enabled to render obedience to the law of his Maker. **God did not bestow his grace to lessen the binding claims of the law, but to establish it. "Mercy and truth are met together; righteousness and peace have kissed each other."** {LP 242.2}

"Thus Paul the prisoner urged upon Jew and Gentile the claims of the divine law, and presented Jesus, the despised Nazarene, as the Son of God, the world's Redeemer." {LP 243.1}

"ACTS OF THE APOSTLES" HAS DELETED THIS IMPORTANT TEACHING CONCERNING GOD'S ENABLING GRACE: -

Acts of the Apostles, p. 425: - "God justly claims the love and obedience of all His creatures. He has given them in His law a perfect standard of right. But many forget their Maker and choose to follow their own way in opposition to His will. They return enmity for love that is as high as heaven and as broad as the universe. God cannot lower the requirements of His law to meet the standard of wicked men; neither can man in his own power meet the demands of the law. Only by faith in Christ can the sinner be cleansed from guilt and be enabled to render obedience to the law of his Maker. **(MATERIAL DELETED HERE)**" {AA 425.1}

"Thus Paul, the prisoner, urged the claims of the divine law upon Jew and Gentile, and presented Jesus, the despised Nazarene, as the Son of God, the world's Redeemer." {AA 425.2}

FALSE RELIGIOUS TEACHERS TRAMPLE UNDERFOOT THE BIBLE SABBATH: -

"SKETCHES FROM THE LIFE OF PAUL" STATES THAT FALSE TEACHERS ARE TRAMPLING UPON THE BIBLE SABBATH; AND THE SUPPOSED SACREDNESS OF THE FIRST DAY OF THE WEEK, RESTS UPON THE AUTHORITY OF THE PAPACY: -

Sketches from the Life of Paul, p. 324: - "But the enemy of all righteousness has taken the world captive, and has led them to make void the law of God. As Paul foresaw, the people have turned away from the plain, searching truths of God's word, and, having itching ears, they have heaped to themselves teachers who present to them the fables that they desire. ***These teachers trample under their feet the fourth commandment, and instead of the day which God has blessed and sanctified, they honor a day which he has not commanded, and upon which he did not rest. The first day of the week, whose sacredness rests wholly on the authority of the papacy, "the man of sin," is observed as a holy day by Catholics and Protestants alike, instead of the day which God has set apart, and upon which he has placed his blessing.*** Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices." {LP 324.1}

"ACTS OF THE APOSTLES" HAS DELETED THE ABOVE **BOLD AND ITALICIZED** IMPORTANT STATEMENT: -

Acts of the Apostles, p. 505: - "But the enemy of all righteousness has taken the world captive and has led men and women to disobey the law. As Paul foresaw, multitudes have turned from the plain, searching truths of God's word and have chosen teachers who present to them the fables they desire. Many among both ministers and people are trampling under their feet the commandments of God. **(MATERIAL DELETED HERE.)** Thus the Creator of the world is insulted, and Satan laughs in triumph at the success of his devices." {AA 505.2}

"SPIRIT OF PROPHECY, VOLUME 4"

VERSUS

"THE (CHANGED) GREAT CONTROVERSY": -

The following statement compiled from the pen of Joseph Wolff, was added into the 1888 "Great Controversy". It does not appear in the original 1884 edition.

1888 Great Controversy, p. 359: - "Jesus of Nazareth, the true Messiah," he said, "whose hands and feet were pierced, who was brought like a lamb to the slaughter, who was a man of sorrows and acquainted with grief, who after the scepter was taken from Judah, and the legislative power from between his feet, came the first time, ***shall come the second time in the clouds of heaven***, and with the trump of the archangel," and "***shall stand upon the Mount of Olives***. And that dominion once consigned to Adam over the creation and forfeited by him (Gen. 1:26; 3:17) shall be given to Jesus. He shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praise and thanksgiving shall be heard." "When Jesus comes in the glory of his Father with the holy angels," "the dead believers shall rise first. 1 Thess. 4:16; 1 Cor. 15:23. This is what we Christians call ***the first resurrection. Then the animal kingdom shall change its nature (Isa. 11:6-9), and shall be subdued unto Jesus. Ps. 8. Universal peace shall prevail.***" "***The Lord again shall look down upon the earth, and say, 'Behold, it is very good.'***" {GC88 359.1}

NOTE: - This statement is found on the same page of the 1911 Great Controversy. The highlighted portions clearly teach **blatant errors** concerning the 2nd Coming of Jesus Christ. This material teaches that at the 2nd Coming: -

1. Jesus will stand upon the Mount of Olives; and,
2. After the first resurrection, the earth will **then** be recreated anew.

*** Needless to say, the Holy Spirit would **NOT** have inspired Sr. White to select such erroneous statements, to add into this **changed** book. ***

THE TIMING OF THE ANTITYPICAL SCAPEGOAT TRANSACTION: -

NOTE: - The consistent teaching of the "Spirit of Prophecy" writings throughout the years, is that the sins of the righteous, are transferred to Satan, the antitypical "Scapegoat", at the close of Jesus' High Priestly ministry in the heavenly sanctuary, at the close of all human probation. This event occurs some time *before* the second coming of Jesus.

Let us list some of these references in their chronological order: -

- 1.) Spalding-Magan Collection, p. 2: - "***Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud.*** Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head." {SpM 2.1} (1850.)
- 2.) Spiritual Gifts, Volume 1, p. 198: - "As Jesus moved out of the Most Holy place, I heard the tinkling of the bells upon his garment, and as he left, a cloud of darkness covered the inhabitants of the earth. There was then no mediator between guilty man, and an offended God. While Jesus had been standing between God and guilty man, a restraint was upon the people; but when Jesus stepped out from between man and the Father, the restraint was removed, and Satan had the control of man. It was impossible for the plagues to be poured out while Jesus officiated in the Sanctuary; but as his work there is finished, as his intercession closes, there is nothing to stay the wrath of God, and it breaks with fury upon the shelterless head of the guilty sinner, who has slighted salvation, and hated reproof. The saints in that fearful time, after the close of Jesus' mediation, were living in the sight of a holy God, without an intercessor. ***Every case was decided, every jewel numbered. Jesus tarried a moment in the outer apartment of the heavenly Sanctuary, and the sins which had been confessed while he was in the Most Holy place, he placed back upon the originator of sin, the Devil. He must suffer the punishment of these sins.***" {1SG 198.1} (1858.)
- 3.) Spirit of Prophecy, Volume 4, pp. 266, 267: - "It was seen, also, that while the sin-offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scape-goat. ***When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty.*** The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners." {4SP 266.3} (1884.)

NOTE: - This statement has been carried over into the *changed* "Great Controversy", p. 422, in both the 1888 & 1911 editions.

- 4.) 5th Testimony for the Church, pp. 475, 476: - "As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, "Take away the filthy garments" from them, and the encouraging words are spoken, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; they have not been turned from their loyalty by the dragon's roar. Now they are eternally secure from the tempter's devices. ***Their sins are transferred to the originator of sin.*** And the remnant are not only pardoned and accepted, but honored. "A fair miter" is set upon their heads. They are to be as kings and priests unto God. ***While Satan was urging his accusations and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God.*** These are they that stand upon Mount Zion with the Lamb, having the Father's name written in their foreheads. They sing the new song before the throne, that song which no man can learn save the hundred and forty and four thousand, which were redeemed from the earth. "These are they which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God." {5T 475.2} (1885.)
- 5.) S. T., May, 16, 1895: - "***When the times of refreshing shall come from the presence of the Lord, then the sins of the repentant soul who received the grace of Christ and has overcome through the blood of the Lamb, will be removed from the records of heaven, and will be placed upon Satan, the scapegoat, the originator of sin, and be remembered no more against him forever.*** The sins of the overcomers will be blotted out of the books of record, but their names will be retained on the book of life." {ST, May 16, 1895 par. 4} (1895.)

THE CHANGED "GREAT CONTROVERSY" HAS ADDED MATERIAL, WHICH **CONTRADICTS** THE ABOVE CLEAR STATEMENTS: -

The following material was *inserted* into the *changed* 1888 Edition of "Great Controversy", and was *not* found in the *original* 1884 Edition - "Spirit of Prophecy, Volume 4".

1888 Great Controversy, pp. 657, 658: - "**Now the event takes place, foreshadowed in the last solemn service of the day of atonement.** When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scape-goat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." [LEV. 16:21.] In like manner, when the work of atonement in the heavenly sanctuary has been completed, **then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan;** he will be declared guilty of all the evil which he has caused them to commit. And as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness." {GC88 657.3}

NOTE: - This statement is found in the 1911 Great Controversy, p. 658. When is this statement taking place? When does the first phrase, "Now the events take place" apply in relation to the **time** when the sins of the righteous are placed upon Satan, the antitypical Scapegoat? The answer: - **After** the second coming of Jesus, when the righteous have been taken to heaven.

This can be established by two means: -

1. The previous two paragraphs refer to the righteous being taken to heaven at the second coming of Jesus, and to the desolation of the earth at that time.

1888/1911 Great Controversy, p. 657: - "**At the coming of Christ** the wicked are blotted from the face of the whole earth,--consumed with the spirit of his mouth, and destroyed by the brightness of his glory. **Christ takes his people to the city of God, and the earth is emptied of its inhabitants.**" Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned." [ISA. 24:1, 3, 5, 6.]" {GC88 657.1}

"**The whole earth appears like a desolate wilderness.** The ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations." {GC88 657.2}

2. In the middle of the offending paragraph in both *changed* editions of Great Controversy, we find the following statement: -
" ... **then in the presence of God and heavenly angels, and the host of the redeemed,** the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit." {GC88 657.3}

*** Both *changed* editions of Great Controversy are self-contradictory on this teaching. On PAGE 422 they teach that the transfer of the sins of the righteous to Satan takes place at the close of Christ's High Priestly Ministry, **before** the 2nd Coming of Jesus. Then on PAGES 657 & 658, they teach that this event takes place **after** the 2nd Coming of Jesus, when the saints have been taken to heaven. ***

THE SEVEN LAST PLAGUES: -

The Bible teaches that *all* those who worship the "Beast" and "his Image", and who receive the "Mark of the Beast" (i. e. *all* the wicked inhabitants of the earth), will receive of the wrath of God, in the "seven last plagues".

Revelation 14:9, 10: - "And the third angel followed them, saying with a loud voice, **If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God,** which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

Revelation 15:1: - "And I saw another sign in heaven, great and marvellous, **seven angels having the seven last plagues; for in them is filled up the wrath of God.**"

Revelation 16:1, 2: - "And I heard a great voice out of the temple saying to the seven angels, **Go your ways, and pour out the vials of the wrath of God upon the earth.** And the first went, and poured out his vial upon the earth; and **there fell a noisome and grievous sore upon the men which had the mark of the beast, and [upon] them which worshipped his image.**"

SR. WHITE'S EARLIER WRITINGS AGREE WITH THE SCRIPTURES, THAT ALL THE UNGODLY SHALL RECEIVE THE SEVEN LAST PLAGUES: -

Experience and Views, pp. 52, 53: - "Then I saw that **the seven last plagues** were soon to be poured out upon those who have no shelter, yet the world regard them no more than they would so many drops of water that were about to fall. **Then I was made capable to endure the awful sight of the seven last plagues, the wrath of God. I saw that his anger was dreadful and terrible, and if he should stretch forth his hand, or lift it in anger, the inhabitants of the world would be as though they never had been, or would suffer the incurable sores and withering plagues that would come upon them, and they would find no deliverance, but be destroyed by them.**" {ExV 52.2}

"Terror seized me, and I fell upon my face before the angel, and begged of him to cause the sight to be removed, to hide it from me, for the sight was too dreadful. Then I realized, as never before, the importance of searching the word of God carefully, to know how to escape **the plagues that are declared in that word shall come on all the ungodly who shall worship the beast and his**

image, and receive his mark in their foreheads or hands. It was a great wonder to me that any one could transgress the law of God, and tread down his Holy Sabbath, when such awful threatenings and denunciations were against them. {ExV 52.3}

Spiritual Gifts, Volume 1, pp. 199, 211: - "Then I saw Jesus lay off his priestly attire, and clothe himself with his most kingly robes— upon his head were many crowns, a crown within a crown—and surrounded by the angelic host, he left heaven. **The plagues were falling upon the inhabitants of the earth.**" {1SG 199.1}

"... I then beheld the earth. The wicked were dead, and their bodies were lying upon the face of the earth. **The inhabitants of earth had suffered the wrath of God in the seven last plagues.** They had gnawed their tongues for pain and had cursed God." {1SG 211.1}

YET IN THE **CHANGED** "GREAT CONTROVERSY", IT TEACHES THAT THE SEVEN LAST PLAGUES ARE **NOT** UNIVERSAL. THIS CONTRADICTS THE SCRIPTURES AND SR. WHITE'S EARLIER TEACHINGS: -

1888/1911 Great Controversy, p. 628: - "**These plagues are not universal, or the inhabitants of the earth would be wholly cut off.**" {GC88 628.2}

NOTE: - This statement is **NOT** found in "Spirit of Prophecy, Volume 4".

CHRIST'S WARNING TO HIS DISCIPLES IN MATTHEW 24: -

"SPIRIT OF PROPHECY, VOLUME 4" TEACHES THAT AS CHRIST WARNED HIS DISCIPLES WHEN TO FLEE FROM JERUSALEM'S DESTRUCTION, SO HE HAS WARNED "HIS PEOPLE" WHEN TO FLEE FROM THE COMING WRATH, AT THE END OF THE WORLD: -

Spirit of Prophecy, Volume 4, p. 38: - "Let men beware lest they neglect the lesson conveyed to them in the words of Christ. He has declared that he will come the second time, to gather his faithful ones to himself, and to take vengeance on them that reject his mercy. As he warned his disciples of Jerusalem's destruction, giving them a sign of the approaching ruin that they might make their escape, so he has warned **his people** of the day of final destruction, and given them signs of its approach, that all who will may flee from the wrath to come." {4SP 38.1}

THE **CHANGED** "GREAT CONTROVERSY" HAS **CHANGED** THIS WARNING AND APPLIES IT TO "THE PEOPLE OF THE WORLD." THUS CONTRADICTING THE ORIGINAL BOOK: -

1888 Great Controversy, p. 38: - "Let men beware lest they neglect the lesson conveyed to them in the words of Christ. As he warned his disciples of Jerusalem's destruction, giving them a sign of the approaching ruin, that they might make their escape, so he has warned **the world** of the day of final destruction, and has given them tokens of its approach, that all who will may flee from the wrath to come." {GC88 38.1}

NOTE: - This statement is found in the 1911 Great Controversy, p. 37.

THE FOUNDATION TEACHING OF "MODERN REVIVALS": -

"SPIRIT OF PROPHECY, VOLUME 4" OUTLINES THE BASIC TEACHING OF "MODERN REVIVALS" - OBEDIENCE TO THE LAW OF GOD IS NOT NECESSARY TO SALVATION – ONLY BELIEVE IN JESUS FOR SALVATION: -

Spirit of Prophecy, Volume 4, p. 297: - "**How wide the contrast between these words of Paul and those that come from many of the pulpits of today. The people are taught that obedience to God's law is not necessary to salvation; that they have only to believe in Jesus, and they are safe.**" {4SP 297.2}

THIS VITAL TEACHING HAS BEEN DELETED FROM THE **CHANGED** "GREAT CONTROVERSY" CHAPTER DEALING WITH "MODERN REVIVALS"!

THE FORGOTTEN HISTORY OF SABBATH-KEEPERS THROUGHOUT THE DARK AGES: -

"SPIRIT OF PROPHECY, VOLUME 4" HAS ALMOST EIGHT PAGES OUTLINING THIS HISTORY: -

Spirit of Prophecy, Volume 4, pp. 179-187: - "Among the reformers of the church an honorable place should be given to those who stood in vindication of a truth generally ignored, even by Protestants,— those who maintained the validity of the fourth commandment, and the obligation of the Bible Sabbath. When the Reformation swept back the darkness that had rested down on all Christendom, Sabbath-keepers were brought to light in many lands. No class of Christians have been treated with greater injustice by popular historians than have those who honored the Sabbath. They have been stigmatized as semi-Judaizers, or denounced as superstitious and fanatical. The arguments which they presented from the Scriptures in support of their faith were met as such arguments are still met, with the cry, The Fathers, the Fathers! ancient tradition, the authority of the church!" {4SP 179.3}

"Luther and his co-laborers accomplished a noble work for God; but, coming as they did from the Roman Church, having themselves believed and advocated her doctrines, it was not to be expected that they would discern all these errors. It was their work to break the fetters of Rome, and to give the Bible to the world; yet there were important truths which they failed to discover, and grave errors which they did not renounce. Most of them continued to observe the Sunday with other papal festivals. They did not, indeed, regard it as possessing divine authority, but believed that it should be observed as a generally accepted day of worship." {4SP 180.1}

"There were some among them, however, who honored the Sabbath of the fourth commandment. Such was the belief and practice of Carlstadt, and there were others who united with him. John Frith, who aided Tyndale in the translation of the Scriptures, and who was martyred for his faith, thus states his views respecting the Sabbath: "The Jews have the word of God for their Saturday, since it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh day, as the Jews do, but the first, which is not commanded by God's law." {4SP 180.2}

"A hundred years later, John Trask acknowledged the obligation of the true Sabbath, and employed voice and pen in its defense. He was soon called to account by the persecuting power of the Church of England. He declared the sufficiency of the Scriptures as a guide for religious faith, and maintained that civil authorities should not control the conscience in matters which concern salvation. He was brought for trial before the infamous tribunal of the Star Chamber, where a long discussion was held respecting the Sabbath. Trask would not depart from the injunctions and commandments of God to obey the commandments of men. He was therefore condemned, and sentenced to be set upon the pillory, and thence to be publicly whipped to the fleet, there to remain a prisoner. This cruel sentence was executed, and after a time his spirit was broken. He endured his sufferings in the prison for one year, and then recanted. Oh that he had suffered on, and won a martyr's crown!" {4SP 181.1}

"The wife of Trask was also a Sabbath-keeper. She was declared, even by her enemies, to be a woman endowed with many virtues worthy the imitation of all Christians. She was a school-teacher of acknowledged excellence, and was noted for her carefulness in dealing with the poor. "This," said her enemies, "she professed to do out of conscience, as believing she must one day come to be judged for all things done in the flesh. Therefore she resolved to go by the safest rule, rather against than for her private interest." Yet it was declared that she possessed a spirit of strange, unparalleled obstinacy in adhering to her own opinions, which spoiled her. In truth, she chose to obey the word of God in preference to the traditions of men. At last this noble woman was seized and thrust into prison. The charge brought against her was that she taught only five days in the week, and rested on Saturday, it being known that she did it in obedience to the fourth commandment. She was accused of no crime; the motive of her act was the sole ground of complaint." {4SP 181.2}

"She was often visited by her persecutors, who employed their most wily arguments to induce her to renounce her faith. In reply, she begged them to show from the Scriptures that she was in error, and urged that if Sunday were really a holy day, the fact must be stated in the word of God. But in vain she asked for Bible testimony. She was exhorted to smother her convictions, and believe what the church declared to be right." {4SP 182.1}

"She refused to purchase liberty by renouncing the truth. The promises of God sustained her faith: "Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison that ye may be tried." "Be thou faithful unto death, and I will give thee a crown of life." [REV. 2:10.] For nearly sixteen years this feeble woman remained a prisoner, in privation and great suffering. The book of God alone can testify what she endured during those weary years. Faithfully she witnessed for the truth; her patience and fortitude failed not until she was released by death." {4SP 182.2}

"Her name was cast out as evil on earth, but it is honored in the heavenly records. She was registered among the number who have been hunted, maligned, cast out, imprisoned, martyred; "of whom the world was not worthy." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." [MAL. 3:17.]" {4SP 182.3}

"God has, in his providence, preserved the history of a few of those who suffered for their obedience to the fourth commandment; but there were many, of whom the world knows nothing, who for the same truth endured persecution and martyrdom. Those who oppressed these followers of Christ called themselves Protestants; but they abjured the fundamental principle of Protestantism,—the Bible and the Bible only as the rule of faith and practice. The testimony of the Scriptures they thrust from them with disdain. This spirit still lives, and it will increase more and more as we near the close of time. Those who honor the Bible Sabbath are even now pronounced willful and stubborn by a large share of the Christian world, and the time is not far distant when the spirit of persecution will be manifested against them." {4SP 183.1}

"In the seventeenth century there were several Sabbatarian churches in England, while there were hundreds of Sabbath-keepers scattered throughout the country. Through their labors this truth was planted in America at an early date. Less than half a century after the landing of the pilgrims at Plymouth, the Sabbath-keepers of London sent one of their number to raise the standard of Sabbath reform in the new world. This missionary held that the ten commandments as they were delivered from Mount Sinai are moral and immutable, and that it was the antichristian power which thought to change times and laws, that had changed the Sabbath from the seventh to the first day. In Newport, R. I., several church-members embraced these views, yet continued for some years in the church with which they had previously been connected. Finally there arose difficulty between the Sabbatarians and the Sunday observers, and the former were compelled to withdraw from the church, that they might peaceably keep God's holy day. Soon after, they entered into an organization, thus forming the first Sabbath-keeping church in America. These Sabbath-keepers had flattered themselves that they could obey the fourth commandment and yet remain connected with Sunday observers. It was a blessing to them and to after-generations that such a union could not exist; for had it continued, it would eventually have caused the light of God's holy Sabbath to go out in darkness." {4SP 183.2}

"Some years later, a church was formed in New Jersey. A zealous observer of Sunday, having reproved a person for laboring on that day, was asked for his authority from the Scriptures. On searching for this he found, instead, the divine command for keeping the seventh day, and he began at once to observe it. Through his labors a Sabbatarian church was raised up." {4SP 184.1}

"From that time the work gradually extended, until thousands began the observance of the Sabbath. Among the Seventh-day Baptists of this country have been men eminent for talent, learning, and piety. They have accomplished a great and good work as they have stood for two hundred years in defense of the ancient Sabbath." {4SP 184.2}

"In the present century few have taken a nobler stand for this truth than was taken by Eld. J. W. Morton, whose labors and writings in favor of the Sabbath have led many to its observance. He was sent as a missionary to Hayti by the Reformed Presbyterians. Sabbatarian publications fell into his hands, and after giving the subject a careful examination, he became satisfied that the fourth commandment requires the observance of the seventh-day Sabbath. Without waiting to consider his own interests, he immediately determined to obey God. He returned home, made known his faith, was tried for heresy, and expelled from the Reformed Presbyterian Church without being allowed to present the reasons for his position." {4SP 185.1}

"The course of the Presbyterian synod in condemning Eld. Morton without granting him a hearing, is an evidence of the spirit of intolerance which still exists, even among those claiming to be Protestant reformers. The infinite God, whose throne is in the heavens, condescends to address his people, "Come now, and let us reason together;" [ISA. 1:18.] but frail, erring men proudly refuse to reason with their brethren. They stand ready to censure one who accepts any light which they have not received--as though God had pledged himself to give no more light to any one than he had given to them. This is the course pursued by opposers of the truth in every age. They forget the declaration of the Scriptures, "Light is sown for the righteous." [PS. 97:11.] "The path of the just is as the shining light, that shineth more and more unto the perfect day." [PROV. 4:18.] It is a sad thing when a people claiming to be reformers cease to reform." {4SP 185.2}

"If professed Christians would but carefully and prayerfully compare their views with the Scriptures, laying aside all pride of opinion and desire for the supremacy, a flood of light would be shed upon the churches now wandering in the darkness of error. As fast as his people can bear it, the Lord reveals to them their errors in doctrine and their defects of character. From age to age he has raised up men and qualified them to do a special work needed in their time. But to none of these did he commit all the light which was to be given to the world. Wisdom does not die with them. It was not the will of God that the work of reform should cease with the going out of Luther's life; it was not his will that at the death of the Wesleys the Christian faith should become stereotyped. The work of reform is progressive. Go forward, is the command of our great Leader,--forward unto victory." {4SP 186.1}

"We shall not be accepted and honored of God in doing the same work that our fathers did. We do not occupy the position which they occupied in the unfolding of truth. In order to be accepted and honored as they were, we must improve the light which shines upon us, as they improved that which shone upon them; we must do as they would have done, had they lived in our day. Luther and the Wesleys were reformers in their time. It is our duty to continue the work of reform. If we neglect to heed the light, it will become darkness; and the degree of darkness will be proportionate to the light rejected." {4SP 186.2}

"The prophet of God declares that in the last days knowledge shall be increased. There are new truths to be revealed to the humble seeker. The teachings of God's word are to be freed from the errors and superstition with which they have been encumbered. Doctrines that are not sanctioned by the Scriptures have been widely taught, and many have honestly accepted them; but when the truth is revealed, it becomes the duty of every one to accept it. Those who allow worldly interests, desire for popularity, or pride of opinion, to separate them from the truth, must render an account to God for their neglect." {4SP 186.3}

THE CHANGED "GREAT CONTROVERSY" HAS DELETED THESE PAGES, WHICH GOD'S PROVIDENCE WISHED PRESERVED --
SEE SOP., VOL. 4, P. 183!

THE SNARES OF SATAN: -

"SPIRIT OF PROPHECY, VOLUME 4," HAS FOUR PAGES WARNING HOW SATAN PLANS TO SNARE SEVENTH-DAY
ADVENTISTS: -

Spirit of Prophecy, Volume 4, pp. 337-340: - "As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. He sees that the popular churches are already lulled to sleep by his deceptive power. By pleasing sophistry and lying wonders he can continue to hold them under his control. Therefore he directs his angels to lay their snares especially for those who are looking for the second advent of Christ, and endeavoring to keep all the commandments of God." {4SP 337.1}

"Says the great deceiver: "We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God; and the same light which reveals the true Sabbath, reveals also the ministration of Christ in the heavenly sanctuary, and shows that the last work for man's salvation is now going forward. Hold the minds of the people in darkness till that work is ended, and we shall secure the world and the church also." {4SP 337.2}

"The Sabbath is the great question which is to decide the destiny of souls. We must exalt the Sabbath of our creating. We have caused it to be accepted by both worldlings and church-members; now the church must be led to unite with the world in its support. We must work by signs and wonders to blind their eyes to the truth, and lead them to lay aside reason and the fear of God, and follow custom and tradition." {4SP 337.3}

"I will influence popular ministers to turn the attention of their hearers from the commandments of God. That which the Scriptures declare to be a perfect law of liberty shall be represented as a yoke of bondage. The people accept their ministers' explanations of Scripture, and do not investigate for themselves. Therefore by working through the ministers, I can control the people according to my will." {4SP 338.1}

"But our principal concern is to silence this sect of Sabbath-keepers. We must excite popular indignation against them. We will enlist great men and worldly-wise men upon our side, and induce those in authority to carry out our purposes. Then the Sabbath which I

have set up shall be enforced by laws the most severe and exacting. Those who disregard them shall be driven out from the cities and villages, and made to suffer hunger and privation. When once we have the power, we will show that we can do with those who will not swerve from their allegiance to God. We led the Romish Church to inflict imprisonment, torture, and death upon those who refused to yield to her decrees, and now that we are bringing the Protestant churches and the world into harmony with this right arm of our strength, we will finally have a law to exterminate all who will not submit to our authority. When death shall be made the penalty of violating our Sabbath, then many who are now ranked with commandment-keepers will come over to our side." {4SP 338.2}

"But before proceeding to these extreme measures, we must exert all our wisdom and subtlety to deceive and ensnare those who honor the true Sabbath. We can separate many from Christ by worldliness, lust, and pride. They may think themselves safe because they believe the truth, but indulgence of appetite or the lower passions, which will confuse judgment and destroy discrimination, will cause their fall." {4SP 339.1}

"Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasure here, and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects. Make them care more for money than for the upbuilding of Christ's kingdom and the spread of the truths we hate, and we need not fear their influence; for we know that every selfish, covetous person will fall under our power, and will finally be separated from God's people." {4SP 339.2}

"Through those that have a form of godliness but know not the power, we can gain many who would otherwise do us great harm. Lovers of pleasure more than lovers of God will be our most effective helpers. Those of this class who are apt and intelligent will serve as decoys to draw others into our snares. Many will not fear their influence, because they profess the same faith. We will thus lead them to conclude that the requirements of Christ are less strict than they once believed, and that by conformity to the world they would exert a greater influence with worldlings. Thus they will separate from Christ; then they will have no strength to resist our power, and ere long they will be ready to ridicule their former zeal and devotion." {4SP 339.3}

"Until the great decisive blow shall be struck, our efforts against commandment-keepers must be untiring. We must be present at all their gatherings. In their large meetings especially our cause will suffer much, and we must exercise great vigilance, and employ all our seductive arts to prevent souls from hearing the truth and becoming impressed by it." {4SP 340.1}

"I will have upon the ground, as my agents, men holding false doctrines mingled with just enough truth to deceive souls. I will also have unbelieving ones present, who will express doubts in regard to the Lord's messages of warning to his church. Should the people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last. God will not permit his words to be slighted with impunity. If we can keep souls deceived for a time, God's mercy will be withdrawn, and he will give them up to our full control." {4SP 340.2}

"We must cause distraction and division. We must destroy their anxiety for their own souls, and lead them to criticise, to judge, and to accuse and condemn one another, and to cherish selfishness and enmity. For these sins, God banished us from his presence; and all who follow our example will meet a similar fate." {4SP 340.3}

THE CHANGED "GREAT CONTROVERSY" HAS DELETED THESE FOUR PAGES IN FULL!

THE FRUIT OF ABIDING IN CHRIST: -

"SPIRIT OF PROPHECY, VOLUME 4" TEACHES WHAT WILL BE THE FRUIT MANIFESTED IN THE LIFE OF A PERSON WHO TRULY ABIDES IN CHRIST: -

Spirit of Prophecy, Volume 4, p. 305: - ***"It is the privilege and the duty of every Christian to maintain a close union with Christ, and to have a rich experience in the things of God. Then his life will be fruitful in good works.*** When we read the lives of men who have been eminent for their piety, we often regard their experiences and attainments as beyond our reach. But this is not the case. ***Said Christ: "Herein is my Father glorified, that ye bear much fruit." "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me." "He that abideth in me, and I in him, the same bringeth forth much fruit." [JOHN 15:8, 4, 5.] The prophets and apostles did not perfect Christian character by a miracle. They used the means which God had placed within their reach, and all who will put forth a like effort will secure a like result.*** {4SP 305.1}

THE CHANGED "GREAT CONTROVERSY" HAS DELETED THIS STATEMENT FROM THE CHAPTER DEALING WITH "MODERN REVIVALS".

THE GREAT NEED OF THE CHURCHES OF TODAY: -

"SPIRIT OF PROPHECY, VOLUME 4" STATES PLAINLY WHAT IS THE GREAT NEED OF THE CHURCHES OF TODAY - BIBLE CONVERSION AND SANCTIFICATION, BY ACKNOWLEDGING THE CLAIMS OF THE LAW OF GOD: -

Spirit of Prophecy, Volume 4, p. 306: - "In setting aside the claims of the law of God, the church has lost sight of the blessings of the gospel. ***Bible conversion and sanctification,--a radical change of heart and transformation of character,--is the great need of the churches of today.*** Revivals in which men become members of the church without real conviction of sin, without repentance, and

without *acknowledging the claims of the law of God*, are a cause of weakness to the church, and an occasion of stumbling to the world." {4SP 306.1}

THE **CHANGED** "GREAT CONTROVERSY" HAS DELETED THIS STATEMENT FROM THE CHAPTER DEALING WITH "MODERN REVIVALS".

THE WOMAN OF REVELATION 17: -

"SPIRIT OF PROPHECY, VOLUME 4" DEFINES THE "WOMAN OF REVELATION 17" - AS BEING THE MOTHER OF HARLOTS (THE CHURCH OF ROME), AND HER DAUGHTERS (THE PROTESTANT CHURCHES): -

Spirit of Prophecy, Volume 4, p. 233: - "In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of saints and martyrs. The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ. But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel's message." {4SP 233.1}

THE **CHANGED** "GREAT CONTROVERSY" HAS ALTERED THIS STATEMENT, TO APPLY THE "WOMAN OF REVELATION 17" TO THE MOTHER OF HARLOTS **ALONE**: -

1888/1911 Great Controversy, p. 382: - "The woman, Babylon, of Revelation 17, is described as "arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness. . . . And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots." Says the prophet, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." [REV. 17:4-6.] Babylon is further declared to be "that great city, which reigneth over the kings of the earth." [REV. 17:18.] The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation. {GC88 382.2}

THE "BABYLON" OF THE 2ND ANGEL'S MESSAGE: -

"SPIRIT OF PROPHECY, VOLUME 4" APPLIES THE "BABYLON" OF THE 2ND ANGEL'S MESSAGE TO THE PROTESTANT CHURCHES **ALONE**: -

Spirit of Prophecy, Volume 4, pp. 232, 233: - "When the churches spurned the counsel of God by rejecting the Advent message, the Lord rejected them. The first angel was followed by a second, proclaiming, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." [REV. 14:8] This message was understood by Adventists to be an announcement of the moral fall of the churches in consequence of their rejection of the first message. The proclamation, "Babylon is fallen," was given in the summer of 1844, and as the result, about fifty thousand withdrew from these churches." {4SP 232.1}

"The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,--the work of Satan." {4SP 232.2}

IN THE **CHANGED** 1911 "GREAT CONTROVERSY", ONE WORD HAS BEEN **ADDED** TO THE ABOVE STATEMENT, WHEN REFERRING TO THE "BABYLON" OF THE 2ND ANGEL'S MESSAGE. IN THE **CHANGED** BOOK, THE "BABYLON" OF REVELATION 14:8 NOW INCLUDES THE ROMAN CHURCH, AS WELL AS THE PROTESTANT CHURCHES: -

1911 Great Controversy, p. 383: - "The message of Revelation 14, announcing the fall of Babylon must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days; therefore it cannot refer to the Roman Church *alone*, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith." {GC 382.3}

Let it be stated clearly that Sr. White did *not* add that one word *"alone"* in the above statement. It was inserted by the Seventh-day Adventist church leader, W. W. Prescott.

W. W. Prescott - Bible Conference of 1919, p. 55: - "My interpretation was, (and I taught it for years in *The Protestant Magazine*) that Babylon stood for the great apostasy against God, which headed up in the papacy, but which included all minor forms, and that before we come to the end, they would all come under one. That was not the teaching of "Great Controversy." "Great Controversy" said that Babylon could not mean the romish church, *and I had made it mean that largely and primarily. After the book was revised, although the whole argument remained the same, it said that it could not mean the Roman Church alone, just that one word added.*"

THE "WINE OF BABYLON": -

"SPIRIT OF PROPHECY, VOLUME 4" HAS PLAINLY OUTLINED THE MAIN FALSE DOCTRINES WHICH CONSTITUTE THE "WINE OF BABYLON": -

Spirit of Prophecy, Volume 4, p. 235: - "Prominent among these false doctrines is that of the temporal millennium,—a thousand years of spiritual peace and prosperity, in which the world is to be converted, before the coming of Christ. This siren song has lulled thousands of souls to sleep over the abyss of eternal ruin." {4SP 235.1}

"The doctrine of the natural immortality of the soul has opened the way for the artful working of Satan through modern Spiritualism; and besides the Romish errors, purgatory, prayers for the dead, invocation of saints, etc., which have sprung from this source, it has led many Protestants to deny the resurrection and the Judgment, and has given rise to the revolting heresy of eternal torment, and the dangerous delusion of Universalism." {4SP 235.2}

"And even more dangerous and more widely held than these are the assumptions that the law of God was abolished at the cross, and that the first day of the week is now a holy day, instead of the Sabbath of the fourth commandment." {4SP 235.3}

THE CHANGED "GREAT CONTROVERSY" HAS DELETED THE ABOVE THREE PARAGRAPHS.

THE CHURCH OF CHRIST DEFINED: -

"SPIRIT OF PROPHECY, VOLUME 4" DEFINES THE CHURCH OF CHRIST AS THOSE PEOPLE WHO HAVE THE WORD OF GOD, AND WHO ARE PURIFIED BY IT: -

Spirit of Prophecy, Volume 4, p. 237: - "In the days of the Reformation, the gentle and pious Melancthon declared, "There is no other church than the assembly of those who have the word of God, and who are purified by it." {4SP 237.2}

THE CHANGED "GREAT CONTROVERSY" HAS DELETED THIS STATEMENT.

THE ORDER OF EVENTS WHICH USHER IN THE "LOUD CRY OF REVELATION 18": -

"SPIRIT OF PROPHECY, VOLUME 4" OUTLINES THE EVENTS WHICH WILL BRING IN THE "LOUD CRY OF REVELATION 18": -

Spirit of Prophecy, Volume 4, pp. 239, 240: - "At the proclamation of the first angel's message, the people of God were in Babylon; and many true Christians are still to be found in her communion. Not a few who have never seen the special truths for this time are dissatisfied with their present position, and are longing for clearer light. They look in vain for the image of Christ in the church. As the churches depart more and more widely from the truth, and ally themselves more closely with the world, the time will come when those who fear and honor God can no longer remain in connection with them. *Those that "believed not the truth, but had pleasure in unrighteousness," will be left to receive "strong delusion," and to "believe a lie."* [2 THESS. 2:11, 12.] *Then the spirit of persecution will again be revealed.* But the light of truth will shine upon all whose hearts are open to receive it, *and all the children of the Lord still in Babylon, will heed the call, "Come out of her, my people."* {4SP 239.3}

NOTE: - The order of events can be summarized as follows: -

- 1.) The strong delusions of Satan – 2 Thessalonians 2:11, 12.
- 2.) *Then* the spirit of persecution will be revealed.
- 3.) The "Loud Cry of Revelation 18".

THE CHANGED "GREAT CONTROVERSY" HAS ALTERED THIS STATEMENT AND THE ORDER OF END-TIME EVENTS: -

1888/1911 Great Controversy, p. 390: - "Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God, still in Babylon, will be called upon to separate from her communion. This message is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness," [2 THESS. 2:12.] shall be left to receive strong delusion, and to believe a lie, **(MATERIAL DELETED HERE)** then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord, that remain in Babylon, will heed the call, "Come out of her, my people." [REV. 18:4.] {GC88 390.2}

NOTE: - The order of events in the **changed** book, can be summarized as follows: -

- | |
|---|
| 1.) The strong delusions of 2 Thessalonians 2:12.
2.) The "Loud Cry of Revelation 18". |
|---|

NOTE: - The **changed** book has deleted the phrase – "*the spirit of persecution will again be revealed*", as STEP No. 2 when compared with the **original** book.

POWERFUL WEAPONS AGAINST SPIRITUALISM: -

"SPIRIT OF PROPHECY, VOLUME 4" WARNS THE PEOPLE OF GOD, HOW THEY ARE TO OPPOSE THE TEACHINGS OF SPIRITUALISM. THE *PLAIN* STATEMENTS OF THE WORD OF GOD, WILL GIVE THEM POWERFUL WEAPONS IN EVERY CONFLICT WITH THE FORCES OF DARKNESS: -

Spirit of Prophecy, Volume 4, pp. 376, 377: - "Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. ***But the plain statements of the Bible will furnish weapons powerful in every conflict.***" {4SP 376.2}

"Those who would stand in this time of peril must understand the testimony of the Scriptures ***concerning the nature of man and the state of the dead; for in the near future*** many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils." {4SP 377.1}

THE *CHANGED* "GREAT CONTROVERSY" HAS DELETED THE TWO KEY SENTENCES HIGHLIGHTED ABOVE: -

1888/1911 Great Controversy, pp. 559, 560: - "Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. **(MATERIAL DELETED HERE)** Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures. **(MATERIAL DELETED HERE)**" {GC88 559.3}

"Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils." {GC88 560.1}

THE "SPIRITS OF DEVILS" WILL HONOUR THE SUNDAY: -

"SPIRIT OF PROPHECY, VOLUME 4" WARNS IN "*THE COMING CONFLICT*" CHAPTER THAT THE EVIL SPIRITS WILL EXPRESS REGARD FOR SUNDAY: -

Spirit of Prophecy, Volume 4, p. 406: - "Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as ***the spirits*** will profess faith in the Bible, ***and express regard for Sunday***, their work will be accepted as a manifestation of divine power." {4SP 405.3}

THE *CHANGED* "GREAT CONTROVERSY" HAS "*WATERED DOWN*" THIS SPECIFIC WARNING CONCERNING THE EVIL SPIRITS HAVING REGARD FOR SUNDAY: -

1888/1911 Great Controversy, p. 588: - "Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as ***the spirits*** will profess faith in the Bible, ***and manifest respect for the institutions of the church***, their work will be accepted as a manifestation of divine power." {GC88 588.2}

NOTE: - In this **changed** statement, the reader is *not* informed as to the specific "*institutions of the church*" which the evil spirits will "*manifest respect for*".

THE THREE PERSECUTING BEASTS OF THE BOOK OF REVELATION: -

"SPIRIT OF PROPHECY, VOLUME 4" OUTLINES THE THREE PERSECUTING BEASTS OF BIBLE PROPHECY IN THE BOOK OF REVELATION: -

Spirit of Prophecy, Volume 4, p. 276: - *"In the book of the Revelation, under the symbols of a great red dragon, a leopard-like beast, and a beast with lamb-like horns, [REV. 12; 13.] are brought to view those earthly governments which are especially engaged in trampling upon God's law and persecuting his people. Their war is carried forward to the close of time. The people of God, symbolized by a holy woman and her children, are greatly in the minority. In the last days only a remnant exists. John speaks of them as those that "keep the commandments of God, and have the testimony of Jesus Christ." [REV. 12:17.] {4SP 276.1}*

NOTE: - The three Prophetic Beasts which persecute God's people till the close of time are outlined in the above statement as follows: -

- 1.) The Great Red Dragon.
- 2.) The Leopard-like Beast.
- 3.) The Beast with Lamb-like Horns.

THE CHANGED "GREAT CONTROVERSY" HAS DELETED THE ABOVE STATEMENT.

THE ROLE OF THE UNITED STATES IN END-TIME EVENTS: -

"SPIRIT OF PROPHECY, VOLUME 4" PLAINLY STATES THE PERSECUTING ROLE WHICH THE UNITED STATES OF AMERICA WILL PLAY IN END-TIME EVENTS: -

Spirit of Prophecy, Volume 4, p. 398: - "The greatest and most favored nation upon the earth is the United States. A gracious Providence has shielded this country, and poured upon her the choicest of Heaven's blessings. Here the persecuted and oppressed have found refuge. Here the Christian faith in its purity has been taught. This people have been the recipients of great light and unrivaled mercies. But these gifts have been repaid by ingratitude and forgetfulness of God. The Infinite One keeps a reckoning with the nations, and their guilt is proportioned to the light rejected. A fearful record now stands in the register of Heaven against our land; but the crime which shall fill up the measure of her iniquity is that of making void the law of God." {4SP 398.1}

Spirit of Prophecy, Volume 4, p. 410: - "Our land is in jeopardy. The time is drawing on when its legislators shall so abjure the principles of Protestantism as to give countenance to Romish apostasy. The people for whom God has so marvelously wrought, strengthening them to throw off the galling yoke of popery, will by a national act give vigor to the corrupt faith of Rome, and thus arouse the tyranny which only waits for a touch to start again into cruelty and despotism. With rapid steps are we already approaching this period. When Protestant churches shall seek the support of the secular power, thus following the example of that apostate church, for opposing which their ancestors endured the fiercest persecution, then will there be a national apostasy which will end only in national ruin." {4SP 410.2}

THE CHANGED "GREAT CONTROVERSY" HAS DELETED BOTH OF THE ABOVE IMPORTANT PARAGRAPHS.

SATAN'S ATTEMPTED PERSONATION OF CHRIST AND THE DEATH DECREE: -

"SPIRIT OF PROPHECY, VOLUME 4" TEACHES THAT SATAN'S ATTEMPT TO PERSONATE CHRIST OCCURS **BEFORE** THE "DEATH DECREE" IS PASSED: -

*** The easiest way to show this to the reader is to list the "CONTENTS OF THE TIME OF TROUBLE" chapter from the TABLE OF CONTENTS in the 1884 edition. ***

Spirit of Prophecy, Volume 4: -

Chapter XXXIV.

The Time of Trouble.

Christ's Ministration Closed.--God's People in Affliction and Distress.--Illustration from the Time of Jacob's Trouble.--Jacob's Night of Wrestling.--Faith and Penitence Prevail.--God cannot Excuse Evil.--His Mercy to the Penitent.--Power of Importunate Prayer.--The Prophetic Woe.--Destructive Power of Evil Angels.--False Christs.--**Satan Personates the World's Redeemer.**--Religious and Secular Authorities Combine against God's People.--**Decree that they may be Put to Death.**--The Mountains a Hiding-place.--Imprisonment and Bondage.--God does not Forsake his

Servants.--The Day-and-night Cry.--Angels Guard the
Righteous.--Their Appearance in Human Form.--God's
Promise to his People..... 431-451

THE CHANGED "GREAT CONTROVERSY" HAS REVERSED THE ORDER OF THESE TWO EVENTS. IN THE CHANGED BOOK THE "DEATH DECREE" IS PASSED BEFORE SATAN ATTEMPTS TO PERSONATE CHRIST. THIS CONTRADICTS THE ORIGINAL BOOK: -

*** The easiest way to show this to the reader is to list the "CONTENTS OF THE TIME OF TROUBLE" chapter, from the TABLE OF CONTENTS from the changed 1888 edition. ***

1888 Great Controversy: -

Chapter XXXIX.

"The Time of Trouble."

Christ's Ministration Closes.--The Wrath of Satan.--The Whole World
against God's Servants.--**The Decree of Outlawry.**--In Peril and
Distress.--Illustration from the Time of Jacob's Trouble.
--Power of Importunate Prayer.--The Prophetic Woe.
--Supernatural Sights and Sounds.--**The Crowning Deception.**
--God's People Forced to Flee.--The Mountains a Hiding-place.
--Imprisonment and Bondage.--The Righteous not Forsaken.--The
Unmingled Wrath.--Guardian Angels.--Their Appearance in
Human Form.--The Promise of Deliverance..... 613-634

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*** There is no corresponding *original* book to compare "PROPHETS AND KINGS" with. As the book was published some years *after* Sr. White's death, she could *not* have approved of the final proofs and the final arrangement of the material *compiled* in this book. Most of the material was *compiled* and *edited* from journal articles previously written by Sr. White.

And with the other "CONFLICT" books, where there is no corresponding chapter in the *original* "SPIRIT OF PROPHECY" series to compare with, the material was generally taken from previously written journal articles or "testimonies", and *edited* to be included in the "CONFLICT" series. ***

NOTE: - We shall now bring our comparison of changes between the *original* "SPIRIT OF PROPHECY, VOLUMES" with the *compiled* and *edited* "CONFLICT OF THE AGES SERIES" to a close. We should state that a lot more specific **CHANGES** could have been documented in this study paper. But would a person who **does not WANT** to accept the substantial "**weight of evidence**" which we have put before the reader in this study document, be willing to accept further evidence? The answer is NO! As it is, this study document is 79 pages long, and the average person today finds it difficult to read detailed studies of this length. It really involves the reader, having a heart felt desire to "**buy the truth, and sell it not**" - Proverbs 23:23.

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*** We should make some comment concerning the book, "THE SANCTIFIED LIFE". This book is a reprint of 10 Review and Herald articles, written by Sr. White in 1881. But the most important article of the series, entitled - "THE LAW OF GOD - THE STANDARD OF TRUE SANCTIFICATION". - R. & H., March 8, 1881, was **left out** of "THE SANCTIFIED LIFE". ***

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*** In relation to "STEPS TO CHRIST", which was first published in 1892, we should state that the *original* edition did **NOT** have the 1st Chapter which we have in today's version - "GOD'S LOVE FOR MAN". That was **added** to the book in 1896, when the Seventh-day Adventist organization, bought back the publishing rights to the book. On the next page, we have reproduced the "TABLE OF CONTENTS", from the *original* 1892 edition, to document this point. If the Holy Spirit inspired Sr. White, to write and publish the book in its *original 1892 edition*, did the Holy Spirit "overlook" to inspire Sr. White to include this first chapter in the *original edition*? And why did it only appear in the book, **after** the Seventh-day Adventist publishing house got control of the publishing rights in 1896?

STEPS TO CHRIST.

BY
MRS. E. G. WHITE.

Entered according to Act of Congress in the year 1881, by the
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THE SINNER'S NEED OF CHRIST.

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience his powers were perverted, and selfishness took the place of love. His nature became so weakened through transgression that it was impossible for him, in his own strength, to resist the power of evil. He was made captive by Satan, and would have remained so forever had not God specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of God's work in creating man.

In his sinless state, man held joyful communion with Him "in whom are hid all the treasures of wisdom and knowledge."¹ But after his sin he could no longer find joy in beholding

CONCLUSION: -

To those readers who may still believe that after seeing the "weight of evidence" in this study document, that the issue of "Book Changes" is unimportant, the following statement from Sr. White's pen is a plain rebuke, to such spiritually careless and indifferent people.

5th Testimony, p. 434: - "God has given us specific directions so that no one need err. "Man shall not live by bread alone," He says, "but by every word that proceedeth out of the mouth of God." The truth given by inspiration "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." **Not by one word, not by many words, but by every word that God has spoken, shall man live. You cannot disregard one word, a single injunction that He has given, however trifling it may seem to you, and be safe.**" {5T 434.1}

I am certain that all those who will read this study document, will be eventually confronted with the material on the "World Wide Web", concerning the contradictions and errors in the books and writings which bear Sr. White's name. (If they have not already been confronted with this material.) Any one in the world can access this material, and the world blames Sr. White for these genuine problems in the "books". For conservative Seventh-day Adventists to "stick their heads in the sand", and stubbornly defend *everything* that bears Sr. White's name as being authentic and inspired, is not facing the genuine evidence fairly and objectively. But the documented evidence outlined in this study paper, gives a simple and logical answer to this issue, without in any way rejecting the inspiration of the "SPIRIT OF PROPHECY" writings.

And let me make it clear; I reject entirely the accusation, which is levelled at me by conservative Seventh-day Adventists, that "you are destroying my faith in the spirit of prophecy books". I simply answer this charge, by asking a very simple question: - **WHAT BOOKS AM I PROMOTING AND DEFENDING THROUGHOUT THIS STUDY DOCUMENT? ANSWER: - "THE SPIRIT OF PROPHECY" VOLUMES!**

I should also state, that over the years since the "CONFLICT" series was published, many different false teachings and "winds of doctrine" have arisen within the ranks of the Sabbath-keeping world. And most of those who have taught (and who are presently teaching) these different "winds of doctrine, use statements which are found in the "CONFLICT" series, as support of their beliefs. The problem is not that these people are necessarily misreading these statements; the problems is, that these statements were *not* found in the *original* "BOOKS" at all, and they were *edited and inserted by the book compilers*, into the "CONFLICT" SERIES. And generations later, the "**chickens have come home to roost**", with zealous people reading statements as support of their doctrines, which Sr. White did *not* write! If you wish to be protected against the "winds of doctrine" blowing today, then study prayerfully from the *original* "BOOKS"!

In light of the "weight of evidence" which I have put before the reader in the previous Chapter, showing that some unbiblical errors have indeed been *inserted* into the "CONFLICT" series, which were *not* found in the *original* books, the following counsel from Sr. White's pen is applicable.

5th Testimony, p. 691: - "If the Testimonies speak not according to the word of God, reject them." {5T 691.2}

I urge the reader to lay aside the "CONFLICT OF THE AGES" series entirely; and to study **exclusively** from the "SPIRIT OF PROPHECY" series, and "SKETCHES FROM THE LIFE OF PAUL". If we wish to build our faith on an unsullied foundation, in relation to the "TESTIMONY OF JESUS", then we can pursue no other course of action.