

The Story of Great Controversy

ATTACKING THE OTHER REVELATION

Throughout her life, Satan sought to hinder Ellen White, not only from writing other important books

—but especially *Great Controversy*.

Over the years, he has repeatedly tried to keep it from being printed and widely distributed.

This book is written to show you the importance of the book, *Great Controversy*, and why you should read it and distribute it as widely as possible.



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The Story of Great Controversy

by Vance Ferrell

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

—Letter 281; *Colporteur Ministry*, 127

“I speak to you who are engaged in the canvassing work. Have you read Volume 4 [*The Great Controversy*]? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the highways and byways, where are souls to be warned of the danger so soon to come.”

—Letter 1, 1890; *Colporteur Ministry*, 127

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INTRODUCTION

***Great Controversy* is the special book given to the Advent people to read, thoroughly understand, and share with others as widely as possible. Yet it has been neglected, criticized, and ignored more than any other book in our ABC shelves.**

The average church member knows more about the latest trip to Mars than about the historical facts and predictions in this volume. Yet it details the future events of our planet better than any other book which has ever been written.

Satan knows this. He has been working desperately to keep this book from being read and distributed.

No other Spirit of Prophecy book has been so ruthlessly attacked, vilified, and condemned as *Great Controversy*. No other book brought Ellen White so close to paralysis and death. The birth of the first edition of this book was delayed for 26 years and, unfortunately, required the death of her husband. The history of this book has involved intrigue, a publication ban in Battle Creek, and a later destruction of plates in Chicago. It has resulted in book burnings in overseas nations and in editions priced so high they cannot easily be shared or resold.

Accusations of every possible kind have been made. There has been groundless condemnation of its various editions, disproved charges of plagiarism

and secret authors, fears that ecumenical friends in other churches would misunderstand if it was circulated, worries that it would offend government authorities, and apathy by sleepy Laodiceans who do not want to be bothered.

All have combined to keep this, the most important book for these last days, from the world. Yet the God of heaven has had His hand over it, protecting its text and the one who wrote it. He will also guide and help those who, today, are willing to give it widest distribution.

This is the story of Satan's work to keep men and women from learning the truths contained in this,—by far the most important book written in the last 1900 years since the first *Revelation* was completed.

INTO BOILING OIL

“Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”—*Revelation 12:12*.

The death of Christ made certain the final destruction of Satan. Until then, the devil flattered himself that he would yet conquer and spread his rebellion to other worlds.

Ever since Calvary, Satan has worked more feverishly, desperately than ever before.

Throughout the lives of the Apostles, he did all he could to hinder their work. Finally, after causing nearly every one to be slain,—there was only one left! The Apostle John.

John was the last one likely to provide addi-

tional instruction and warnings—direct from God—to the world. Working through apostate Jews and government leaders, Satan was certain he could have John put to death.

“The rulers of the Jews were filled with bitter hatred against John for his unwavering fidelity to the cause of Christ. They declared that their efforts against the Christians would avail nothing so long as John’s testimony kept ringing in the ears of the people. In order that the miracles and teachings of Jesus might be forgotten, the voice of the bold witness must be silenced.”—*Acts of the Apostles, 569.*

In order to give him the worst possible kind of death, John was sent to Rome, where he was brought before Domitian. This ruler, which ruled from A.D. 81 to 96, is recognized by historians as one of the most evil of the Roman emperors.

“John was accordingly summoned to Rome to be tried for his faith. Here before the authorities the apostle’s doctrines were misstated. False witnesses accused him of teaching seditious heresies. By these accusations his enemies hoped to bring about the disciple’s death.”—*Ibid.*

But John spoke with a power and authority which no one could controvert.

“John answered for himself in a clear and convincing manner, and with such simplicity and candor that his words had a powerful effect. His hearers were astonished at his wisdom and eloquence. But the more convincing his testimony, the deeper was the hatred of his opposers.”—*Ibid.*

Urged on by Satan, Domitian sensed that it would take something unusual to kill John.

“The emperor Domitian was filled with rage. He

could neither dispute the reasoning of Christ's faithful advocate, nor match the power that attended his utterance of truth; yet he determined that he would silence his voice."—*Acts of the Apostles, 569-570.*

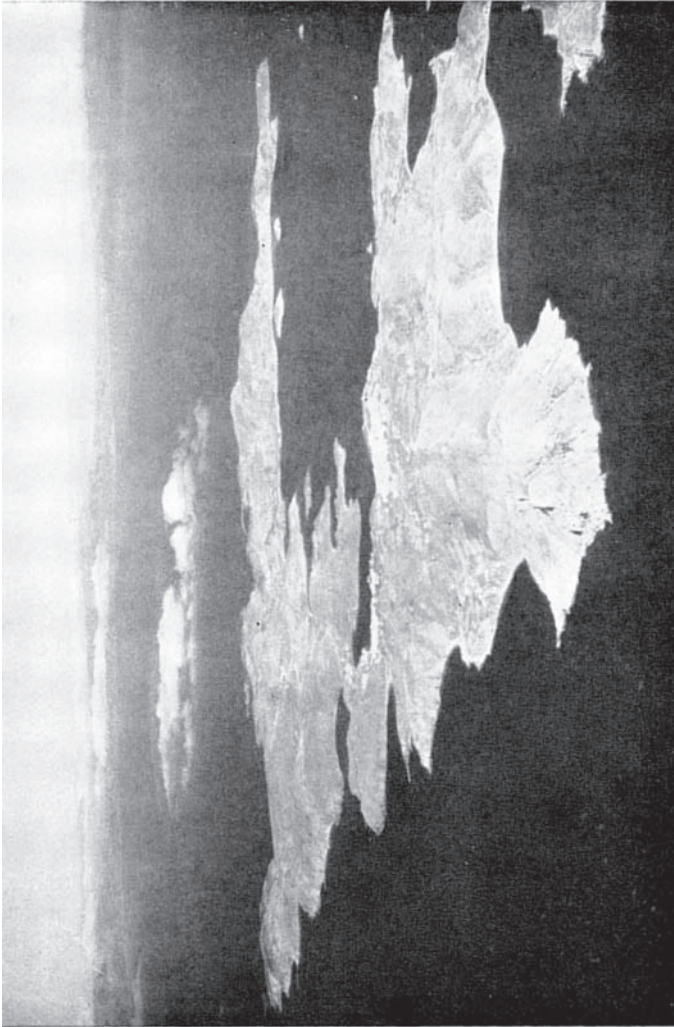
An immense cauldron was placed over a pit filled with wood and covered with an iron grating. After being filled with olive oil, it was heated till its surface roiled.

Then Domitian ordered the Apostle to be cast into the pot. But historians reveal that this could not be done simply by tossing him—for the resultant splash from boiling oil would horribly burn everyone nearby. Standing on a platform alongside it, John was lowered by strong men into the oil.

The emperor cried out, "Thus perish all who believe in that deceiver, Jesus Christ of Nazareth!" and then fell silent. Near instant death to the Apostle had been expected; yet as he was lowered into the bubbling oil, John remained calm and said he was willing to die for His Lord. Standing on the bottom of the large pot, totally unaffected by the superheated oil, he spoke to the Emperor and all who were present—to repent of their sins before it was too late!

Totally shaken, Domitian recognized that a divine hand had protected John, and he was removed from the cauldron by the very men who had cast him in.

(As an additional evidence of the miracle, although God protected John in the boiling oil,—it is not likely that He cooled the liquid, any more than He cooled the fire in Nebuchadnezzar's furnace. After dousing the fire under the cauldron, the soldiers



The Island of Patmos, in the Aegean Sea, where John was given an astounding revelation of truth from Christ.

would have had to wait for a couple hours for the oil to cool enough so they could draw John out without seriously burning their hands in the superheated oil.)

Filled with hatred, yet fearful to try to injure the Apostle, John was banished to the Isle of Patmos, a small island in the Aegean Sea, about 50 miles southwest of Ephesus. On this small island, about 10 miles by 6 miles, John found a quiet, peaceful home. The godly prophet quickly made many friends and was given freedom to go anywhere on the island.

“Half a century had passed since Jesus ascended to present His church before God, and to prepare mansions for His faithful ones. He still loved His people; for He came to His aged servant to reveal to Him God’s plans for the future.”—*7 Bible Commentary*, 955.

In the providence of God, while on that island, John was given the visions and instructions which he recorded in the book of *Revelation*. **He received a veritable flood of encouraging and warning messages for the people of God to the close of time.**

“It was after John had grown old in the service of the Lord that he was exiled to Patmos. And on that lonely isle he received more communications from heaven than he had received during the rest of his lifetime.”—*7 Bible Commentary*, 955.

Historians tell us John was later released from the prison island by the Emperor Nerva (A.D. 96-98) and taken to Ephesus; but, of this, we have no certainty. **Even after John’s voice was silenced by death, the messages he gave to the world—His**

Gospel, the three Epistles, and the book of Revelation—would speak to the world down to the end of time. That is the way it is when God's truth is placed in written form: it continues on forever.

“It was Gabriel, the angel next in rank to the Son of God, who came with the divine message to Daniel. It was Gabriel, ‘His angel,’ whom Christ sent to open the future to the beloved John; and a blessing is pronounced on those who read and hear the words of the prophecy, and keep the things written therein. Rev. 1:3.”—*Desire of Ages*, 234.

Throughout Bible history, God's inspired prophets were repeatedly accused, persecuted, and even slain. We know that Isaiah was placed in a hollow log and sawed to death (*4 Bible Commentary*, 1137). Jeremiah may also have been slain, for we know that either the original manuscript of his book, or its oldest extant copy, was torn to pieces. (See pp. 17-18 in our paperback edition of *Prophets and Kings* for the correct sequence of that book.) It is only because Jeremiah repeatedly mentioned reigning kings and current events in each chapter of his book that we can know its proper sequence. All of the New Testament authors, except John, died a martyr's death.

Satan hates the Word of God; yet, while tempting men to ignore it, he himself has been a careful student of everything in it.

With the passing of the centuries, he knew, from the writings of Daniel and Revelation, that something momentous was to occur about the year 1844. And so it came about.

But first, we must briefly consider how, after

John's death, Satan tried to get rid of the Bible.

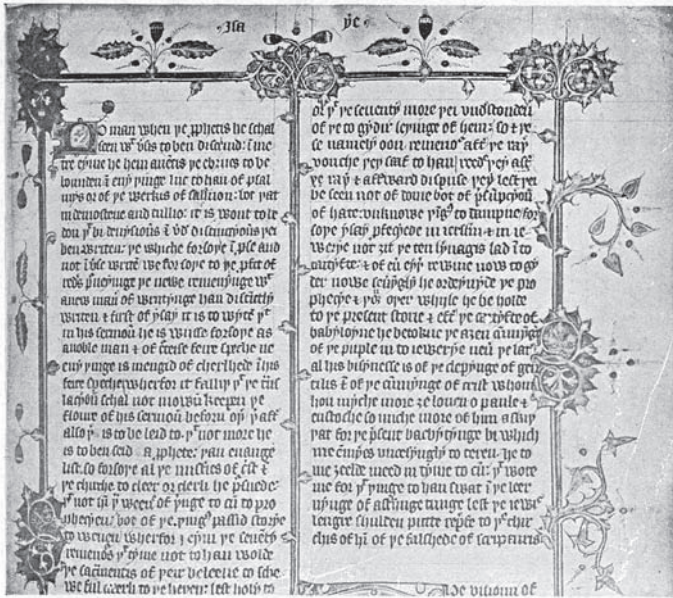
DESTROYING GOD'S WORD

Seven methods were used:

First, about A.D. 140, a man in Rome, named Marcion, **declared that all of the Old Testament books and most of the New Testament were worthless**, except for ten Epistles of Paul and part of the Gospel of Luke.

Second, at the other extreme, unconverted Christians in Alexandria **included portions of the Apocrypha from the Old and New Testaments** in their collections of Bible manuscripts. A fifth-century manuscript, produced in Alexandria, had the First Epistle of Clement of Rome in it. Another Alexandrian production, the Sinaiticus, a fourth-century manuscript, had the Epistle of Barnabas and the Shepherd of Hermas.

A **third** method of attack by Satan was to **encourage early churches to reject certain books from the Biblical canon of inspired books**. During the third century, there was considerable dispute about the canonicity of seven of our New Testament books: These were Hebrews, James, 2 Peter, 2 and 3 John, Jude, and Revelation. Of these, Revelation was the book especially hated by the devil; for it reveals his tactics and predicts the future. Hebrews reveals the truth about Christ's work in the heavenly Sanctuary; and James, with his emphasis on obedience to God's law, balanced the passages in Paul's epistles which could be interpreted as antinomian. So all three were subject to special



A page from the Wycliff Bible (1380-1392). Translated by John Wycliff, this was the first English translation of the Holy Scriptures (shown here: Introduction to Isaiah and part of Chapter 1). This and the next three illustrations are from the present author's book, *The King James Bible and the Modern Versions*.

S. Mathew.

Fo. xviiij

er oimes/ which fall from the mastre stable. Then Jesus answered and sayde vnto her. O woman greate is thy sayth / be hit to the/ even as thou desyrest. And her doughter was made whole even at that same tyme.

¶ Then Jesus went awaye from thence / and cam nye vnto the see of galyle/ and went vppe in to a mountayne/ and sat downe there. And moche people cam vnto hym harynge with them/ halt/ blynde/ doim/ maymed/ and other many: and cast them doune at Jesus fete. And he healed them / in so moche that the people wondred / to se the doim speake / the maymed whole / and the hale to go / the blynde to se / and gleryfyed the god of israhel.

Mar. **viiij.** ¶ Jesus called his disciples to him and sayde: I have compass ion on the people/ be cause they have contynued with me nowwe iij. dayes/ and have nothinge to eate: and I wyll not let them departe fastinge lest they perysse in the waye. And his disciples said vnto hym: whēce shuld we get so moche breed in the wyldernes as shulde suffyse so greate a multitude: and Jesus saide vnto the: howe many loaves have ye: and they seyde seve and a feawe fysshes. And he commaunded the people to syt doune on the grounde. and toke the seve loaves/ and the fysshes and gave thankes / and brake them/ and gave to hys disciples / and hys disciples gave the to the people. And they all ate/ and were suffysed. and they toke vppe of the broke meate that was lefte vij. basketes full. They that ate were iij. M. men/ besyde .women and chyl dren. And he sent awaye the people/ and toke shyppe and cam in to the parties of magdala:

The xvi. Chapter.

Mar. **viiij.** **Luc. ij.** **Luc. ij.** ¶ **W**hen cam to him the pharises with the saduces also / and dyd tēpre him / desyringe that he wolde shewe the some sygne fro heven. He answered and saide vnto them: At even ye saye/ we shall have sayre wedder. and that be cause the skye ys reed: ⁊ i the morninge/ ye saye/ to daye shal be foule wedder/ ⁊ that be cause the skye is trōbelous and reed. O ye pōcrys /

A page from Tyndale's Bible (1525-1531). Most of it was translated by John Wycliff before his martyrdom in 1386. This was the first printed English translation of the Bible (shown here: Matthew 15:27-16:3).

And I sawe when the Lambe opened one of the seales, and I heard as it were the noise of thunder, one of the foure beastes, saying, Come and see.

2 And I saw, and behold, a white horse, and hee that sate on him had a bowe, and a crowne was giuen vnto him, and hee went forth conquering, and to conquere.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was giuen to him that sate thereon to take peace from the earth, and that they should kill one another: and there was giuen vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and hee that sate on him had a paire of balances in his hand.

attack.

A **fourth** method of attack was the issuance of **decrees destroying copies of the Bible**. Diocletian, in A.D. 303, demanded the destruction of all sacred books of Christianity.

A **fifth** method was essentially the same: an increasing number of **Catholic decrees forbidding anyone to own or read the Bible**.

A **sixth** method was **forbidding copies of the Bible in the common language** of the people.

A **seventh** method was **production of the Alexandrian version of the Bible, which contained many errors**, and later became the basis for the 19th-century Westcott-Hort New Testament text. (See our book, *The KJV and the Modern Versions*, which contains a history of the attempts to suppress the Bible.)

Satan knows that the basis of all apostasy and error is found in separating the people from the Written Word of God. So his primary method of attack was to keep written copies of the Bible from the people.

“Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the Word that even the Saviour of the world had resisted his attacks. At every assault, Christ presented the shield of eternal truth, saying, ‘It is written.’ To every suggestion of the adversary, He opposed the wisdom and power of the Word.

“In order for Satan to maintain his sway over men, and establish the authority of the papal usurper, he must keep them in ignorance of the Scriptures. The Bible would exalt God and place finite men in their

true position; therefore its sacred truths must be concealed and suppressed. This logic was adopted by the Roman Church.

“For hundreds of years the circulation of the Bible was prohibited. The people were forbidden to read it or to have it in their houses, and unprincipled priests and prelates interpreted its teachings to sustain their pretensions. Thus the pope came to be almost universally acknowledged as the vicegerent of God on earth, endowed with authority over church and state.

“The detector of error having been removed, Satan worked according to his will. Prophecy had declared that the papacy was to ‘think to change times and laws.’ Daniel 7:25. This work it was not slow to attempt. To afford converts from heathenism a substitute for the worship of idols, and thus to promote their nominal acceptance of Christianity, the adoration of images and relics was gradually introduced into the Christian worship . . .

“The spirit of concession to paganism opened the way for a still further disregard of Heaven’s authority. Satan, working through unconsecrated leaders of the church, tampered with the fourth commandment also, and essayed to set aside the ancient Sabbath, the day which God had blessed and sanctified (Genesis 2:2, 3), and in its stead to exalt the festival observed by the heathen as ‘the venerable day of the sun.’ ”—*Great Controversy*, 51-52.

It is important that we understand why Satan focused so heavily on eliminating written copies of God’s Word. What would we know today about the earliest history of our world, down to the death of Moses—if he had not taken the time to write the first five books of the Bible? Nothing. What would

we know about the earthly life of Christ if four men had not written about His life?

The Written Word is powerful! The spoken word is only good for whoever immediately hears it. Then the sounds fade off into the air and are gone.

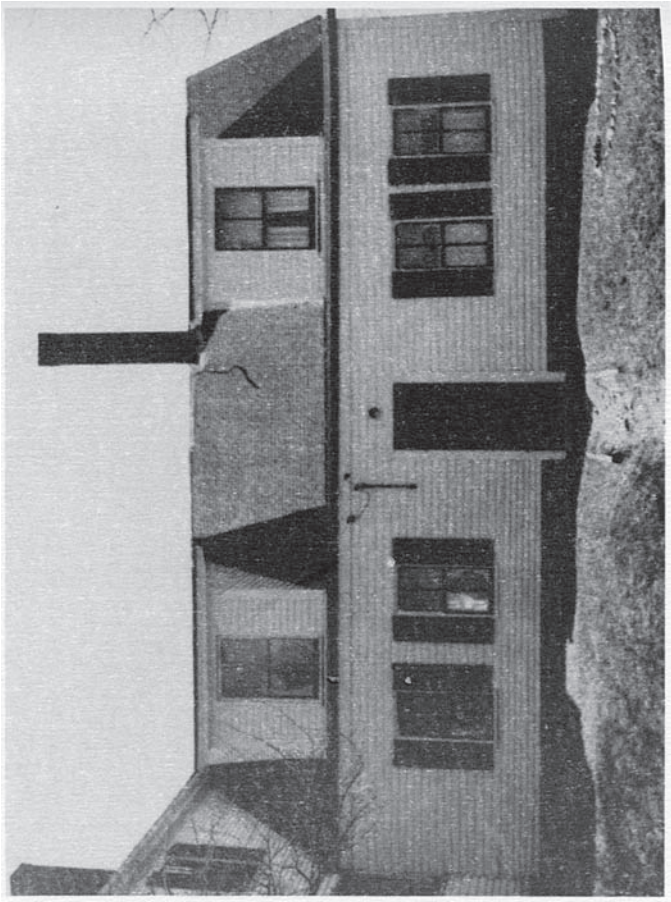
Therefore it is Satan's special work to malign, attack, and destroy the Written Word. So it will be down to the end of time. His attack on the Bible will be found in the present author's book, *The King James Bible and the Modern Versions*, 240 pp., 8½ x 11, \$16.00 + \$2.50. Satan's attack on the Spirit of Prophecy, and especially *Great Controversy*, is revealed in the book you now have in hand.

We can now see why, in the mid-19th century, Satan again aroused himself to keep newly given inspired messages from God—from being written, printed, and circulated. Once produced, he must tempt people to think that they were unimportant, need not be circulated, or were defective in some way.

And what was this great crisis that Satan must meet and overcome? It was a second revelation from God.

ANOTHER PROPHET APPEARS

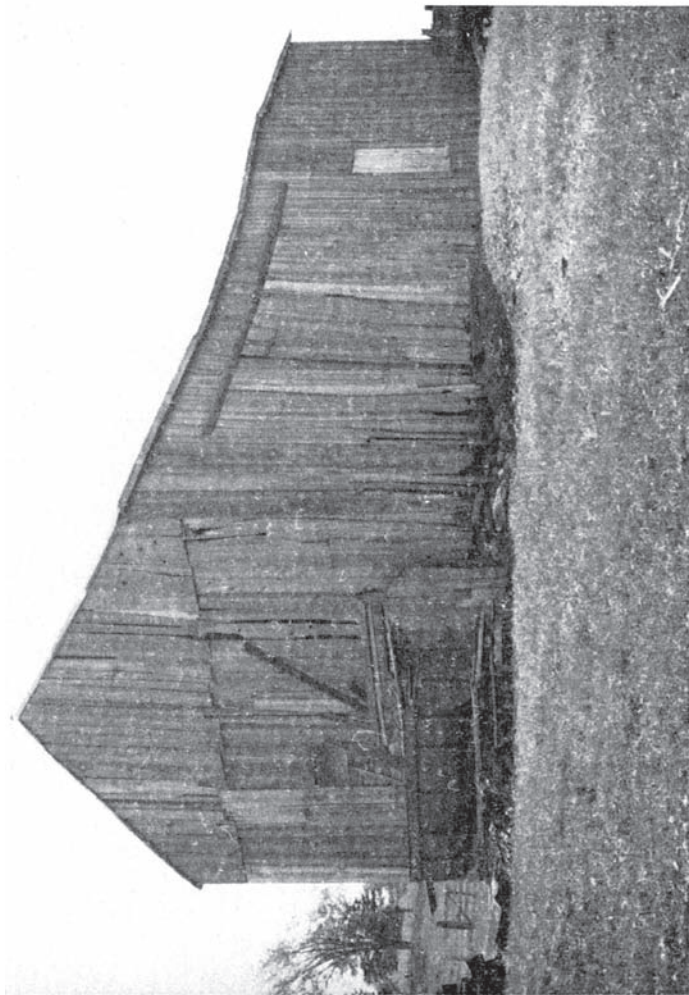
Her health already seriously impaired, she was worsening rapidly. It seemed that tuberculosis would take her life within a year or two. She could speak only in a whisper. Her heart was damaged and something was wrong with her lungs. She found it difficult to breathe while lying down; and often, in



The birthplace and childhood home of Ellen White, located in Gorham, Maine.



Ellen White heard William Miller speak in this, the Casco Street Church in Portland, Maine.



This is Hiram Edson's barn, where he prayed with several friends throughout the night of October 22, 1844. The following morning, accompanied by a friend, he suddenly realized that Jesus had entered the most holy place.

the middle of the night, her mother or someone else in the home had to bolster her almost to a sitting position in bed.

The situation steadily grew worse. Unable to obtain much sleep at night, she would frequently awaken by cough and bleeding from her lungs.

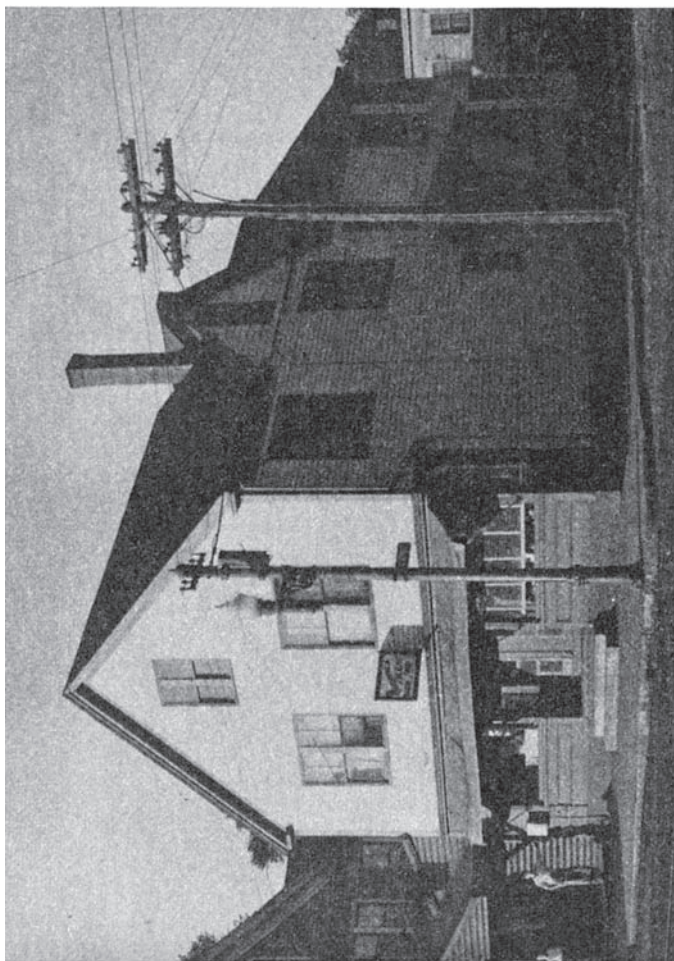
But little Ellen Harmon loved the Lord. Indeed, she was one of the most dedicated Christians to be found at that time. God can best use the little folk who, in their humility, recognize that all they have is God; and they want to serve Him as fully as they can.

Even though it was December in the northern state of Maine, Ellen decided to accept the invitation to visit a close friend, Mrs. Elizabeth Haines who also loved the Lord. Only a little older than her, they had known each other for years.

Since she was going to die soon anyway, Ellen felt that she might as well brave the winter blasts and visit Elizabeth for a few days in South Portland. They could talk together about the recent Great Disappointment of October 22, which they both had believed in, and pray together.

Early one morning, three other young women stopped to visit and pray with them at the two-story home on the corner of Ocean and C Streets.

They all went to a second-floor room, where they praised the Lord that Ellen was still alive and discussed their concerns about the Great Disappointment which had recently occurred. Oh, what a blessed time it was for little Ellen. She was so happy to be with these other friends, even though her parents were also firm believers in the Advent message



Ellen received her first vision in December 1844, in a second-floor room of the Haines' home, located on the corner of Ocean and C Streets.

and it would only be for a short time before she must return home.

As the five knelt in prayer,—suddenly:

“While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God’s glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as narrated below.”—*Early Writings*, 13.

That last book of the Bible, which the Apostle John had written on Patmos, had been a problem to Satan for centuries. But little did he realize that something was now happening that would make things even worse for him.

For—after nineteen hundred years—God had once again bestowed the prophetic mantle of divine Inspiration on a human being.

Ellen described that first vision in a letter written about a year later to Enoch Jacobs, editor of the *Day Star*. (It was later reprinted in *Early Writings*, 13-20; also in *Life Sketches* 64-68). Here is the first part of it:

“While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes, and saw a straight and narrow path, cast up high above the world.

“On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them

at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe.

“But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, ‘Alleluia!’ **Others rashly denied the light** behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.”—*Early Writings, 14-15.*

One question had been uppermost in the eyes of the five young ladies that morning: Was prophecy fulfilled on October 22, or had their experience been a delusion? The vision revealed that God had led them in their past experience. Indeed, **the Midnight Cry was that great light which was to guide them along a path which, if they followed it faithfully, would lead them to the City of God!**

Oh, what encouragement there was in this vision! And what encouragement it is for the little flock today, as we follow close in the tracks of Jesus as, through the Spirit of Prophecy writings, He opens before us the deeper meaning of Scripture.

There were other questions to be answered, but they would come as the people of God studied and additional visions were given.

Before continuing, we might ask, “What was that Midnight Cry light?” The original message by Samuel Snow revealed that the termination date of Daniel 8:14 was linked to the day of atonement cleansing of the Sanctuary, which, that year, fell on October 22. Gradually, that light became more and more clear with the passing of time. Part of it was revealed to Hiram Edson on the morning of October 23, when he was shown that the Sanctuary was not on earth but in heaven, and that Jesus had entered the second apartment of the heavenly Sanctuary. Later came the unfolding truth about the law of God and the Sabbath shining most brightly within the Holy of Holies. The later special clarifications, found in *Great Controversy* (especially Chapters 23 through 42) provided the capstone. Read those chapters again and discover anew the Midnight Cry light which, if you are faithful, will guide you all the way to your heavenly home.

Little Ellen, so very weak and frail, had been assigned a work for God which she dared not lay down. With the passing years, more and more light would come, until the brief outline given in that first vision would swell to a massive amount of wondrous truth—which, *in detail, quantity, and extent*, would exceed anything previously given by God through earlier prophets.

Satan feared for what the future might bring if this young girl was not given one hindrance after another, to keep her from carrying forward her work. He must encourage men to find every possible pretext to reject her messages.

Ellen was destined to live a life filled with diffi-

culties, yet she knew that she must cling to Jesus and keep going forward.

A DECISION MADE

About a week later, Ellen was told that she must tell others about the light she had received, and that she would suffer for having done it. But she would be lost if she refused.

Think not that, in your life, the situation is any different. Unless you study the light given in the Bible and Spirit of Prophecy, and carefully obey it, you too will fail of reaching the beautiful City at the end of the path.

The following quotation, although somewhat lengthy, clearly reveals the personal crisis Ellen went through:

“This vision troubled me exceedingly. My health was very poor, and I was only seventeen years old. I knew that many had fallen through exaltation, and that if I in any way became exalted, the Lord would leave me, and I should surely be lost. I earnestly prayed that the burden might be laid on some other one. **But all the light I could get was, ‘Make known to others what I have revealed to you.’**”

“I was unreconciled to go out into the world. I had naturally but little confidence. When I had the assurance that all was right between me and God, then my confidence was strong. I was then willing to do anything, and suffer anything; and relying upon the strength of God could declare the testimony without fear. But the work looked great, and the trials severe. The idea of a female traveling from place to place caused me to draw back. I looked with desire into the grave. Death appeared to me preferable to

the responsibilities I should have to bear.

“At length the Lord hid His face from me. I was again in darkness and despair. I feared that He had left me because I was unwilling to go and do His will. The company of believers in Portland sincerely sympathized with me. They seemed to understand my case, and while some sought to comfort me, others were faithful in warning me of my danger. **I was afraid I had grieved the Spirit of the Lord from me forever, and thought if He would reveal Himself to me again, I would obey Him, and would go anywhere.** How small the opposition and frowns of men appeared to me then, compared with the frown of God.

“The meetings were held at my father’s house; but my distress of mind was so great that I absented myself from the meetings. This did not relieve me from the burden which weighed so heavily upon me, and again I attended the meetings.

“The church all united in earnest prayer for me, and once more I consecrated myself to the Lord, and felt willing to be used to His glory.

“While praying, the thick darkness that had enveloped me was scattered, a bright light, like a ball of fire, came towards me, and as it fell upon me, my strength was taken away. I seemed to be in the presence of Jesus and of angels. Again it was repeated, ‘Make known to others what I have revealed to you.’ I earnestly begged that if I must go and relate what the Lord had shown me, that I might be kept from exaltation. Then an angel told me that my prayer was answered, and that if I should be in danger of exaltation, I should be afflicted with sickness. Said the angel, ‘If ye deliver the message faithfully, and endure unto the end, ye shall eat of the fruit of the tree of life, and drink of the river of the



Ellen was living in this home, in Portland, Maine, when she received her first vision and for a period thereafter.

water of life.' ”—2 *Spiritual Gifts*, 36-37 (compare *Life Sketches*, 70-71, which differs slightly).

Ellen committed herself to obey God and tell what He gave her, regardless of all opposition and trials she might meet. Once again she had the deep peace of acceptance with God. This was more precious to her than everything else.

Her first trip in a wagon to speak in a meeting outside of Portland, Maine, where she lived, was in mid-January 1845. Too ill to sit up for the journey, she climbed into the back of a horse-drawn wagon and laid down. Friends covered her with a buffalo robe. Her sister's husband drove the wagon in freezing cold weather. They set out on the thirty-mile journey to Poland, Maine, to his home.

When she rose in front of the group, Ellen could not speak above a whisper. This continued for five minutes. Then her voice become strong and clear and she spoke for two hours.

“When my message was ended, my voice was gone until I again stood before the people, when the same singular restoration was repeated. I felt a constant assurance that I was doing the will of God, and saw marked results attending my efforts.”—*Life Sketches*, 72-73.

HOW TO RECOGNIZE THE TRUE

From time to time, someone will tell me a new “prophet” has arisen. My comment is that if the person is a genuine prophet, he or she will show the evidences of one. We have a right to expect them to be provided; for, since every word a prophet

writes is flawless, it is of the deepest urgency that we obtain definite evidence from God that a new prophet is among us!

You can read what these evidences are in chapter 4 (pp. 32-45) of the present author's book, *Prophet of the End*.

Especially prominent among them, however, are two factors: (1) The person will be taken into vision in public meetings, in view of many people. (2) While in vision (and some of them rather lengthy), he or she will not breathe. Repeatedly, both evidences occurred during the 1840s and 1850s. That was enough time for the believers to recognize that she was a true prophet. In later years, public visions were not needed.

Here are several examples; the first occurred on June 26, 1854:

"I [D.H. Lamson] was then 17 years old. It seems to me I can almost hear those thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking gently, and was supported in the arms of an attendant.

"Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. **A looking glass was brought, and one of them held it over her mouth while she talked; but very soon they gave this up, and said, 'She doesn't breathe!'** Then they closely examined her sides as she spoke, to find some evidence of deep breathing, but they did not find it.

"As they closed this part of the examination, she arose to her feet, still in vision, holding a Bible high up, turning from passage to passage, quoting cor-

rectly, although the eyes were looking upward and away from the Book.

“She had a view of the seven last plagues. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now. To these facts I freely testify.”—*Elder D.H. Lamson, Hillsdale, Michigan, Feb. 8, 1893; Great Second Advent Movement, 207-208.*

Here are the words of two other witnesses who were there that night:

“I remember the meeting when the trial was made, namely, to test what Brother White had frequently said, that Sister White did not breathe while in vision, but I cannot recall the name of the doctor who was present. . . . It must have been Dr. Fleming, as he was the doctor called sometimes for counsel. He is, however, now dead. I can say this much, that the test was made, and **no sign of breath was visible on the looking glass.**”—*Drusilla Lamson, quoted in Great Second Advent Movement, 208.*

“This is to certify that I have read the above testimonials of David Lamson and Mrs. Drusilla Lamson, concerning the physician’s statement when examining Mrs. E.G. White while she was in vision, June 26, 1854.

“I was present at that meeting, and witnessed the examination. I agree with what is stated by Brother and Sister Lamson, and would say further that it was Doctor Fleming and another younger physician who made the examination. After Mrs. White rose to her feet, as they have stated, quoting the texts of Scripture, **Doctor Fleming called for a lighted candle. He held this candle as near her lips as possible without burning, and in direct line with her breath in case she breathed. There was not the slightest flicker of the blaze. The doctor then**

said, with emphasis, **'That settles it forever; there is no breath in her body.'**—David Seeley of Fayette, Iowa, testimony dated August 29, 1897; *Great Second Advent Movement*, 208-209.

The following incident occurred three years later in March 1857:

"We were present when Sister E.G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, **'Her heart beats, but there is no breath. There is life, but no action of the lungs. I cannot account for this condition.'**"—Mr. and Mrs. A.F. Fowler, Hillsdale, Michigan, Jan. 1, 1891; *Great Second Advent Movement*, 209.

In the above examinations, notice that, while in vision, Ellen spoke without breathing out. It is impossible to speak without exhaling, yet she would do it for over an hour. A person cannot normally stop breathing more than a few minutes without passing into unconsciousness and death.

"I was present when Sister White had the above-named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge.' He also said, 'There is something supernatural about that.'"—C.S. Glover, *Battle Creek, Michigan*, Jan. 19, 1891; *Great Second Advent Movement*, 209.

Interestingly enough, it was in the above vision that, for the first time, Ellen was told that the Laodicean message included the Advent believers. You can read what she was there shown in *1 Testimonies*, 141.

In June 1857, the Whites had driven to Buck's Bridge, New York, for weekend meetings. As James

White spoke to a full house, Ellen was taken off into vision. In the audience that morning was a young man, 22-year-old Daniel Bourdeau from Vermont, who would later become one of our leading evangelists. He helped pioneer the work in California, and (because he was fluent in French) later in Switzerland, France, and Italy. ***I like his statement about Ellen in vision the best—because what he did was a test which cannot be faked!***

“June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God.

“To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. ***I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes,*** long enough for her to suffocate under ordinary circumstances. She was not in the least affected by this ordeal.

“Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions.”—*D.T. Bourdeau, Battle Creek, Michigan, Feb. 4, 1891; Great Second Advent Movement, 208.*

In the 1980s and early 1990s, Jeanine Sautron, a French woman who never left her native home, claimed to be a prophet to the Advent people. No

one ever saw her in vision. Yet, incredibly, a number of individuals accepted her claims, in spite of obvious errors which she taught. (See the present author's book, *Jeanine Sautron*, 162 pp., 8½ x 11, \$6.00 + \$2.50.)

Who is inspiring these false prophets? Another one arises every year or two. **Their messages help explain their origin: They tell us something we like to hear, such as that Jesus is coming back soon. But they never reprove the great number of sins which are increasing in our denomination!** Satan is not in the business of calling sin by its right name, for it is worldliness and iniquity which keeps so many of our people in his camp.

Mark this: God will not send us another genuine prophet, without providing us with evidence, during many public meetings, of no breathing for an extended period of time. Nowhere in the Spirit of Prophecy were we ever told that there would be another prophet. We now have all the light needed to give the final message and prepare our lives for heaven.

Here are three additional descriptions of Ellen's condition while in vision.

The first statement is by J.N. Andrews who first saw her in vision in 1852 and said that he had seen her in vision fifty times.

"In passing into vision, she gives three enrapturing shouts of 'Glory!' which echo and re-echo, the second, and especially the third, fainter but more thrilling than the first, **the voice resembling that of one quite a distance from you, and just going out of hearing.**

“For about four or five seconds she seems to drop down like a person in a swoon, or one having lost his strength; she then seems to be instantly filled with superhuman strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. **In whatever position the hand or arm may be placed, it is impossible for anyone to move it.**

“**Her eyes are always open, but she does not wink;** her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object.

“**She does not breathe, yet her pulse beats regularly.** Her countenance is pleasant, and the color of her face as florid as in her natural state.”—J.N. Andrews statement; *Great Second Advent Movement*, 204-205.

Mrs. Martha Amadon, who knew Ellen for many years, gave this description:

“There was never an excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour . . . When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, ‘D-a-r-k.’ She was then limp and strengthless.”—*Martha Amadon, Documentary File 373*.

Here is how James White described the visions in his 1968 book, *Life Incidents*:

“1. She is **utterly unconscious of everything**

transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.

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

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

“4. On coming out of vision, whether in the daytime or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually. . .

“**She has probably had, during the past twenty-three years, between one and two hundred visions.** These have been given under almost every variety of circumstance, yet maintaining a wonderful similarity.”—*James White, Life Incidents, 272.*

IDENTIFYING BASIC TRUTHS

Encountering many problems and difficulties, Ellen Harmon began traveling and speaking regularly to groups of Advent believers. Yet she kept at her task. Eventually, she met and, on August 30, 1846, married a young Advent preacher, James White.

In early 1848, the decision was made by the

early believers to hold several meetings and gather together these new truths that were being discovered into one body of basic doctrinal beliefs.

But there was the danger that the light already given to Ellen would be ignored, or that, in trying to clarify doctrinal details and needing guidance from heaven, they might reject the light she could give. Another danger was that their mutually conflicting positions would fracture them into separate groups.

These meetings were called the “Sabbath Conferences.” Five were held in 1848, between April and October. The possibility of success was somewhat dubious. At one of the earlier meetings, “hardly two agreed. Each was strenuous for his views” (2 *Spiritual Gifts*, 97).

Without the light which came from Heaven at each meeting through Ellen, the meetings would have ended in almost total failure. Here is how the Lord solved the problem very effectively:

“Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce [an affectionate name she applied to several aged gentlemen], Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure.

“I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. **Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power.**

1-1848

Rocky Hill, May 2 1848.

Dear Bro & Sister Huskins,

Just received of you, ^{kind} letter in due time James was in N. Y. when it came & my health was very poor at that time or I should have written you before his return. To come home last Sunday, had a great time in western N. Y. feeding the hungry, sheep, we have been in a very tired state of late & while we so the wrongs in Ct. my soul has caused the burden & distress for a week past. Last Sabbath was a trying day to me as soon as meeting commenced my burden grew heavier my heart ached until it became very sore I was obliged to leave the room - not once in an untill meeting closed I could stand for a long time but there we will not mind we I thought I must leave Ct. & made up my mind to go to western N. Y. last Sunday we were at Bro Ralph's & we engaged in prayer for the special teachings of God how to move whether to go to N. Y. or stay in Ct. the spirit came & we had a powerful season Bro Peter Ralph was both laid prostrate & remained helpless for some time I was taken off in vision & saw concerning the state of some here & also saw that would be a conference at your place that it was duty of my husband to attend & that a conference should be holden in their affairs & souls would be strengthened & comforted there & that since it was not a duty to go to N. Y. but that we must stay & abide where we are, so we would we must up what to do & may God give me strength to endure the trials I shall have to pass through here. This morning we had a good time my soul was taken into a sweet remembrance to God I could hold sweet communion with him my peace was as a river & my joy as a

This is one of the earliest preserved letters by Ellen White. Written on May 2, 1848 to friends, it mentioned the doctrinal conferences recently held in New Hampshire and Maine.

“When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively.

“Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me.

“During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God.

“The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.”—1 *Selected Messages*, 206-207.

THEY MUST BE WRITTEN DOWN

With the exception of that one letter to the editor of *Day Dawn* in late 1846, we know almost nothing of Ellen’s messages—for she was not writing them down. But, in November 1848, she was told that it was urgent that they begin publishing these truths which were being given to her.

TO THE LITTLE REMNANT SCATTERED ABROAD.

As God has shown me to help revive the miracle of the Advent people to the Holy City, and the rich reward to be given those who will accept of the gift...

While praying at the shrine alone, the Holy Ghost did on me, and I started to be living brighter and higher, for above the dark world...

By this vision the 144,000 were all world, and perfectly whole, for their hearts were entire, God, New Jerusalem, and a glorious city...

The crown rested on the crown, for it was a crown of glory, and it was a crown of life, and it was a crown of power...

river was the time of life. On one side of the river was a track of a river and a track on the other side of the river, both of pure resplendent gold.

At five I thought I saw two trees. I looked again and saw they were again the top of the tree. It was the tree of life, on either side of the river of life...

I saw there a glorious city, a walled town, and it had a glorious border, surrounding Jesus' crown, and it was very bright and resplendent...

I saw a crown of glory, and it was a crown of life, and it was a crown of power, and it was a crown of glory...

Then I saw a crown of glory, and it was a crown of life, and it was a crown of power, and it was a crown of glory...

Well, these are the Lord's best brethren and sisters, it is an even reward to those who have the seal of the living God.

hundred of stone in which the names of the 144,000, were engraved in letters of gold; after we had beheld the glory of the temple, we went out. These Jews fell out and went to the city...

In February, 1841, I had a vision of a crown resting on the Holy City. I saw a crown and it was the crown of the Father and the Son...

Then I saw a crown of glory, and it was a crown of life, and it was a crown of power, and it was a crown of glory...

Then I saw a crown of glory, and it was a crown of life, and it was a crown of power, and it was a crown of glory...

February, 1841, 2:16. W. H. G. BARNES.

First Vision as Reprinted in 1846 Broadside. Publication Sponsored by H. S. Gurney and James White

The first vision of Ellen White as reprinted in the April 6, 1846, Day Dawn. Its publication was sponsored by H.S. Gurney and James White (It was first printed in the Day Star on January 24, 1846.)

“After coming out of vision, I said to my husband: **‘I have a message for you. You must begin to print a little paper and send it out to the people.** Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. **From this small beginning it was shown to me to be like streams of light that went clear round the world.’**”—*Life Sketches*, 125.

James was also deeply impressed that this must be done; **but, by the following spring, he had given up in discouragement.**

They had arrived at a major turning point in the giving of the Advent Message. Her messages must be put into print.

“While we were in Connecticut in the summer of 1849, my husband was deeply impressed that the time had come for him to write and publish the present truth. He was greatly encouraged and blessed as he decided to do this. But again he would be in doubt and perplexity, as he was penniless. There were those who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow.

“As he left the house, a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the Lord had blessed and strengthened my husband to labor in the field one year before; that he had made a right disposition of the means he there earned; and that he would have a hundredfold in this life, and, if faithful, a rich reward in the kingdom of God; but that **the Lord would not now give him strength to labor in the field, for He had another work for him to do, and that if he ventured into the field, he would be cut down by sickness; but that he**

must write, write, write, and walk out by faith. He immediately began to write, and when he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His word.”—*Life Sketches*, 124-125.

One day in July, James brought home from the printers a thousand copies of the first edition of his *Present Truth*, a small 8-page paper. Two more issues were published and mailed.

But Satan was busy. He attacked them with sickness, financial problems, and difficulties of every kind. By November 1850, James gave up. The publishing work would end.

“The friends of the cause were few in numbers and poor in worldly wealth, and we were still compelled to struggle with poverty and great discouragement. Excessive labor, care, and anxiety, a lack of proper and nourishing food, and exposure to cold in our long winter journeys, were too much for my husband, and he sank under the burden. He became so weak that he could scarcely walk to the printing office.

“Our faith was tried to the utmost. We had willingly endured privation, toil, and suffering; yet our motives were misinterpreted, and we were regarded with distrust and jealousy. Few of those for whose good we had suffered, seemed to appreciate our efforts. We were too much troubled to sleep or rest. The hours in which we should have been refreshed with sleep, were often spent in answering long communications occasioned by envy; and many hours while others were sleeping we spent in agonizing tears and mourning before the Lord.

“At length my husband said: ‘Wife, it is of no use to try to struggle on any longer. These things

are crushing me, and will soon carry me to the grave. I cannot go any farther. I have written a note for the paper stating that I shall publish no more.' As he stepped out of the door to carry it to the printing office, I fainted. He came back and prayed for me; his prayer was answered, and I was relieved.

"The next morning, while at family prayer, I was taken off in vision, and was shown concerning these matters. I saw that my husband must not give up the paper; for such a step was just what Satan was trying to drive him to take, and he was working through agents to do this. I was shown that we must continue to publish."—*1 Testimonies*, 89-90.

QUENCHING THE LIGHT

Since it was obvious that the printing work was going to continue, Satan determined to eliminate the printing of any articles by Ellen White. *They must be kept from Advent believers and from the world! Here is how this came about:*

In the late 1840s, because there were sermons to small groups, but almost no distribution of printed materials, the work did not grow. The public did not know about these seventh-day, second-advent believers. Recalling the experience, we are told:

"It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter."—*EGW, Review*, November 20, 1883.

But, with the beginning of the publishing

work, the situation changed. People were becoming more willing to consider our beliefs.

“Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate.”—*JW, Review, Aug. 19, 1851.*

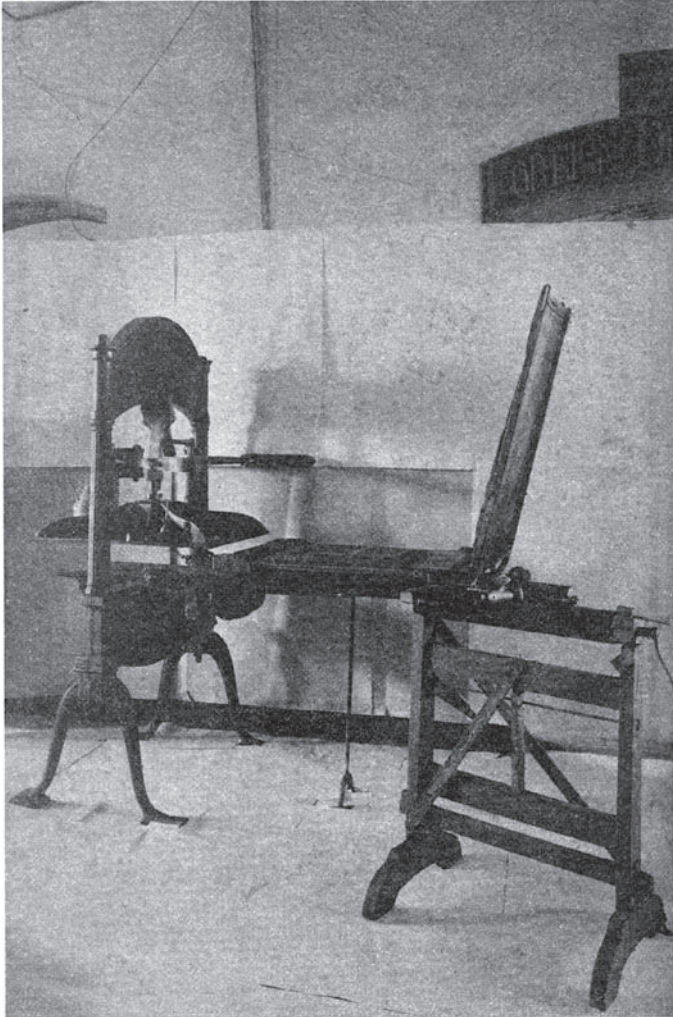
Satan immediately tried a desperate tactic to blot out the Spirit of Prophecy writings before they could eventually be printed into books.

“With brighter prospects for a large work among unbelievers, the general denominational literature was shaped to meet the new conditions. The most noticeable adjustment in this line was made to avert prejudice, and for this reason, **all reference to the visions and the Spirit of Prophecy was left out of the regular issues of the church paper.** This action was explained by Elder White in an *Extra* of the *Review and Herald.*”—*Ellen G. White, Messenger to the Remnant, 51.*

This *Extra* included a number of statements by Ellen; and, in it, James said that he would publish one about every two weeks. But the rest of the time, nothing by her would appear in print.

“As many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions ‘in the last days.’ ”—*JW, Advent Review Extra, July 21, 1851.*

But he did not fulfill that promise. For the next four (!) years, the *Review* printed almost nothing about or by Ellen White. It was James who led out in this decision; and it is believed that Satan tempted him to be ashamed of her influence,



This is the first press owned by James White. It was a handpress, purchased in 1852. By this date, James felt he was actually succeeding at publishing, without having to mention visions which might retard circulation.

since he was her husband. As do many today, he had accepted the temptation to broaden the circulation of his paper and gain the approval of the great men in other denominations. Although imagining that he had good reasons for his decision, he was deceived. How many are compromising in a similar manner today?

At any rate, **the devil triumphed for a time. During those 63 months, only five articles by her were published; and they were in the form of appeals, making no reference to revelations.** (Three of them are in *Early Writings*, 104-114.) Prior to that time, her articles appeared frequently in the *Review* (see *Early Writings*, 19-33 for some of them). Three times during those four years, James wrote articles, saying that “the Bible only” is the total basis of our faith.

There is an important lesson here for us: If the Advent people were willing to let the Spirit of Prophecy writings be set aside, God would let them do it! This is a solemn warning to us today! Are we cherishing those precious books? Are we sharing them as widely as possible? When we knowingly separate ourselves from a divine source of light, when we know it is there, we start down a path that will ultimately separate us from God.

The Spirit was gradually being withdrawn. If the people were content to no longer receive the messages, God would no longer send them.

THE BELIEVERS REPENT

In December 1855, a general church meeting

was convened to discuss a number of problems. One was the general decline of spirituality in the churches.

Recognition was made of the fact that the silencing of the Spirit of Prophecy counsel was a major cause. Those in attendance agreed that this situation must immediately be changed. (The word, "gifts," was the word used back then to describe what we now call "the Spirit of Prophecy.")

Here is their official decision:

"Confession: In view of the present low state of the precious cause of our blessed Master, we fell to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality amongst the scattered flock . . .

"Gifts: Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church . . .

"We refer to the visions which God has promised to the remnant 'in the last days.' . .

"An attitude displeasing to God: While we hold these views [the messages given through Ellen White] as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. **We fear that this has resulted from an unwillingness to bear the**

reproach of Christ (which is indeed greater riches than the treasures of earth), **and a desire to conciliate the feelings of our opponents**; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written Word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. **To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test of rule for Christians, which is inconsistent and absurd.**—From the “Report of Conference,” as printed in the *Review*, December 4, 1855.

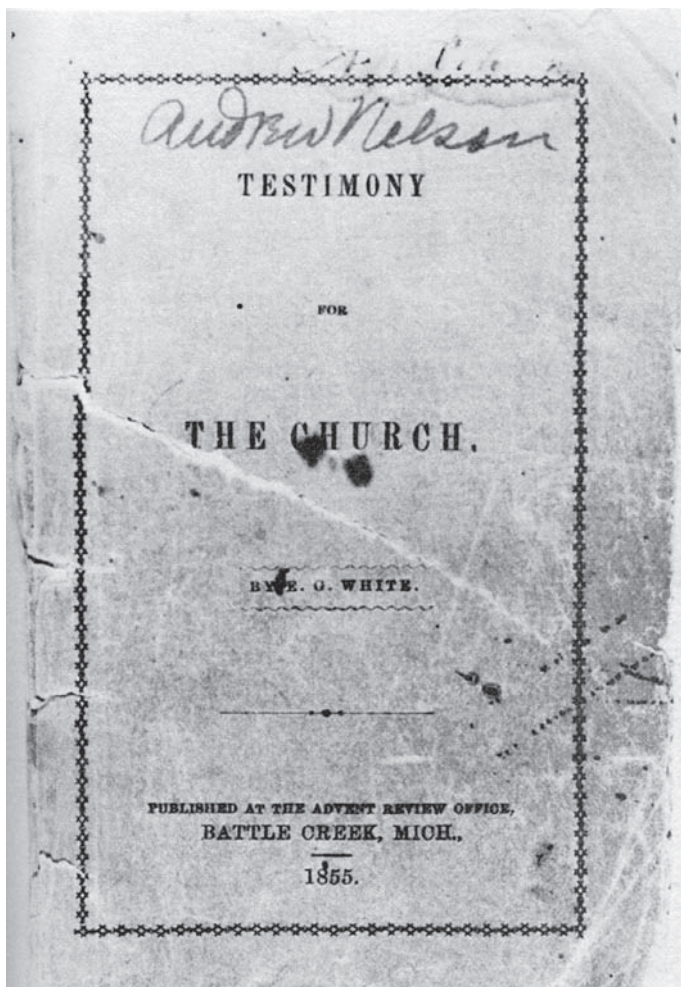
Another decision made at that conference was to gather a quantity of her written statements, letters, and articles—and print them in a small booklet, entitled *Testimonies*. **This was the beginning of what would eventually become the nine-volume *Testimonies for the Church*. Satan had been defeated again!**

On the first page of that first little booklet, *Testimonies*, was a transcript of a vision given to Ellen shortly before the conference. Here are the first two sentences of it:

“November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision. **I saw that the Spirit of the Lord has been dying away from the church.**”—*1 Testimonies*, 113.

Looking back on what had happened as a result of the four-year refusal of the church to publish her appeals, she wrote:

“The visions have been of late less and less fre-



This is the cover of the first published *Testimonies for the Church*. It was commissioned by the conference of believers on December 4, 1855.

quent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family."—*Letter, January 10, 1856.*

By late 1855, she considered her work for the church to have ended! What a happy day that was for the devil! The second revelation had been stopped before it could mature into a full-blown powerhouse of additional light!

But fortunately, the brethren recognized their mistake before it was too late, and overrode James' decision. —If they had not repented and made changes, we today would not have the Spirit of Prophecy writings!

Something to think about: From 1855 to 1915 when she died, and a few decades beyond, a full-length article by Ellen White appeared each week in the *Review*. **But, for over 25 years now, about the only articles by Ellen White in our general church paper, *Adventist Review*, have consisted of one article a year in the annual Week of Prayer issue. And none appear in union papers, the youth journals, or any other denominational periodicals.** Does this tell you something about the condition of the church today? Is the "Spirit of the Lord" once again "dying away from the church?" Do we now have a better understanding of the cause?

How often does a pastor quote the Spirit of Prophecy in Prayer Meeting? How often in the church service? How often is it quoted in any of the Sabbath School classes, or any of the youth meetings, camp meetings, or worker's retreats?

Is Satan once again winning the battle to remove Heaven's light from us?

Chapter 23 of Volume 1 of A.L. White's biographical book, *The Early Years*, is entitled "A Year of Many Visions," and is about events in her life during 1857. Significantly, that occurred shortly after the brethren decided to begin publishing her writings again.

Even more remarkable, **it was only a little over two years (27 months) after that important "confession" was approved by the committee in December 1855, when it was decided to begin a vigorous program of publishing Ellen White's writings,—that which Ellen White received and is called the *Great Controversy Vision*.**

What if the leading brethren had not made that decision in December 1855? How many Spirit of Prophecy books would we have today? Would we have *Great Controversy*, *Desire of Ages*, *Ministry of Healing*, and so many others?

The God of heaven has not changed. We must individually beware of grieving away His Spirit. "Laodiceanism" is not a badge we should be proud of. Yet often you will hear the words, "Oh, that's all right; aren't we the Laodicean Church?" Such a fatalistic attitude can lead people to the grave while holding onto their cherished sins. Beware! Beware! We live on borrowed time.

**ATTACK
AFTER LOVETT'S GROVE**

During the weekend of March 13 and 14, 1858, James and Ellen attended meetings at

Lovett's Grove (now Bowling Green), **Ohio**. On Sunday afternoon, the 14th, a funeral service was conducted by James in the schoolhouse, where the Sabbath meetings had been held. When he had finished speaking, Ellen arose and began to speak words of comfort to the mourners. While thus speaking, she was taken off in vision; and for two hours, during which time the congregation remained in the building, the Lord through divine revelation opened before her many important matters. She afterward said that she was shown "the great controversy of the ages between Christ and Satan" (*Life Sketches*, 162).

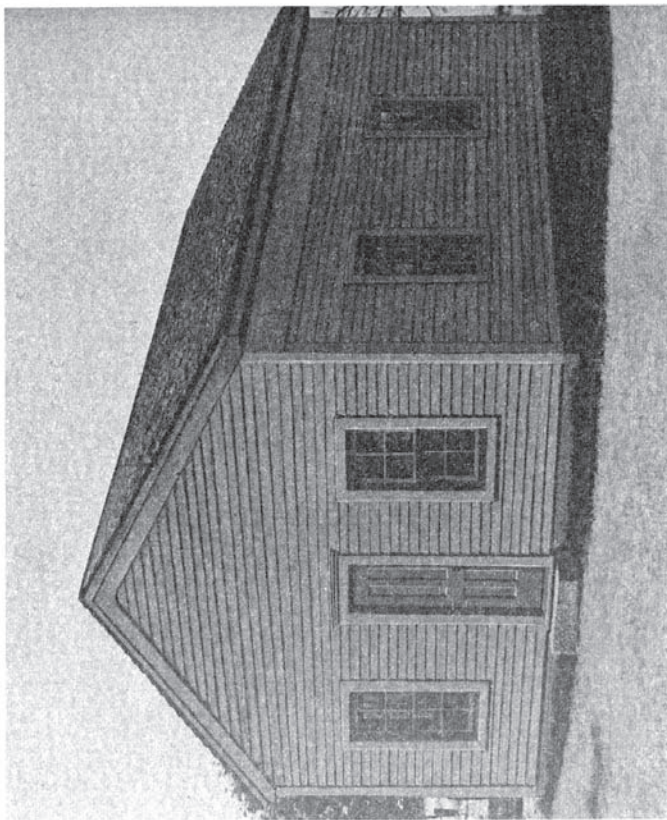
Ominously, in that vision she was also told this:

"I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—*Ibid.*

Well, this was something new! Ellen was told that Satan was going to do something extraordinary to keep her from writing out what she saw that day. **What was so important about that vision? Why did it frighten Satan so much? The answer is simple enough: She was given an overview of "the great controversy of the ages between Christ and Satan"** (*Life Sketches*, 162). Satan does not want mankind to have the clearest understanding, available in the last 19 centuries on that subject.

We will let Ellen explain what happened next:

"Two days afterward, while journeying on the cars to Jackson, Mich., we arranged our plans for writ-



Ellen received the Great Controversy vision during a funeral service at this schoolhouse in Lovett's Grove, Ohio.

ing and publishing, immediately on our return home . . . On the arrival of the train at Jackson, we went to Brother Palmer's. **We had been in the house but a short time, when, as I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side.**

"For a time I was insensible, but was aroused by the voice of earnest prayer. I tried to use my left limbs, but they were perfectly useless. For a short time I did not expect to live. It was my third shock of paralysis; and although within fifty miles of home, I did not expect to see my children again. I called to mind the triumphant season I had enjoyed at Lovett's Grove, and thought it was my last testimony, and felt reconciled to die.

"Still the earnest prayers of my friends were ascending to heaven for me, and soon a prickling sensation was felt in my limbs, and I praised the Lord that I could use them a little. **The Lord heard and answered the faithful prayers of His children, and the power of Satan was broken.** That night I suffered much, but the next day I was sufficiently strengthened to return home.

"For several weeks I could not feel the pressure of the hand or the coldest water poured upon my head. In rising to walk, I often staggered, and sometimes fell to the floor. In this afflicted condition I began to write on the great controversy. **At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased.** The numbness in my head did not seem to becloud my mind, and before I closed that work, the effect of the shock had entirely left me.

"At the time of the conference at Battle Creek, in

June 1858, **I was shown in vision that in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue.** I also saw, among other things, that I should be blessed with better health than before the attack.”—*Life Sketches*, 162-163.

Why did the Lord permit this to happen? There can be only one reason! Throughout her life, God protected Ellen White. But, in this one instance He momentarily did not protect her—but He even warned her.

The answer is this: **First, the information given to Ellen White on this one topic was more important than any other she ever received! Second, the Lord wanted us to realize and appreciate that fact**—and value the overarching truths especially found in *Great Controversy*.

WHAT WAS IN THAT VISION?

A little over two months later, in the morning and evening of Sunday, May 23, part of the vision was told to four hundred believers assembled in Battle Creek for the May 21-24 general conference. James provides insights into what she said:

“During the forenoon, Sister White related a portion of the views she has had concerning the fall of Satan, the plan of salvation, and the great controversy between Christ and His angels, and Satan and his angels. It abounded in startling facts and vivid descriptions. And when the course of the narration had brought us down to the days of the first advent, the humiliation, the suffering, and finally the cruci-

fixion of the Saviour, especially then did not only the silent tear but even the audible sobs of many in the congregation announce their hearts were touched by the sufferings of the Son of God for rebellious man.

“When we view the great controversy as now going forward—its field the world, its subject man—we see not how anyone can long hesitate upon which side to enroll himself. And at least the justice of that sentence is very apparent, which condemns those who will persist to the end on the side of the power of darkness, to the same ruin which overwhelms the first rebel and his worthy sympathizers.”—*JW, Review, May 27, 1858.*

That evening, she continued on till nearly 10 p.m. Deeply moved, the audience gave testimonies until nearly 11 p.m.

That provides us with a glimpse of, what is called, “the great controversy vision.” It actually included a sweeping view of the entire controversy from the fall of Satan on down to the final end of sin and sinners. Special emphasis was on the life and death of Christ, as it related to solving this moral crisis which the entire universe was watching, as well as events reaching to our time in history and beyond.

A month later, in June, the new book was “in the press,” which meant that some of the copy had already arrived at the publishing house and was being set with lead type. By mid-August she finished the last of the small book and it was published in September as a 219-page book, *Spiritual Gifts, Vol. 1*. The title page gave an expanded title: *The Great Controversy between Christ and His Angels and*

Satan and His Angels. The volume, being small, could only touch on certain areas of the lengthy conflict. **You will find an accurate copy of this complete 1858 book in the second half of *Early Writings* (pp. 133-295).** You do not need to purchase any other books in order to have your own complete copy.

An important question is why did Ellen not write the entire great controversy story, plus the important lessons from it, in 1858?

We are going to discover in this present book that, spanning a period of decades, Satan hindered this from occurring.

Someone might also ask why Ellen did not write it out ten years earlier in 1848? Ellen mentions that she had received a very brief view of the great controversy in 1848:

“In the vision at Lovett’s Grove, most of the matter which I had seen ten years before, concerning the great controversy of the ages between Christ and Satan, was repeated, and I was instructed to write it out.”—*Life Sketches*, 162.

Why did she not write much about it back then? We have already learned that, with the exception of that one letter to the editor of *Day Dawn* in late 1846, nothing she was writing was being published at that time. **It was not until November 1848** (probably shortly after that 1848 “view of the great controversy,”) **that Ellen was told of the urgency to begin their own printing operation** (*LS 125, quoted earlier*).

We learned that two years later, in November 1850, James was ready to give up trying to keep

writing and printing. It was a vision given to Ellen that kept him going. **So hardly anything had been printed by the second year after 1848.**

Then, on July 21, 1851,—James stopped publishing anything by Ellen—until 1855!

Satan was busy at his work of hindering the distribution of the Spirit of Prophecy writings. Oh, that we might be as busy at our work of giving them to everyone!

It was only a little over two years (27 months) after the crucial committee “confession” in December 1855 (when, for the first time, Advent believers agreed to begin publishing quantities of her writings) that Ellen White received the “Great Controversy Vision.”

CONTINUAL DELAY

In the years that followed, Ellen planned to greatly enlarge on that basic vision given at Lovett’s Grove in 1858.

But once again, Satan was at work. Desperate to keep it from being written, he brought one hindrance after another.

We are now going to learn why it took 26 years before the last book of Ellen’s initial expansion of that 1858 vision was in print. We will also discover that it was 30 years before the complete, full-size edition of *Great Controversy* came off the presses—and then only after a bitter and protracted quarrel with the Review staff, which did not want to print it!

Ellen’s bookwork was of the highest importance, and Satan knew it. He desperately devised



This is the Battle Creek home, built by James and Ellen in 1856, where they lived from that date until the death of James in 1881. The 1858 vision was written here, along with her later small books and a small portion of the *1884 Great Controversy*.

plans to slow, and even stop, their production. The messages in those books needed to be scattered like the leaves of autumn, both in America and overseas. She could not be in every place at once, but her books could. She might eventually die, but her books would be powerful witnesses till the end of time,—unless God's people could be kept from circulating them.

One method Satan repeatedly used to impede the bookwork was to produce sickness in the White home which she would have to care for. James, who had a tendency to overwork, was a special focus of attention. In a letter written to John Byington in 1864, Ellen said that she had been shown that Satan wanted to attack James physically in order to retard their work (*Letter 14, 1864*).

Having returned from holding meetings in a distant town, as the couple was walking for early morning exercise on Wednesday, August 16, 1865, it happened:

James' face suddenly flushed and his right arm (that did the writing) dropped to his side, helpless. He attempted to raise it, but was unable to do so. Staggering, he almost fell. Unable to speak, Ellen helped him to a nearby home. Indistinctly James uttered the word, 'Pray,' and repeated it. Ellen described the scene:

"We dropped to our knees and cried to God, who had ever been to us a present help in time of trouble. He soon uttered words of praise and gratitude to God, that he could use his arm. His hand was partially restored, but not fully."—*EGW, Review, February 20, 1866.*

Physicians had no idea what to do and gave no encouragement for his survival. Two days later, James was carried on a couch to his own home.

Satan's next plan was to keep James in such an ongoing crippled state, that caring for him would occupy all of Ellen's time. That would be better than having him die.

James recovered with agonizing slowness. Ellen's full time was occupied in caring for him and getting him to exercise. She would get him out of the house, and help him rake and load hay and do other chores. One winter day, he refused to take his usual walk because the snow was deep. So Ellen borrowed a pair of boots from a neighbor and then walked a quarter of a mile and back. Leading James to the door, she showed him her boot tracks. James replied that, if a woman could do it, he would also—and took his walk with Ellen that morning (2SM 307).

As the winter of 1866-1867 approached, James stayed at home more. He wanted to see no one. Ellen had to work hard to get him to talk to people and use his mind.

As if this were not enough, by March of 1867, the believers in Battle Creek began turning against the Whites! James felt like abandoning the church entirely, and Ellen felt it her duty to help him recover his strength—but this new crisis only added to their problems.

“I came home to Battle Creek like a weary child who needed comforting words and encouragement. It is painful for me here to state that we were received with great coldness by our brethren, from

whom, three months before, I had parted in perfect union, excepting on the point of our leaving home.”—*1 Testimonies*, 579.

The chapter, *Sketch of Experience*, is well-worth reading. Its 15 pages tell the entire story of this sad experience (*1T* 570-584).

Satan was jubilant. At this rate, the complete Great Controversy would never be written!

Arthur White describes the situation:

“Little by little they discovered the reason for the cool reception was the evil reports that for some time had been bandied about Battle Creek and written to those at a distance. Part of the problem rested in Ellen White’s refusal to take the counsel of friends and church leaders in Battle Creek that would have dissuaded her from taking her husband to Wright in December. Also, people had misunderstood the attempt of James and Ellen White to be financially independent of church members’ support. This desire had led them to sell some of their furniture, and pull up their rag carpets and sell them, to gain means to go on . . . Topping this off was the word that, in certain of the churches in Michigan, it was being reported ‘that the Battle Creek church had not the slightest confidence in Sister White’s testimony, that is, her oral testimonies, because her life contradicted them.’”—*A.L. White, The Progressive Years*, 170.

Another source of difficulty was the objections some had to Ellen’s call for them to change to a vegetarian diet and in the fashions worn by the women church members (*Review*, January 15, 1867), following her June 6, 1863, Health Reform Vision.

THE DELAYS CONTINUE

By 1868, when the first Adventist camp meetings began to be held, James had pretty much recovered and was once again prepared to take up work in the church. **But, by this time, Ellen was flooded with responsibilities, both in answering letters of inquiry and speaking at meetings. In addition, James continued to experience physical problems from overwork.** (His fourth stroke occurred on the morning of April 22, 1873.)

Several smaller books were gradually written, but still nothing large.

Both Ellen and James increasingly felt under pressure from all their responsibilities. James, with good reason, felt that his associates at the publishing office let him carry far more than his part of the load. Ellen found that a great variety of difficulties continually needed her attention.

Finally, she realized that they would have to leave Battle Creek and move to the West Coast, if she was to have time to prepare the needed books.

By the early 1880s, she had produced no large book—and the very important *Great Controversy* had not yet been written. (The 1858 book by that name was only an overview of a few events from Lucifer to the end of sin. It is now in *Early Writings*, 133-295. Reading it, you will see that it was not the first edition of *Great Controversy*.)

By the late 1870s, Satan had introduced strong division among some of the leaders against James White. Elders Butler and Haskell were mutually opposed to James. Dr. J.H. Kellogg also had

strong antipathy for him.

The following dramatic letter reveals the depth of the antagonism:

“I saw in my dream yourself [probably Haskell] and Elder Butler in conversation with him. You made statements to him which he seemed to grasp with avidity, and close his hand over something in it. I then saw him go to his room, and there upon the floor was a pile of stones systematically laid up, stone upon stone. He placed the additional stones on the pile and counted them up. Every stone had a name—some report gathered up,—and every stone was numbered.

“The young man [an angel] who often instructs me came and looked upon the pile of stones with grief and indignation, and inquired what he had and what he purposed to do with them. The doctor looked up with a sharp, gratified laugh. ‘These are the mistakes of Elder White. I am going to stone him with them, stone him to death.’”—*Manuscript 2, 1880.*

Amid such an atmosphere in Battle Creek, it would be extremely difficult for Ellen to write *Great Controversy!* Satan was rubbing his hands with glee.

TOLD TO LEAVE

Ellen had been warned by God that she and James must leave Battle Creek and head West if the bookwork was to continue.

Through late June and into July, James and Ellen White continued their ministry in Battle Creek. James was still editor-in-chief at the *Review*.

Often they went to the grove near their home for



James Springer White (1821-1881), husband of Ellen and editor-in-chief of the Review Publishing Association.

seasons of prayer. Ellen later recalled one occasion:

“While walking to the usual place for prayer, he stopped abruptly; his face was very pale, and he said, ‘A deep solemnity is upon my spirit. I am not discouraged, but **I feel that some change is about to take place in affairs that concern myself and you.** What if you should not live? Oh, this cannot be! **God has a work for you to do!** . . . It continues so long that I feel much anxiety as to the result. **I feel a sense of danger, and with it comes an unutterable longing for the special blessing of God, an assurance that all my sins are washed away by the blood of Christ.** I confess my errors, and ask your forgiveness for any word or act that has caused you sorrow. There must be nothing to hinder our prayers. Everything must be right between us, and between ourselves and God.’”—*Manuscript 6, 1881.*

Ellen had been urging James to leave Battle Creek and journey with her to the West Coast, and there continue their writing work.

Recognizing the problem and the urgency of preparing her books, he agreed to leave with her that summer.

“The spring and early summer of 1881 we spent together at our home in Battle Creek. **My husband hoped to arrange his business so that we could go to the Pacific coast and devote ourselves to writing.** He felt that we had made a mistake in allowing the apparent wants of the cause and the entreaties of our brethren to urge us into active labor in preaching when we should have been writing. My husband desired to present more fully the glorious subject of redemption, and I had long contemplated the preparation of important books.

“We both felt that while our mental powers were

unimpaired we should complete these works,—that it was a duty which we owed to ourselves and to the cause of God to rest from the heat of battle, and give to our people the precious light of truth which God had opened to our minds.”—*Life Sketches*, 247-248.

But then, not long afterward, James said with deep feeling that he dared not resign as head of the publishing work. He realized who would take it over if he left. In a later *Memorium*, we find the following recollection of his words to her.

DECISION TO REMAIN

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

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

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

istence.'

"In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve His cause as I have never been able to serve it before. **I must see the publishing work prosper. It is interwoven with my very existence.** If I forget the interests of this work, let my right hand forget her cunning."—*In Memorium*, 45.

James had made his decision. He dared not leave Battle Creek and the Review office. God knew that James meant well and was trying to do his best,—but also that it was more important that the books, including *Great Controversy*, be written than that James guard the Review printing company.

Within a few weeks, James was dead.

THE FINAL DAYS

It was late July. During these final weeks in the life of James, Ellen struggled, amid the mounting tensions and continual interruptions in Battle Creek, to work on her bookwork. But her life forces were wearing down from the pressure.

"Up to the time I had commenced this work I was sick, but the Lord gave me strength. I did not get to rest until near midnight, and labored all through the day, writing. Wednesday night I felt I must have rest. A nervous twitching seized my thumb and I could have no control over it. It jerked continually. I

feared paralysis.”—*Letter 8a, 1881.*

The weekly *Review* of August 2 carried a back-page note about three camp meetings the Whites were going to visit.

But James and Ellen did not attend those meetings. The next issue of the *Review* carried a notice of James White’s death.

God deeply loved James. And He knew he had made his peace with God, had forgiven those who had injured him; and it was time to lay him to rest. Later James would be able to meet Ellen again at the Second Coming of their blessed Lord.

James and Ellen headed off to the first camp meeting in a carriage together. She later recalled their conversation that day.

“We had an appointment to attend a tent meeting at Charlotte, Sabbath and Sunday, July 23 and 24. We decided to travel by private conveyance. On the way, my husband seemed cheerful, yet a feeling of solemnity rested upon him.

“He repeatedly praised the Lord for mercies and blessings received, and freely expressed his own feelings concerning the past and future:

“The Lord is good, and greatly to be praised. He is a present help in time of need. **The future seems cloudy and uncertain, but the Lord would not have us distressed over these things. When trouble comes, He will give us grace to endure it.** What the Lord has been to us, and what He has done for us, should make us so grateful that we would never murmur or complain.

“It has seemed hard to me that my motives should be misjudged, and that my best efforts to help, encourage, and strengthen my brethren should

again and again be turned against me. But I should have remembered Jesus and His disappointments. His soul was grieved that He was not appreciated by those He came to bless. I should have dwelt upon the mercy and loving-kindness of God, praising Him more, and complaining less of the ingratitude of my brethren. Had I ever left all my perplexities with the Lord, thinking less of what others said and did against me, I should have had more peace and joy. **I will now seek first to guard myself, that I offend not in word or deed, and then to help my brethren make straight paths for their feet.** I will not stop to mourn over any wrong done to me. I have expected more of men than I ought. I love God and His work, and I love my brethren also.' ”—*In Memorium, 50-51.*

Ellen continued:

“Little did I think, as we traveled on, that this was the last journey we should ever make together. The weather changed suddenly from oppressive heat to chilling cold. My husband took cold, but thought his health so good that he would receive no permanent injury.

“He labored in the meetings at Charlotte, presenting the truth with great clearness and power. He spoke of the pleasure he felt in addressing a people who manifested so deep an interest in the subjects most dear to him. ‘The Lord has indeed refreshed my soul,’ he said, ‘while I have been breaking to others the bread of life. All over Michigan the people are calling eagerly for help. How I long to comfort, encourage, and strengthen them with the precious truths applicable to this time!’

“On our return home, my husband complained of slight indisposition, yet he engaged in his work as usual. Every morning we visited the grove near

our home, and united in prayer. **We were anxious to know our duty. Letters were continually coming in from different places, urging us to attend the camp meetings. Notwithstanding our determination to devote ourselves to writing, it was hard to refuse to meet with our brethren in these important gatherings. We earnestly pleaded for wisdom to know the right course.**

“Sabbath morning, as usual, we went to the grove together, and my husband prayed most fervently three times. **He seemed reluctant to cease pleading with God for special guidance and blessing.** His prayers were heard, and peace and light came to our hearts. He praised the Lord, and said: ‘Now I give it all up to Jesus. I feel a sweet, heavenly peace, an assurance that the Lord will show us our duty; for we desire to do His will.’

“He accompanied me to the Tabernacle, and opened the services with singing and prayer. It was the last time he was ever to stand by my side in the pulpit.”—*In Memorium*, 551-52.

SUDDENLY GONE

Monday, James developed a severe chill. Tuesday, his condition worsened rapidly. Tuesday night, Ellen was attacked by a chill and became sick.

Wednesday, they were both taken to the Battle Creek Sanitarium, carried there while laying side by side on a mattress in the back of a wagon.

Two days later, on Friday, Ellen was feeling better. Arising from the bed, she went to James' room.

“The doctor then informed me that my husband was inclined to sleep, and that danger was appre-

hended. I was immediately taken to his room, and **as soon as I looked upon his countenance I knew that he was dying.** I tried to arouse him. He understood all that was said to him, and responded to all questions that could be answered by yes or no, but seemed unable to say more.

“When I told him I thought he was dying, he manifested no surprise. I asked if Jesus was precious to him. He said, ‘Yes, oh, yes.’ ‘Have you no desire to live?’ I inquired. He answered, ‘No.’ We then knelt by his bedside, and I prayed for him. **A peaceful expression rested upon his countenance. I said to him: ‘Jesus loves you. The everlasting arms are beneath you.’ He responded, ‘Yes, yes.’**”—*Life Sketches*, 251.

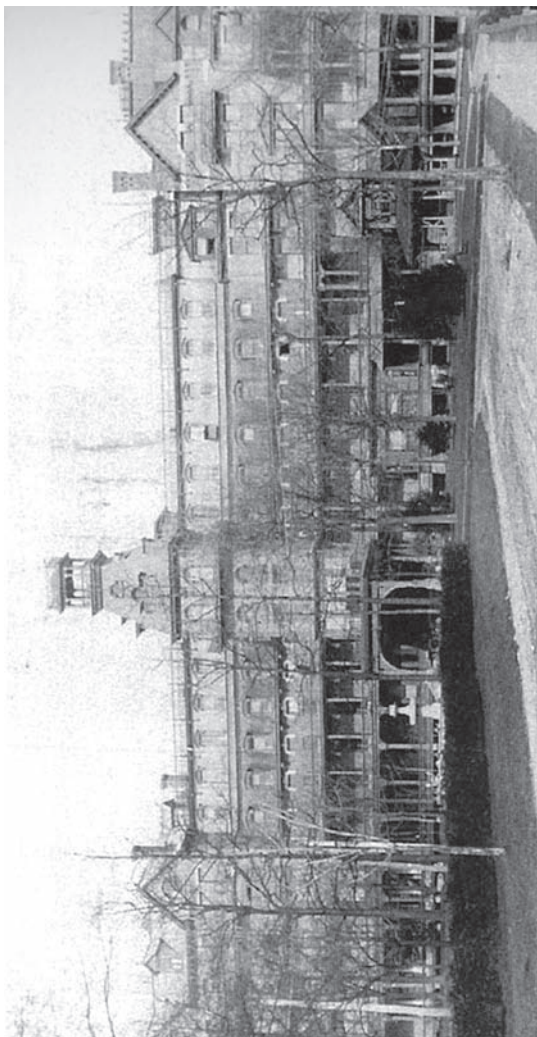
Those gathered about the bed knelt in prayer. The next morning, James seemed slightly better, but then there was a turn for the worst.

“About noon he had a chill, which left him unconscious. At 5 p.m., Sabbath, August 6, 1881, he quietly breathed his life away, without a struggle or a groan.”—*Life Sketches*, 252.

The utter shock of her husband’s death caused Ellen to collapse. That night, she came close to death. Two nurses watched her all night, frequently taking her pulse; so that, if necessary, they could immediately report to the doctor if a crisis developed.

“At twelve o’clock at night my pulse stopped . . . He [Dr. J.H. Kellogg] was at my bedside in one minute. I was unable to speak but knew what was going on. I expected to pass away quietly as my husband had done, but the doctor worked unremittingly with the two helpers until three o’clock in the morning . . .

“One stood with a cake of ice and another with a



A view of the Battle Creek Sanitarium, where James and Ellen were taken in the summer of 1881. James died here on August 6.

hot sponge and passed first hot, then cold, over the spine for three hours until my pulse, though very weak, and fluttery, was improved. For four nights these faithful hands battled with death and were rewarded by seeing a determined improvement.”—*Letter 9, 1881.*

On Sabbath afternoon, August 13, about 2,500 believers, plus many Battle Creek townspeople assembled in the Tabernacle for the funeral of James White. Even though very ill, Ellen attended.

“We then went in hacks [lengthy horse-drawn wagons] to the Tabernacle, and I was carried in a chair while the mourners followed. I was laid upon a sofa prepared with pillows. I was carefully watched by the doctor.”—*Letter 9, 1881.*

Uriah Smith gave the funeral address. When finished, Ellen determined to speak also. She was helped to the podium and a doctor stood near to catch her if she started to fall.

“As I arose, strength was given me, and I spoke about ten minutes, exalting the mercy and love of God in the presence of that crowded assembly.”—*Life Sketches, 252.*

Her entire message was stenographically written down. Here is another excerpt:

“How long I shall fight the battles of life alone I cannot say; but there is one thing that I will say to you, and that is, that when I saw my husband breathe his last, I felt that Jesus was more precious to me than He ever had been in any previous hour in my life . . .

“I look to that morning when the broken family links shall be reunited, and we shall see the King in

His beauty, and behold His matchless charms, and cast our glittering crowns at His feet, and touch the golden harp and fill all heaven with the strains of our music and songs to the Lamb. We will sing together there. We will triumph together around the great white throne.”—*In Memorium*, 40-42.

Ninety-five carriages joined in the funeral procession to Oak Hill Cemetery, and nearly a hundred people went there on foot. James White was laid to rest in the family plot.

JOURNEY WEST

As reported by Uriah Smith in the *Review* (August 23 issue), after the funeral, Ellen rapidly recovered. On Sabbath morning, August 20, she spoke to the church members for 50 minutes “with great clearness of mind and strength of voice.”

This was the last time she spoke to that congregation, prior to leaving for the West.

“At times I felt that I could not have my husband die. But these words seemed to be impressed on my mind: ‘Be still, and know that I am God.’ . . . I keenly feel my loss, but I dare not give myself up to useless grief. This would not bring back my husband . . . **The best way in which I and my children can honor the memory of him who has fallen is to take the work where he left it, and in the strength of Jesus carry it forward to completion.**”—*Manuscript 6*, 1881.

That is good counsel for all of us, when we lose our loved ones.

Ellen immediately prepared for the journey. The Lord told her that she should select a young nurse

at the Sanitarium, a Scotch lady named Sara Mc-Enterfer, to be her lifelong companion. When asked for her decision, Sara gladly accepted. She proved to be an excellent helper and traveling companion throughout the remainder of Ellen's life.

Stopping in Colorado to rest up briefly, Ellen wrote a lengthy letter to the leaders and members that would gather at the Michigan camp meeting:

“Dear Brethren and Sisters who shall assemble at the Michigan Camp Meeting; I feel a deeper interest in this meeting than in any other that has been held this season. Michigan has not had the labor which she should have had. God has planted important institutions among you, and this brings upon you greater responsibilities than upon any other conference in the whole field. Great light has been given you, and few have responded to it; yet my heart goes out in tender solicitude for our beloved people in Michigan.”—5 *Testimonies*, 9 (letter dated September 25, 1881).

That would be good counsel for all of our crowded Adventist centers today.

Leaving Colorado on October 2, they headed west and arrived in Oakland, California in time for the opening of camp meeting there, on October 13. In light of her recent illness, it was not expected that she would speak. But she spoke almost every afternoon to the assembly.

PREPARING THE BOOK

It was not until the early summer of 1882 that Ellen had recovered sufficiently to settle down to a consistent program of book production. **She knew**

that the Lord had laid on her the burden of producing a number of crucial, truth-filled books. Oh, that we today might realize our responsibility to distribute them!

Her primary concern was to write, what would become known as, the 1884 edition of *Great Controversy*. This weighed most heavily upon her.

But, along with its preparation, several other long-delayed writing projects required completion. Earlier written materials were pieced together, along with a small amount of new comments, and released as new books.

At the General Conference Session of 1879, the brethren had voted to recommend—

“. . . the publication of a small edition of her [Ellen White's] earliest writings, now out of print, to bring all her writings within the reach of those anxious to obtain them.”—*Review, December 4, 1879.*

So several of her earlier writings were gathered together and, in 1882, were published under the title, *Early Writings*. It contained *Christian Experience* (64 pp.), which included many of her early visions; *Supplement to Experience and Views* (48 pp.); and *Spiritual Gifts, Vol. 1* (219 pp.), which was a reissue of her 1858 book. All of this consisted of reprints of earlier materials Ellen had written.

It was important that these writings be reprinted. **Satan had encouraged critics who declared that Ellen taught totally different teachings in earlier years; therefore none of them could be trusted. This was the start of a new trend which would avalanche in our time, as men, inspired by demons, declare that the Spirit of Prophecy writ-**

ings are untrustworthy.

Every possible method of attacking the Spirit of Prophecy and its author has been made over the years, and will continue to be made to the close of time. Those willing to cooperate with the devil in that diabolical work, and do not repent, will ere long experience the flames of hellfire with him.

By mid-1882, Ellen was busily working on *Great Controversy*. For the first time in 24 years, she was at last working on a clear, expanded presentation of the Lovett's Grove vision.

Here are several small books which had been produced, from time to time, during those previous years before the death of James:

Spirit of Prophecy, Vol. 1 (1870), was a brief view of the Old Testament. *Spirit of Prophecy, Vol. 2* (1877), briefly reviewed Christ's life from birth to the Triumphal Entry. *Spirit of Prophecy, Vol. 3* (1878), dealt briefly with Christ's death to His ascension, and the first part of Acts down to Paul in Thessalonica. Much of the material in those books were compiled from periodical articles she had written.

She intended to begin *Vol. 4* (the book we now call the *1884 Great Controversy*) at that point and continue onward.

But, in vision, she was told to include the rest of Acts in a later edition of *Vol. 3*,—and, instead, begin *Vol. 4* with the destruction of Jerusalem.

You will find it of interest that each book in the series sold for \$1.00 a copy. That would be equivalent to at least \$15.00 or \$20.00, per copy, today. The high cost was probably due to the primitive

printing equipment available to them back then. Harvestime Books (the publisher of the book you now have in hand) can provide you with the lowest-cost copies, in boxful quantities, of both the 1884 and 1888 *Great Controversy* (40 cents each for the 1884 edition, and 55 cents for the later, fully enlarged, 1888 edition).

In spite of repeated efforts to work on Vol. 4, Ellen had been unable to do anything on it during the last two years of James' life. Her bookwork had been brought to a total stop by all the mounting problems at Battle Creek.

But now, a new hindrance developed, when the publishing house wanted to limit the number of pages in Vol. 4. But Ellen insisted that it be longer, and got her way.

The 1884 *Great Controversy* was her first large book. It was revealed to Ellen White that she should present the controversy between Christ and Satan as it developed, both in the first centuries of the Christian era and in the great Reformation of the sixteenth century, in such a way as to prepare the mind of the reader to understand clearly the controversy going on in these last days.

An overview of the entire 6,000-year conflict of the ages had been presented to Ellen in that earlier 1858 vision at Lovett's Grove, Ohio. And a multitude of detailed items were revealed as she now began work on the 1884 edition of *Great Controversy*. This information came to her in two ways:

First, she read extensively in J.H. Merle D'Au-

bigné's *History of the Reformation* and in John A. Wiley's *History of Protestantism*, plus some other history books. The Lord guided her to recognize that which was correct.

Second, as she wrote, she would, in brief visions, be shown scenes and given additional information.

While writing on this book, some of the scenes were presented to Ellen over and over again. For example, the vision of the deliverance of God's people, as found in Chapter 40 (entitled "*God's People Delivered*"), was repeated three times and on two occasions: at her home in Healdsburg and at the St. Helena Sanitarium. Members of her family, sleeping in nearby rooms on the second floor of Elmshaven, were awakened from sleep one night by her clear, musical cry, "They come! They come!" from her room, where she was in vision. (See *Great Controversy*, 636:1).

In a statement read at Autumn Council of the General Conference Committee on October 30, 1911 (a statement which had previously been carefully read and approved by Ellen), **William C. White, her son, spoke of how she received light on Reformation history and the manner in which the writings of others were an aid to her in this work:**

"The things which she has written out, are descriptions of flashlight [brief vision] pictures and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, with views of past, present, and future history in its relation to this work.

"In connection with the writing out of these views,

she has made use of good and clear historical statements to help make plain to the reader the things which she is endeavoring to present. When I was a mere boy, I heard her read D'Aubigne's *History of the Reformation* to my father. She read to him a large part, if not the whole, of the five volumes. She has read other histories of the Reformation. This has helped her to locate and describe many of the events and the movements presented to her in vision.

"This is somewhat similar to the way in which the study of the Bible helps her to locate and describe the many figurative representations given to her regarding the development of the great controversy in our day between truth and error."—*3 Selected Messages*, 437.

It should be mentioned here that **a leading critic of Ellen White in our time, Walter Rae, claimed that she had plagiarized more material in *Great Controversy* than in any other book.** (As usual, the focus of the attack was leveled against that one book.)

Later, Rae admitted that he was referring to her quotations from historians! Quoting historians is not plagiarism! (See our book, *Defending the Spirit of Prophecy*, for a complete refutation of those charges.)

In addition, back then, the Review frequently carried book ads for D'Aubigne's books,—including recommendations by herself at the very time she was working on *Great Controversy!* Here is what she said:

"For those who can procure it, D'Aubigne's *History of the Reformation* will be both interesting and

profitable. From this work we may gain some knowledge of what has been accomplished in the past in the great work of reform. We can see how God poured light into the minds of those who searched His Word, how much the men ordained and sent forth by Him were willing to suffer for the truth's sake, and how hard it is for the great mass of mankind to renounce their errors and to receive and obey the teachings of the Scriptures."—*EGW, Review, December 26, 1882.*

If she was plagiarizing D'Aubigne's book, she would not be recommending it to the public! With her recommendation, in March 13, 1883, D'Aubigne's set of books, which the Review normally sold for \$5.00, was available for \$4.00.

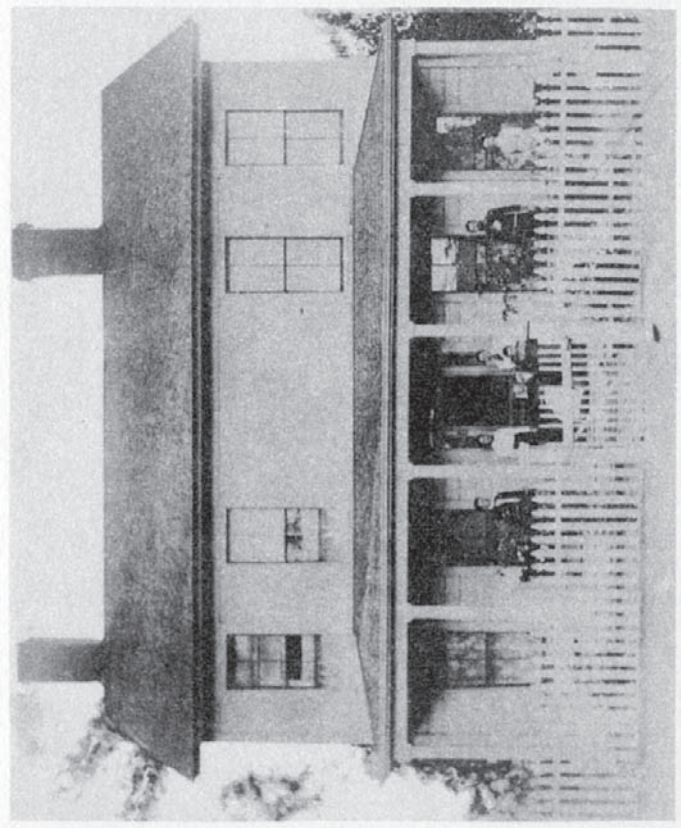
In a letter to J.N. Andrews in Switzerland, Ellen mentioned her concern to complete this very special book.

"I have not been able to write many letters on account of the effort I am making to get off *Volume 4*. I am making good headway on this book, and four weeks, I think, will complete it."—*Letter 9, 1883.*

A NEW KIND OF ATTACK

Ellen White at this time was living in Healdsburg, California, near our small college there. (Called Healdsburg College, it was later transferred to Angwin and became Pacific Union College.)

In order to distract Ellen so she could not work on the manuscript for *Great Controversy*, the devil tempted a man back in Battle Creek to stir up trouble. This is the background of what oc-



In order to be close to the Healdsburg College and encourage the staff and student body, Ellen built this home in a plum orchard near Healdsburg, California in 1881, soon after her arrival in California. She lived here until her departure for Australia in 1891. Most of the 1884 edition and all of 1888 edition of *Great Controversy* were written here, along with *Patriarchs and Prophets*.

curred: In the summer of 1882, due to a variety of problems, the Battle Creek College was closed for a year.

The outgoing president, Dr. McLearn, and his family remained in Battle Creek for a number of months. Casting about for something to do, McLearn declared that he had been treated unfairly, even though his salary of \$800 a year exceeded that of any other Seventh-day Adventist executive or minister. Yet, in spite of this, many in the Battle Creek Church sympathized with his complaints. He threatened to bring suit against the church and declared he would publish against Seventh-day Adventists if justice, as he saw it, was not done to him at the forthcoming General Conference session. G.I. Butler wrote to Ellen White on November 28, 1882 that McLearn "has no faith, whatever, in the *Testimonies*, and will probably soon join the Seventh Day Baptists," which he eventually did.

But he first joined a fanatical offshoot group at Marion, Iowa. Working with J.S. Green and A.C. Long, of the Church of God, **they began writing articles and tracts against Ellen White, which were widely distributed, especially among Adventists at that time.**

Knowing that *Great Controversy* would soon be off the press, Satan used this method of attack to discredit its author.

On August 14, 1883, a sixteen-page *Review* supplement was published, dealing with the main issues raised by the Church of God writers. **The entire issue of 624 column inches was given to a defense of Ellen White and the Spirit of Proph-**

ecy.

In the August 28 issue, Ellen noted that such attacks were not new:

“Brethren and sisters, let not your souls be disturbed by the efforts of those who so earnestly seek to arouse distrust and suspicion of Sister White. **These attacks have been repeated hundreds of times during the past forty years; but my labors have not ceased; the voice of warning, reproof, and encouragement has not been silenced.** The evil reports framed concerning me have injured those who circulated them, but have not destroyed my work.

“Before some of these opposers had an existence, I was shown what would come, and from what source. In the day of God, those who have been seeking to prove me a deceiver must answer for their course . . .

“Leave Sister White in the hands of God. If the work in which she is engaged be of God, it will prosper; otherwise it will come to naught. But remember that your own eternal interests are now at stake . . .

“Many are in reality fighting his [Satan’s] battles while they profess to serve under the banner of Christ. These traitors in the camp may not be suspected, but they are doing their work to create unbelief, discord, and strife. Such are the most dangerous of foes. While they insinuate themselves into our favor, and gain our confidence and sympathy, they are busy suggesting doubts and creating suspicion. They work in the same manner as did Satan in heaven when he deceived the angels by his artful representations.”—*Review Supplement, August 28, 1883.*

To Uriah Smith, Ellen wrote:

“I hear the muttering of the dragon from Marion, but I expected worse than this because **it is not the men who do this, but Satan behind them. They are merely men, but agents of Satan. It is his power we meet in them.**”—*Letter 14, 1883.*

(So it is today. Here is an interesting, and very brief, overview of the Marion Party: In 1858, Gilbert Cranmer was refused a license to preach by our church because he used tobacco. He obtained a few followers from among our people; but, after his movement later collapsed, it was revived in 1865 by B.F. Snook and W.H. Brinkerhoff who left our church and stirred up opposition to Ellen White. Snook later became a Universalist minister. Still later, the remnants of the group became the Church of God (Seventh-day). Armstrong, who started the Radio Church of God, came out of that church. Later, he founded the Worldwide Church of God. Shortly after his death in the late 1980s, its new leaders repudiated Sabbathkeeping, took it back into nominal, anti-law Protestantism, and then, because it no longer had anything unique to offer, greatly shrunk in membership.)

COMPLETING THE BOOK

Although many interruptions occurred, Ellen continued preparing *Great Controversy*. It was not a simple book to put together. This, the most important book, required a lot of prayerful effort and guidance from God.

Ellen was not a mere mechanical writer. The deep impressions often made upon the reader of her writings are due in part to her own intensity of

spirit while she wrote. Occasionally she referred, in correspondence, to her emotional depth of feeling as she penned the solemn messages from heaven to a perishing world. Thus, on February 19, 1884, while nearing the close of the *1884 Great Controversy*, she wrote in a letter to Uriah Smith:

“I am writing every day. Mean to get my book finished next month, and can scarcely write a letter, I am so intent on this matter.”—*Letter 37, 1884.*

In a letter five days later to Uriah Smith and his wife, Ellen wrote:

“As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month if the Lord gives me health as He has done. I have been unable to sleep nights, thinking of the important things to take place. **Three hours sleep, and sometimes five, is the most I get. My mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must, and not delay.**

“Great things are before us, and we want to call the people from their indifference, to get ready for that day. Things that are eternal crowd upon my vision day and night. The things that are temporal fade from my sight.”—*Letter 11a, 1884.*

Although most of the manuscript was in the hands of the Pacific Press five weeks later, she was still hard at work on the finishing touches (*ST, March 27, 1884*).

But more delays occurred. In a statement published in April in the *Review*, her son, W.C. White, explained how she wrote those crucial later chapters in *Great Controversy*:

“Most of the chapters are now written, but a few

subjects are not yet completed. **The work of writing the latter part of this volume has been accomplished slowly and with great difficulty. The scenes and events to be described were of such solemn importance,** and the subjects pressed so constantly on the mind of the author, that she has frequently worked beyond her strength.”—WCW, *Review*, April 8, 1884.

Having seen nearly all of the book, he describes its contents:

“The manuscript is now so nearly completed that we can speak confidently of the contents of this volume. It begins with the destruction of Jerusalem, and gives brief sketches of the experience of the Christian church to the close of the great controversy between righteousness and sin.

“Several chapters are especially devoted to an exposure of the great deceptions by which the archrebel has led the world captive, and to a vivid portrayal of his subtlety in introducing these heresies one by one into the church . . . For a wide range of subjects and the presentation of facts of general interest, this work surpasses all her former volumes.”—April 8, 1884.

The immediate plan was to place a copy in the home of every Adventist believer. **Someone would call on each member and take his order.** The book would be available in two bindings: one, olive in color, carrying the title *The Great Controversy between Christ and Satan*; the other in black cloth titled *Spirit of Prophecy, Volume 4*. The price would be \$1.00 per copy.

The Signs of the Times (our West Coast periodical) announced on October 2, 1884, that the book

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

This is the title page of an original edition of the 1884 *Great Controversy*, owned by the present author.

had been printed. **Published simultaneously by both Pacific Press (in Oakland) and the Review (in Battle Creek)**, 50,000 copies were distributed within three years.

How thankful Ellen must have been! It was the largest single book she had written up to that time. (Although larger, the volumes of the *Testimonies* were compilations of letters, and were not regular books dealing with a single topic. —In fact, it was not until 1885, that the first 31 small *Testimony* booklets were put together and printed as *Testimonies for the Church, Vols. 1 to 4.*)

After reading the *1884 Great Controversy*, Elder G.I. Butler wrote:

“It is a high commendation, in view of the excellence of the three preceding volumes of the series, to say that Volume 4 equals them. But, instead, we can say without hesitation that it far excels them in interest to us. They relate to the past whose history is largely given in the Bible and other books. Much of this relates to the future.”—*December 2, 1884.*

COMPARING THE 1884 WITH THE 1858

There was a dramatic difference between the 1884 edition and the 1858 book. That very small book, written after the Lovett’s Grove vision, was actually a brief survey of what we now have in the five-volume *Conflict of the Ages Series.*

In marked contrast, the 1884 book was the “first edition” of *Great Controversy.* The small book written shortly after the 1858 vision was not.

It is of interest that W.C. White also recognized this fact. He mentioned that “the first edition of this book was published in California in 1884” (*WCW, 3 Selected Messages, 437*).

The 1858 book was the “first edition” of the Conflict Series. It was called, *Spiritual Gifts, Vol. 1*, and was a small-sized 219-page book. You will find an accurate copy of that complete 1858 book in the second half of *Early Writings* (pp. 133-295). It was not “*Great Controversy*,” as we now know it, but an extremely brief digest of the entire history of the conflict, from the fall of Lucifer down to the end of time.

By the way, if you would like a still shorter version of that entire history—and one which powerfully emphasizes the great controversy between Christ and Satan over the law of God,—read Chapter 29 (“*The Origin of Evil*”) in the 1888 or 1911 editions of *Great Controversy*. It is such an extremely important chapter that the present writer frequently includes it in other small missionary books. It is the most dramatic, overarching, single-chapter view of the entire great controversy between good and evil—to be found anywhere in the *Spirit of Prophecy*!

Here is an additional insight into the difference between the 1858 book and the later enlargements:

That which was published in 1858, about the life of Christ (today located in *Early Writings, 153-192*), filled only 40 small pages. The same topic, as later published in portions of *Spirit of Prophecy, Vols. 2 and 3*, filled over 600 small pages. Later

published in *Desire of Ages* and *Christ's Object Lessons* alone, it fills over a thousand pages.

SHOULD WE STOP HERE?

At this point in October 1884, some critics, including Hoehn and Bates, would have us discard all the rest of Ellen's life and writings; throw it over a cliff, and walk away. It is claimed that everything purportedly written by Ellen White after 1884 is totally worthless, filled with mutually conflicting error and not worth reading. It is said that Uriah Smith or Ellen White's son, William C. White, wrote her later books.

Yet, within a few pages, we will learn that, far from writing her books, Uriah Smith opposed her; and, for two years, he refused to print her *1888 Great Controversy*. (He also died in 1903, before a number of her later books were written.) As for W.C. White, much of the time he was gone on trips, counseling leaders or meeting with committees. He would never have had the time to write her books.

As we will learn below, God had especially told her that her son, W.C. White, would be a safe, reliable helper she could depend on.

All of Ellen's very loyal helpers and associates would have known about it if anyone had tried to do this. Ellen's very faithful helpers carefully guarded her writings. No one could have changed them. Lastly, the God of heaven protected both Ellen and her writings. It is an effront to the Lord to say otherwise.

"Sister White's mind was keenly active with ref-

erence to the contents of the articles published in our periodicals, and the chapters composing her books, and **she had help from Heaven and was remarkably acute in detecting any error made by copyists** [in her own office] **or by copy editors** [at the publishing house]. This condition prevailed during all her busy years before the death of her husband and after the death of her husband, during her ministry in Europe and Australia and in the years spent in America after her return from Australia.”—*W.C. White, Letter, January 8, 1928.*

First, James her husband, and later, William, her son, were special helpers. Concerning them we are told:

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

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

“But the reports that are circulated, that any of my helpers are permitted to add matter or change the meaning of the messages I write out, are not true.

“While we were in Australia the Lord instructed

me that W.C. White should be relieved from the many burdens his brethren would lay upon him, that he might be more free to assist me in the work the Lord has laid upon me. The promise had been given, 'I will put My Spirit upon him, and give him wisdom.'

"Since my return to America I have several times received instruction that the Lord has given me W.C. White to be my helper, and that in this work the Lord will give him of His Spirit."—*1 Selected Messages, 50.*

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

"The assurance was given me: 'You are not alone in the work the Lord has chosen you to do. You will be taught of God how to bring the truth in its simplicity before the people. The God of truth will sustain you, and convincing proof will be given that He is leading you. God will give you of His Holy Spirit, and His grace and wisdom and keeping power will be with you . . . The Lord will be your instructor. You will meet with deceptive influences; they will come in many forms, in pantheism and other forms of infidelity; but follow where I shall guide you, and you will be safe. **I will put My Spirit upon your son, and will strengthen him to do his work. He has the grace of humility.** The Lord has selected him to act an important part in His work. For this

purpose was he born.'

"This word was given me in 1882, and since that time I have been assured that the grace of wisdom was given to him. More recently, in a time of perplexity, the Lord said: 'I have given you My servant, W.C. White, and I will give him judgment to be your helper. I will give him skill and understanding to manage wisely.'"—*I Selected Messages*, 54-55.

(For much, much more information in defense of the integrity of Ellen White and her writings, see our low-cost book, *Defending the Spirit of Prophecy*, which, in small boxfuls are extremely inexpensive—only 30 cents—and can be purchased and shared with others.)

If we were to follow the advice of the critics, and get rid of all her books after 1884,—nearly all of them would be trashed. Aside from the *Testimonies*, prior to 1884 she wrote only eight small books, plus a few pamphlets. After 1884 (only up to 1958), 49 books were produced, including compilations which are almost entirely drawn from her post-1884 writings.

TOLD TO MAKE IT BIGGER

Earlier, in the summer while the type was being set for *Great Controversy*, Ellen took a steamer to Oregon and spoke at several meetings.

On her return, in response to urgent calls for her to travel east and speak at camp meetings, Ellen wrote to Elders Butler and Haskell on July 10 that, at her age, it seemed best that she remain in California and keep producing more books.

“I remember I am 56 years old, instead of 25 or 35 . . . I am not immortal yet, and have cause to remember this every day of my life . . . I think my best course is to remain in California.

“I have large [writing] work here . . . My copyists are here on the ground. It is at great loss to me every day that I leave this coast [to travel and attend camp meetings]. Duty does not call in two directions at the same time. Now which is the most urgent?”—*Letter 21, 1884.*

(What was the work of Ellen’s helpers? They would locate earlier articles and manuscripts she had written, and prepare typed copies of whatever she was writing, which she would then look over and approve.)

Ellen recognized that her time on earth was limited. **Now that the 1884 Great Controversy was finished, what was the next writing assignment that the Lord would have her tackle?** She had already published very small summary editions of portions of the Old and New Testaments, as well as her first larger book, *Great Controversy*.

She thought that the plan would be to produce books on other subjects. But, in vision, God told her that she must go back—and rewrite Great Controversy and produce an even larger edition!

Why? Because it is the most important book for our time in human history!

THE CANRIGHT ATTACK

Ellen immediately set to work, but many delays occurred; for standards and curricula in our

colleges were not correct, heresies kept springing up, and critics were not few. In every possible way, Satan tried to hinder Ellen's work.

One difficulty was the written attacks, from 1887 onward, by Dudley Marvin Canright. He had earlier been an evangelist who wanted continual praise and no advice. He became intolerant of the opinions of others and chafed under the administrative control of his fellow ministers; and he did not like Ellen's testimonies to him. He also showed instability of temperament, losing courage and doubting his faith when problems occurred.

In 1882, he gave up the faith and started farming. In a letter to Uriah Smith, he wrote:

"I have no feelings against any of them, excepting Mrs. White. I dislike her very much indeed . . . If I were situated differently, I would just as soon join some other church."—*Canright, Letter, December 8, 1883.*

After attending the Michigan camp meeting in September 1884, he had a change of feelings and came back into the church.

A thousand people that early Sabbath morning meeting, many with tears in their eyes, heard his heartfelt confession. He spoke of the clouds of darkness that had enveloped his mind. But now, he declared, all was clear to him. **He confessed freely that for years he had harbored in his heart bitter feelings toward Ellen White because of the testimonies he had received from her.**

For a time, he seemed like a changed man.

"I think that my disbelief of the testimonies and other truths has come by opening my heart to doubts, cherishing them and magnifying them . . .

Like Peter, I did not know myself till God left me to be tried. I feel greatly humbled under the shameful failure I have made . . .

“I am fully satisfied that my own salvation and my usefulness in saving others depends upon my being connected with this people and this work.

And here I take my stand to risk all I am, or have, or hope for, in this life and the life to come, with this people and this work.”—*Review*, Oct. 7, 1884.

In March 1887, Ellen White received word of D.M. Canright’s final defection—and his request that his name be dropped from the church books in Otsego, Michigan. The action was taken by the church on the evening of February 17, at a meeting in which G.I. Butler, president of both the General Conference and the Michigan Conference, presided. In January Canright had taken the position that he would no longer be a Seventh-day Adventist and informed his longtime friend, Butler, of the decision. In the business meeting at which he was dismissed he made a clear-cut statement inscribed by the clerk in the records of the church. **Canright made it plain that he had rejected the Sabbath, obedience to the Ten Commandments, the Sanctuary message, health reform, etc.** (*Otsego Church Clerk’s Record*, Feb. 17, 1887).

A rather complete history of this man, and the later tragic events which occurred in his life, will be found in the present author’s biography, *D.M. Canright: The Man Who Boarded the Phantom Ship* (34 pp. 8½ x 11, \$5.00 + \$2.50). Also see 3T 304-329 (1873); 2SM 162-170 (1880); and 5T 516-520 (1886).

Canright was controlled by the demon of pride,



Dudley Marvin Canright (1840-1919)

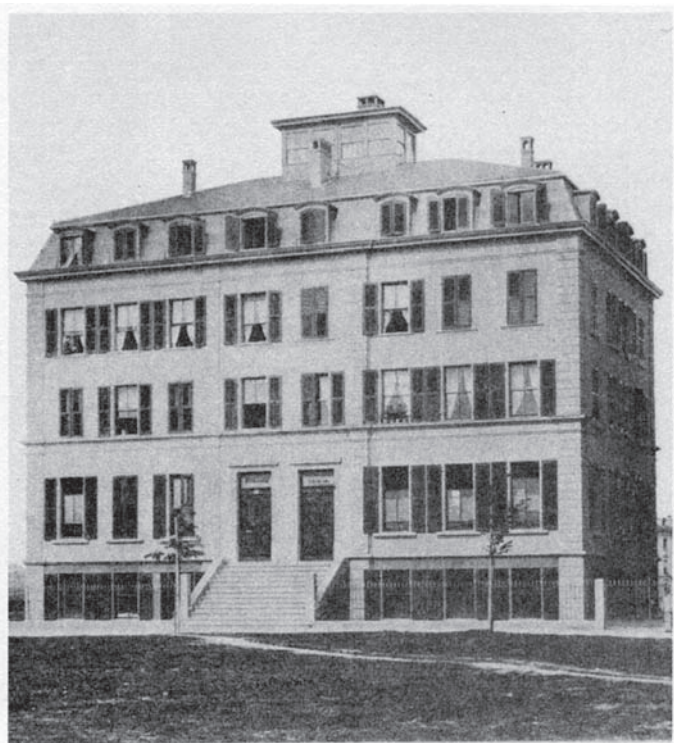
and he would write things against Ellen White which he knew were false. But, seeing that it pleased Sundaykeeping church leaders, who praised him, he kept at it.

Canright attended Ellen White's Battle Creek funeral in 1915. Although a far more lengthy account will be found in the present author's book on D.M. Canright, Spicer briefly describes Canright's utter sorrow at her death:

"Among those who passed the casket that Sabbath morning was Dudley M. Canright, accompanied by his Adventist brother, Jasper. Dudley had served for years as a Seventh-day Adventist minister, but had apostatized and was busily engaged in writing a book against Ellen White. He knew her well; they had worked together in earlier years. He had stayed for days in the White home, **but when he was reproved for a course of action that was not right, he turned against her** and through the last twenty-eight years of her life had bitterly opposed her work. After passing the casket once, D.M. suggested to Jasper that they go down again, so they slipped into the line. **As the two stood by the casket the second time, they paused. Dudley put his hand on the casket and with tears rolling down his cheeks declared, 'There is a noble Christian woman gone.'**"—W.A. Spicer, *The Spirit of Prophecy in the Advent Movement*, 127.

DISCOVERIES IN EUROPE

At the second session of the European Missionary Council, held in mid-1884, a resolution was adopted inviting Ellen, accompanied by her son, W.C. White, to visit the European missions.



The publishing house in Basel, Switzerland. Ellen made this her headquarters during the two years that she lived and traveled in Europe.

The Lord guided that she went; for He knew that it would provide her with a wealth of information which she could put into her forthcoming enlargement of the *Great Controversy*.

She was in Europe from August 1885 to August 1887; and, from a base in Basel, Switzerland, she made repeated trips to England, Germany, France, Italy, Denmark, Norway, and Sweden.

Of particular interest to her were the three visits she made to the Waldensian valleys in northern Italy, where she viewed with her natural sight several places she had earlier seen in visions relating to incidents in the Dark Ages and the time of the Reformation.

“I [W.C. White] was with Mother when we visited Zurich; and I well remember how thoroughly her mind was aroused by seeing the old cathedral and the marketplace, and she spoke of them as they were in the days of Zwingli.

“During her two years’ residence in Basel, **she visited many places where events of special importance occurred in the Reformation days. This refreshed her memory as to what she had been shown; and this led to important enlargement in those portions of the book dealing with the Reformation days.**”—*W.C. White, Letter, December 13, 1934; 3 Selected Messages, 465.*

In Basel, Switzerland, and Christiania (now Oslo), Norway, she recognized the printing presses she had seen in the comprehensive vision of January 3, 1875, in which she was shown presses operating in overseas lands. While abroad, she gave valuable counsel that helped to establish right methods and plans in the formative days of the work in Eu-

rope.

While there, plans were made for European translations of the *1884 Great Controversy*.

Arriving back in America, Ellen settled at Healdsburg, California.

REFUSING TO PRINT IT

As Ellen worked on the enlarged edition of *Great Controversy*, the Lord revealed to her that later she should also enlarge the other even briefer books in the series—and produce a large five-volume set—now called *The Conflict of the Ages Series*.

But first, and foremost, a new, greatly enlarged edition of *Great Controversy* must be prepared.

She immediately set to work.

“Mother’s contact with European people had brought to her mind scores of things that had been presented to her in vision during past years, some of these two or three times, and other scenes many times. Her seeing of historic places and her contact with the people refreshed her memory with reference to these things, and so she desired to add much material to the book [*Great Controversy*]. This was done, and the book was prepared for translation.”—W.C. White, October 30, 1911.

As you might expect, this was a time of urgent activity in the dark realm of his satanic majesty! Satan instructed his angels to do everything possible to keep the full-size edition of *Great Controversy* from being printed and, if it ever was, to keep it from being widely circulated. This was the one book which must be obliterated. We are now

going to related how he tried to do this.

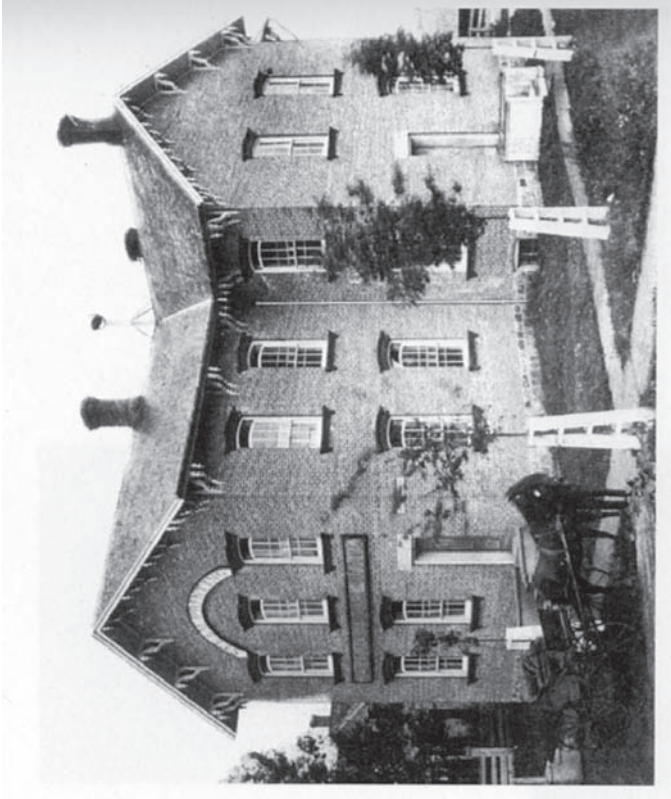
Prior to the death of James, Satan had stirred up bitter enmity among several of the leaders against him. But, after his passing in the summer of 1881, the devil encouraged them to transfer their enmity to Ellen. Part of the difficulty was that these church leaders wanted full control. They could not control James; and, after his death, they had hoped to control Ellen,—but found that, equally unyielding, she looked to God for guidance.

This disgust continued all through the 1880s and led to a mammoth confrontation around 1887, when those in charge of the publishing work—refused to print her enlarged edition of *Great Controversy!* They just were not going to print it!

This was outright rebellion!

Their first excuse for doing this was the matter of royalties. God had instructed Ellen that she should receive royalties (a small amount of money on each book printed) on each of her books, so she could use that money to help in needed projects that she discovered. The publishers said that no royalties were being given to anyone on the new book, *Bible Readings*, so she should not receive them either. Therefore, they said, they would print *Bible Readings* for the canvassers, instead of *Great Controversy*.

After she vigorously protested for months, they said that they would partially relent and print *Patriarchs and Prophets* instead, which she had also completed. She continued to demand that they print the enlarged edition of *Great Controversy*. There



Publication of the *Review* in Battle Creek began in December 4, 1855, and continued until August 11, 1903. The above building was erected for this purpose in 1861. From the time that the General Conference was organized in 1863, its offices were located within the *Review* building, until the headquarters of both were transferred to Washington, D.C. in August 1903.

was no logical reason, other than the promptings of Satan, for this—since it was obvious that *Great Controversy* would be the biggest seller.

Then, after they finally printed it,—they left it in storage on warehouse shelves—and refused to send it out to the colporteurs!

We now can better see why James White feared that, if he resigned from the management of the printing house—that unworthy men would take it over!

THE A.L. WHITE COMPILATION

The entire story of this crisis is told to us in a compilation, entitled *The Circulation of Great Controversy*, which A.L. White prepared in the summer of 1938.

Arthur Lacey White was one of Ellen's seven grandchildren, born to W.C. White. (He was the only one of her sons who had children.) Arthur joined his 74-year-old father in the Ellen G. White Estate office in Elmshaven in 1929; and, on the death of W.C. White, he became secretary of the Estate in 1937. It was the next year that he prepared the following report. We are very thankful that he did.

The following section is taken from pp. 211-229 from the present writer's book, *Defending the Spirit of Prophecy*.

This study, *The Circulation of Great Controversy*, was prepared in 1938 by its director, Arthur L. White, in the main office of the Ellen G. White Estate (which at that time was located in Elmshaven, California, prior to its later removal to Washington, D.C.)

A.L. White was Ellen White's grandson. This study

was presented, by him, to the Field Missionary Secretaries' Council at Sanitarium, California, on September 30, 1938. All of the following material, including subheads, is as originally given by him, with the exception of bracketed items and bold face emphasis, which we have added. Whenever we could locate a quotation in the currently published books, we placed the reference in brackets. **It is quite obvious that Ellen White wrote the book and that it is extremely important.**

Here is A.L. White's complete compilation. The subheads are also his, but the bold type and brackets are ours:

Foremost among the reasons for the wide circulation of *Great Controversy* is the fact that the book is of more than human origin. The author, in the Introduction, points to the Source of her information. She says:

"Through the illumination of the Holy Spirit, the scenes of the long continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the workings, in different ages, of the great controversy between Christ, the Prince of life, the author of salvation, and Satan, the author of evil, the author of sin, the first transgressor of God's holy law."—*Great Controversy (old edition), p. 13; 1888 edition, p. 10 [current edition, p. x].*

"As the Spirit of God has opened to my mind the great truths of His Word, and the scenes of the past and the future, **I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future.**"—*Great Controversy (1888 edition), pp. 10-11 [current edition, p. xi].*

Speaking of the Source of the information which was

presented in 1888 in a little volume [*2 Spiritual Gifts, 1858*], touching the high points of the conflict story, the last part was enlarged and became the *Great Controversy*:

“In this vision at Lovett’s Grove, much of the matter of the *Great Controversy* which I had seen ten years before was repeated, and **I was shown that I must write it out. That I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me**, but angels of God would not leave me in the conflict, that in God must I put my trust.”—*2 Spiritual Gifts, 270 [Life Sketches, 162, is almost identical. For the full story, read pp. 162-163 (1856)]*.

This statement brings to view that, along with the revelation of the scenes of the great controversy, Mrs. White was shown that, in writing these out, she would be opposed by Satan. This is readily understood; for, if the Lord’s humble servant could be hindered from exposing his work and methods of attack, there would be less interference with his work.

The great adversary was not slow in bringing his attacks. Before Mrs. White reached her home a few days after the vision at Lovett’s Grove, she was stricken with paralysis and despaired even of her life. Healed through prayer, but not completely restored at first, Mrs. White wrote out the story in a very brief form as now found in the last pages of *Early Writings*.

When the work was about completed she was shown—

“In the sudden attack at Jackson, Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to my rescue, to raise me above the effects of Satan’s attack.”—*2 Spiritual Gifts, 272 [Life Sketches, 163, is almost identical; information in vision during 1858]*.

In 1884 there came, from the press, the first edition of [what was later enlarged to become] our present *Great Controversy [Spirit of Prophecy, Volume 4, released in*

the autumn of 1884]. It was popular from the first; and ten editions were printed and sold within the first four years of the life of the book. It was enlarged in 1888. Mrs. White frequently spoke of the special value of this book and of the Source of its inspiration. A few brief quotations follow:

"I was moved by the Spirit of the Lord to write that book, and while working upon it I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of Scripture: 'The day of the Lord so cometh as a thief in the night.'"—*[Letter 1, 1890; Colporteur Ministry, 127]*.

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

"I was shown . . . that I should devote myself to writing out the important matters for volume 4 [*the 1888 edition of the Great Controversy which was also called Volume 4*]; that **the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.**"—*B.L. 1890 [Colporteur Ministry, 128]*.

"God gave me the light contained in *The Great Controversy* and *Patriarchs and Prophets*; and

this light was needed to arouse the people to prepare for the great day of God, which is just before us. **These books contain God's direct appeal to the people.** Thus He is speaking to the people in stirring words, urging them to make ready for His coming. **The light God has given in these books should not be concealed.**"—*Manuscript 23, 1890* [*Colporteur Ministry, 129*].

WITHHOLDING LIGHT

When the new enlarged edition of 1888 *Great Controversy* came from the press, there was every hope that the book would have a wide sale and accomplish much good. Certain conditions in our publishing work, however, thwarted these hopes; for the management of the Review and Herald had passed from the hands of men who had long experience in the work to the hands of businessmen—a banker, a title lawyer, and later a sea captain.

A strong effort was made to have Mrs. White release all royalties on *Great Controversy*. The banker-manager, being a good financier, objected to paying royalties on books that he supposed would have only limited circulation. Mrs. White stated positively that she had been instructed otherwise and could not relinquish the royalty.

When she returned from Europe, it was found that the manager and some of his associates were determined to bring out books that were free from royalty. *Bible Readings* was brought out by a variety of authors who donated their work, so the book could be put on the market without royalty. This book was a great success.

When the enlarged editions of *Great Controversy* and *Patriarchs and Prophets* came out, the canvassing business was in the hands of men who were advocating "One book, everybody on one book, all agents on one book." *Bible Readings* was pushed to the front and *Great Controversy* and *Patriarchs and Prophets* lay idle on the shelves and had only a limited sale.



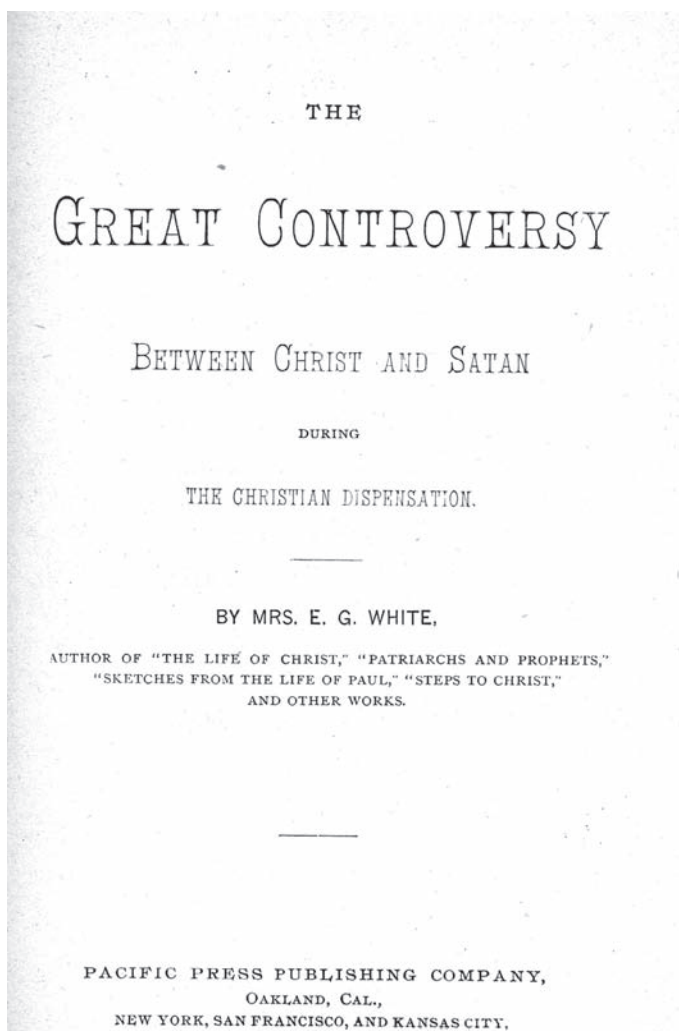
Uriah Smith (1832-1903), church editor and author for 50 years (1853-1903), was editor-in-chief of the *Review* from the death of James (1881) until 1897 and again from 1901 to 1903, when he died on March 6. (For the record, alternating with James White, Smith was also senior editor in 1855-1861, 1864-1869, 1870-1871, 1872-1873, and 1877-1880).

When Mrs. White protested against this, she was promised that, after running *Bible Readings* a year, they would take up *Great Controversy* and concentrate on it. When the year was done, those in charge of the publishing and canvassing work did not fulfill their promise and *Bible Readings* was majored for several years, to the neglect of other books. Then in later years, when the books passed to other hands in the canvassing work, *Great Controversy* and *Patriarchs and Prophets* were brought to the front and had a good sale.

With this brief recital of the circumstances surrounding the neglect of *Great Controversy*, the following extracts will be understood and appreciated:

“About this time when the new edition of Vol. IV [*Great Controversy*] came from the press, the new book *Bible Readings* was introduced. This book has a great sale, and has been permitted to swallow up every other interest. Canvassers found it an easy book to handle, and **Vol. IV was kept out of the field. I felt that this was not right. I knew that it was not right, because it was not in harmony with the light which God had given me.**”—B.L. 1890 [*1888 Materials*, 653].

“As soon as *Great Controversy* came from the press it should have been pushed forward above every other book. I have been shown this. Had it been circulated at the time it was lying idle, there would have been a very different order of things among our workers. The impressions made would have brought decided changes. But instead of this, the book was suppressed, although the promise was made me that it should go forward if I would take the lowest royalty. **The book that should have gone did not go; and the men who should have worked to carry it forward discouraged the canvassers from handling it . . . Thus saith the Lord, ‘I will judge for this false, dishonest work.’**”—B.L. 1899 [*Pub-*



This is the title page of an original edition of the 1888 *Great Controversy*, owned by the present author.

lishing Ministry, 354-355 (Letter 39, 1899)].

“Just at this point his satanic majesty was in the management of my books published at the Review and Herald office. Those at the head of the publishing work there would handle neither **Great Controversy nor Patriarchs and Prophets, the very books God had signified the people must have at once.** They promised me faithfully that after certain months they would handle these books, but they failed to keep their word. **When Great Controversy should have been circulated everywhere, it was lying dead in the Review and Herald Office and the Pacific Press.**”—*Letter 35, 1899 [21 Manuscript Releases, 75-76].*

“My mind has been so fully occupied with the burden upon me of getting before the people the light having especial reference to these last days, and the crisis before us. **The world is to be warned, and I have felt so deeply over Volume Four standing still as it has done . . .**

“I do not demerit *Bible Readings*. It is a book which will do a great amount of good, but it can never take the place the Lord designed that *volume 4 [Great Controversy]* should have in the world and among our people. **I have spread before them the light given me of heaven in that book.**”—*E-21-a, 1889 [Publishing Ministry, 355 (Letter 25a, 1889)].*

“**This sale of *Bible Readings*, had it been preceded by the sale of *Great Controversy*, would have had far more weight than it had in going first.** The Lord knew all about this. He knew that principles were violated. He knew the falsehoods told and reiterated, that the books bearing the vital truth to the people would not sell. He knew that ministers and presidents were advised to recommend that all handle the one book; and that **the keeping of *Great***

Controversy from the field has done a work that men will have to answer for in the Judgment.”—*Manuscript 64, 1894 [Publishing Ministry, 355].*

“This book has to a great degree been misplaced by another book, which has kept from the world **the light God has given.**”—[*19 Manuscript Release, 239.*]

“I know that the statement made that these books cannot be sold, is untrue. I know; for the Lord has instructed me that this is said because human devising has blocked the way for their sale. **It cannot be denied that these works were not the product of any human mind, they are the voice of God speaking to His people, and they will have an influence upon minds that other books do not have.**”—*Manuscript 24, 1891 [Colporteur Ministry, 129].*

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

“Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way so that the light which He has given me shall be hid in our publishing houses instead of shining forth to all who will receive it?

“It is now urged that only one book at a time shall have a place in the field—that all the canvassers shall

work for the same book. I do not see the force or propriety of this. **If the Lord has light for His people, who shall venture to put up barriers so that the light shall not reach them?** One book is published at little expense, and it is therefore sold cheaply; other books that present truths essential at this time, have involved greater expense; shall they therefore be kept from the people? *Bible Readings* is a good book to occupy its own place, but should not be permitted to crowd out other important works which the people need. **The presidents of our conferences have a duty to do; our board of directors should have something to say in this matter,** that the different branches of God's work may receive equal attention.

"If our canvassers are controlled by the prospect of financial gain; if they circulate books on which they can make the most money, to the neglect of others that the people need, I ask, in what sense is theirs a missionary work? Where is the missionary spirit? the spirit of self-sacrifice?

"The work of the intelligent, God-fearing canvasser has been represented as equal to that of the gospel ministry. Then should the canvasser, any more than the minister, feel at liberty to act from selfish motives? **Should he turn his back on all the principles of missionary work, and handle the books—placed before him, shall I say, as a temptation—on which he can make the most money?** Should he have no interest to circulate any book but that which brings him the greatest financial gain? How is the missionary spirit revealed here? Has not the canvassing work ceased to be what it ought to be? How is it that no voice is raised to correct this state of things?"—*E.G. White 1888 Materials*, 654-655.

"I speak to you who are engaged in the canvass-

ing work. **Have you read Volume Four? Do you know what it contains? Have you any appreciation for the subject matter? Do you not see that the people need the light therein given?** If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that **the Lord would have this work carried into all the highways and byways, where there are souls to be warned of the danger so soon to come.**—B-1, 1890 [*Colporteur Ministry*, 127 (Letter 1, 1890)].

When there came a change of attitude toward her books, Mrs. White recognized it and rejoiced over their wide circulation; for thus the words of truth which had been given her were passed on to the people. A recognition of this change is noted in the two following extracts, written in 1894 and 1907 respectively:

“Light was in that book which came from Heaven; but what account will those men have to give to God for the little faith and confidence manifested in that book that the warnings should not come to the people when they should have had them? I am so glad the people can have them now. The delay was Satan’s devising. He was working diligently and has brought about a condition of things that **the work cannot go as it would have gone.**”—O-55, 1894 [*1888 Materials*, 1280-1281].

“Years ago when I was in Battle Creek I was much distressed that *Great Controversy* should lie idle on the shelf. **For two years it was held back** that *Bible Readings* might have more attention. All that I could say did not change the course of those who had control of the canvassing work . . . There is not now a studied, determined effort to hold back those books that are of the most importance. We are planning to bring out many books.”—H-70, 1907 [*1 Manuscript Releases*, 169 (February 26, 1907)].

In 1899 Mrs. White was led to speak of the experience in which *Great Controversy* was neglected; she also expressed the danger of a repetition of that experience. She said:

“The rights of brethren are to be respected; there should not be a multiplication of books, when it is well understood one will interfere with the sale of the one just preceding it. This was the way with *Great Controversy*. This book was not left to have a fair chance in being handled with *Bible Readings*. The *Bible Readings* was brought in before the books of great importance—*Great Controversy* and *Daniel and Revelation*, which relate to the vital interests before us. **Through the instruction to the canvassing agents, *Great Controversy* had little opportunity to be circulated, and . . . was nearly eclipsed. There is danger that the same course will be followed.** Therefore it is necessary to refer to the light given on this subject. It was presented to me that one book was crossing the track of another. This is not righteous judgment. I have now to say, that selfishness be uprooted. Let the precious plants of God’s own garden of the heart live and flourish.”—*J-91, 1899 [19 Manuscript Releases, 196-197 (Letter 91, 1899)]*.

REASONS FOR WIDE CIRCULATION

The reasons for Mrs. White’s burden for the wide circulation of *Great Controversy* have been set forth many times, and they should constitute a sound basis for a continued impetus:

“*Great Controversy* should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth’s history, it bears a powerful testimony in behalf of the truth. I am more anxious to see a wide circulation for this book

than for any others I have written; for in the *Great Controversy*, the last message of warning to the world is given more distinctly than in any of my other books.”—K-281, 1905 [*Colporteur Ministry*, 127 (*Letter 281*, 1905)].

“Let there be an interest awakened in the sale of these books. **Their sale is essential; for they contain timely instruction from the Lord. They should be appreciated as books that bring to the people light that is especially needed just now. Therefore these books should be widely distributed. Those who make a careful study of the instruction contained in them, and will receive it as from the Lord, will be kept from receiving many of the errors that are being introduced. Those who accept the truths contained in these books will not be led into false paths.**”—[*Colporteur Ministry*, 130].

“Many will depart from the faith and give heed to seducing spirits. *Patriarchs and Prophets* and *Great Controversy* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth. The dangers are pointed out that should be avoided by the churches. **Those who become thoroughly acquainted with the lessons in these books will see the dangers before them**, and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. They will make straight paths for their feet, lest the lame be turned out of the way.”—[*Colporteur Ministry*, 129-130 (*Evangelism*, 366)].

“In *The Desire of Ages*, *Patriarchs and Prophets*, *The Great Controversy*, and in *Daniel and Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.”—

[*Colporteur Ministry*, p. 123].

“We are warned to avoid the mistakes the Israelites made in obstinately refusing to receive the warnings that came to them from God.”—W-229, 1903 [21 Manuscript Releases, 440 (Letter 229, 1903)].

GREATEST RESULTS IN THE FUTURE

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

LET NOTHING HINDER THEIR SALE. OUR DUTY IS TO SPREAD THE LIGHT THESE BOOKS CONTAIN

“The larger books, *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*, should be sold everywhere. **These books contain truth for this time,—truth that is to be proclaimed in all parts of the world.** Nothing is to hinder their sale.”—*Colporteur Evangelist, 35 [Colporteur Ministry, 124; Review, January 20, 1903]*.

“It is a duty we owe to our people and to God, to send every ray of light given me of God, demanded for this time for every tongue and nation.”—E-25a, 1889 [Publishing Ministry, 355-356].

“The light given was that *Thoughts on Daniel and Revelation, The Great Controversy, and Patriarchs and Prophets* would make their way. **They contain the very message the people must have, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.**”—[*Colporteur Ministry, 123-124*].

CIRCULATION OF GREAT CONTROVERSY

“**The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances.** The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith.”—[*5 Testimonies, 463*].

“Instruction has been given me that **the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds.** *Patriarchs and Prophets, Daniel and the Revelation, and The Great Controversy* are needed now as never before. **They should be widely circulated because the truths they emphasize will open many blind eyes . . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today.**”—*Colporteur Evangelist 21 [Colporteur Ministry, 123; Review, February 16, 1905]*.

BOOKS A SILENT WITNESS

“**Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her.** They con-

tain the precious, comforting light that God has graciously given His servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. **The Lord has declared that these books are to be scattered throughout the world.** There is in them truth which to the receiver is a savor of life unto life. **They are silent witnesses for God.** In the past they have been the means in His hands of convicting and converting many souls. Many have read them with eager expectation and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take His loved ones to their eternal home. In the future these books are to make the Gospel plain to many others, revealing to them the way of salvation."—[*Colporteur Ministry*, 125; *Review*, January 20, 1903].

"The Lord has sent His people much instruction, line upon line, precept upon precept, here a little, there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. **Oh, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth.**"—[*Colporteur Ministry*, 125-126; *Review*, January 20, 1903].

"My brethren and sisters, work earnestly to circulate these books. Put your hearts into this work, and the blessing of God will be with you. Go forth in faith, praying that God will prepare hearts to receive the light."—[*Colporteur Evangelist*, 36-37

[*Colporteur Ministry*, 126; *Review*, January 20, 1903].

Mrs. White's last recorded statement, relative to the book *Great Controversy*, was made after a careful study of the revised edition published in 1911. She wrote as follows:

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

"The book, *Great Controversy*, I appreciate above silver or gold; and I greatly desire that it shall come before the people. While writing the manuscript of *Great Controversy*, I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.

"Recently it was necessary for the book to be reset because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain; for whatever the cost may be, **I regard the edition with great satisfaction.**"—*W-55*, 1911 [3 *Selected Messages*, 123; cf. *Colporteur Ministry*, p. 128 (*Letter 56*, 1911)].

The objective of the author, in presenting *Great Controversy* to the world, might well be taken as the objective of those who take part in its circulation:

"To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such light upon the origin and the final disposition of sin as to make

fully manifest the justice and benevolence of God in all His dealing with His creatures; and **to show the holy, unchanging nature of His law** is the object of this book. **That through its influence souls may be delivered from the powers of darkness, and become 'partakers of the inheritance of the saints in light'**; to the praise of Him who loves us, and gave Himself for us, is the earnest prayer of the writer."—*Great Controversy*, p. 12 of old edition; 1888 edition, p. 118 [current edition of *Great Controversy*, p. xii.].

The above concludes the Arthur L. White compilation, *The Circulation of Great Controversy*.

As you can see, from the above paper, *The Circulation of Great Controversy*, by A.L. White, the prince of this world was quite busy at the printing house in those years.

CRISIS AT MINNEAPOLIS

In order to widen the rift even further, hoping to render it totally impossible that the enlarged, full-size edition of *Great Controversy* would ever see printer's ink,—Satan created havoc at the 1888 Conference which convened in a small church building in Minneapolis on October 17.

Uriah Smith, head of the Review, considered young A.T. Jones and E.J. Waggoner, from the West Coast, to be rival upstarts, who should bow to his superior wisdom.

While the Minneapolis Conference crisis has been discussed in other publications and does not need to be discussed here, it had the effect of



The 1888 General Conference Session began in this small church building in Minneapolis on October 17. A total of 91 delegates were in attendance.

deepening the split between the Battle Creek leaders and Ellen White.

It made her so question their integrity that, when she was ready to publish her next book, *Steps to Christ*,—she had it printed by a non-denominational religious printing house (Fleming H. Revell in Chicago)! This was a serious affront to Uriah Smith at the Review. But later, after the fully enlarged *Great Controversy* was printed, the opposition ceased and the publishers once again agreed to print her books. So her subsequent books (*Mount of Blessing*, *Desire of Ages*, and the later ones) were given to them to print.

The fallout from the Minneapolis controversy seriously hindered the circulation of the new enlarged *Great Controversy*.

“It is not the opposition of the world that we have to fear; but it is the elements that work among ourselves that have hindered the message.

The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches and insured harmony of action; but coldness and distrust have brought disunion that has shorn us of our strength.

“The Lord designed that the messages of warning and instruction given through the Spirit to His people should go everywhere. But the influence that grew out of the resistance of light and truth at Minneapolis tended to make of no effect the light God had given to His people . . . *Great Controversy* has not had the circulation that it should have had, because some of those who occupy responsible positions were leavened with the

spirit that prevailed at Minneapolis, a spirit that clouded the discernment of the people of God . . .

“The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. 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. What account will be rendered to God for thus retarding the work?**”—*General Conference Bulletin, February 28, 1893.*

By the way, what is the true message that was given in 1888? There are those who, year after year, declare that it is something of a mystery that we need to study into, and will always have a hard time figuring out.

Just now, in one paragraph, I am going to tell you where to find the complete 1888 message! It is to be found in the three books Ellen White wrote in the decade immediately following that conference at Minneapolis: *Steps to Christ*, *Mount of Blessing*, and *Desire of Ages*. Read them! The message is there, loud and clear! You will not find it as clearly given in any other books or articles, authored by any other person. No one can present it as clearly and accurately as she can.

(The amount of material that Ellen wrote on the life of Christ were found to be so voluminous that

they could not all be contained in one book. Therefore, some of the material was instead included in *Mount of Blessing*, *Christ's Object Lessons*, and the first part of *Ministry of Healing*.)

So the greatly enlarged edition of *Great Controversy* was finally printed, and was eventually released to the colporteurs for distribution. (The typeset copyright page carried the year "1888"; but, due to Smith's ongoing quarrel with Ellen, it was not actually printed until 1890, the same year that *Patriarchs and Prophets* was published.)

THE AUSTRALIAN ATTACK

Years passed, and more hindrances came, both in Australia where Ellen helped pioneer the work from December 1891 to August 29, 1900, and later, back in the States, where a number of major crises occurred.

While in Australia, Satan was intent on keeping her from writing *Desire of Ages*, which I believe, along with *Patriarchs and Prophets*, would be ranked as the other two of her books which especially reveal the workings of Satan.

Shortly after arriving in Australia, Ellen experienced a crippling attack of arthritis, in mid-January, that affected nearly every part of her body—which could not be moved without great pain.

The only exception was her right hand and arm.

At the very time that she began work on the three special books (*Steps to Christ*, *Mount of Blessing*, and *Desire of Ages*), this plague from the devil came upon her! Satan intended to over-



When the site for Avondale College was decided, Ellen built this home and gave it the encouraging name of "Sunnyside." All of her Australian books were written here, including *Steps to Christ*, *Mount of Blessing*, *Desire of Ages*, and *Christ's Object Lessons*.

whelm her, so she would stop writing!

We will let her describe it:

“I was stricken with a severe illness. For eleven months I suffered from malarial fever and inflammatory rheumatism.

“During this period I experienced the most terrible suffering of my whole life. I was unable to lift my feet from the floor without suffering great pain. My right arm, from the elbow down, was the only part of my body that was free from pain. My hips and my spine were in constant pain. I could not lie on my cot for more than two hours at a time, though I had rubber cushions under me. I would drag myself to a similar bed to change my position. Thus the nights passed.

“But in all this there was a cheerful side. My Saviour seemed to be close beside me. I felt His sacred presence in my heart, and I was thankful. These months of suffering were the happiest months of my life, because of the companionship of my Saviour. He was my hope and crown of rejoicing. I am so thankful that I had this experience, because I am better acquainted with my precious Lord and Saviour. His love filled my heart. All through my sickness His love, His tender compassion, was my comfort, my continual consolation.

“Physicians said I would never be able to walk again, and I had fears that my life was to be a perpetual conflict with suffering. But I would not give up, and the constant effort that I made, because of my faith that I could still be the Lord’s messenger to the people, accomplished a great change in my health. Some of the meetings that I attended at this time were from four to twelve miles from home. On some of these occasions I was enabled to speak for a full hour at a time. [She spoke

while sitting in a well-padded chair.] The fact that I could speak in public in spite of my crippled condition was an encouragement to my brethren and sisters.

“During those eleven months of suffering I continued my work of writing. My right arm from the elbow down was whole, so that I could use my pen, and I wrote twenty-five hundred pages of letter paper for publication during this period.”—*Manuscript 75, 1893.*

Satan was determined to cripple her permanently so she would never write another word! For two weeks she could not write at all. Here is a letter she wrote on April 6, 1893:

“I am unable to move hands or limbs without pain. **My arms are so painful, the writing I have done for the last few months has been in constant suffering. For the last two weeks my arms have been more helpless,** and I may be compelled to lay down my pen until the Lord in His mercy sees fit to restore me. I am worn-out for want of sleep, and nature refuses to be cheated longer; I fall asleep in my chair, fall asleep while trying to write. I have felt very much depressed at times over this condition of things, but then the Lord comforts and blesses me.”—*Letter 10, 1892.*

This crisis, which began in mid-January 1892, continued on for eleven full months. During that time, Ellen wrote the complete book, *Steps to Christ* (1892), and began work on the next two.

After recovering, amid all her work helping to get Avondale College started, she completed *Mount of Blessing* (1896) and then *Desire of Ages* (1898). After that, she wrote *Christ's Object Lessons* (1900).

A DECADE OF CRISES

On August 29, 1900, Ellen and her party boarded a ship and began the long return journey to America. Settling in northwestern California, she purchased Elmshaven, a country home a few miles from the town of St. Helena and about 70 miles from San Francisco.

The property had a home, cottage, large barn, and 60 acres of land divided between a prune orchard, vineyard, garden, hay land, pasture, and woodland. Here Ellen lived for the remaining 15 years of her life. The quiet location and mild climate provided an excellent place to do her bookwork and other writing projects. Soon she finished *Education* (1903) and *Ministry of Healing* (1905).

In order to make this present book more complete, very briefly, we shall overview a few key events from 1900 to 1909:

One was Satan's attack on our educational system—our schools. This had started earlier and led to Ellen founding Madison, when all our other colleges in America chose to follow worldly methods. You will find the complete story in our book, *Broken Blueprint*, which can be purchased at low cost in boxful amounts.

Another was her attempt to reorganize the denomination's structure, so it would be less centralized, and not under the direct control of a few men. For this purpose, she attended the 1901 General Conference Session in Battle Creek. Unfortunately, at the next (1903) Session, the leaders returned to the old system of appointing a single presi-



John Harvey Kellogg, M.D. (1852-1943), superintendent and chief physician and surgeon at the Battle Creek Sanitarium. Shortly after completing his two-year medical course, in 1876, he was appointed superintendent of the Western Health Reform Institute (started at the urgent request of Ellen). Kellogg changed the name to Battle Creek Sanitarium, and built it into the largest natural remedies retreat in the world. He was a vegetarian at a time when some church leaders were not. Unfortunately like some people today, he became proud and imagined he could improve on our historic beliefs. But it ruined him.

dent to manage the General Conference.

Shortly after the turn of the century, **Dr. John Harvey Kellogg (1852-1943) came into conflict with church leaders over his attempt to gain control of all denominational medical institutions with which he had been associated. He also began teaching strange doctrines, including pantheism** (the concept that everything is god). His book, *The Living Temple*, was pantheistic. **The same year that he left the church (1907), he succeeded in gaining legal control of the large Battle Creek Sanitarium.** In 1929, his Sanitarium went bankrupt. He died on December 14, 1943.

While pastoring in Britain, Albion F. Ballenger (1861-1921) devised a strange concept about the sanctuary which did not agree with Scripture. The Ballenger crisis reached its peak in 1905, and was another source of distraction.

Alonzo T. Jones (1850-1923), who tended to be a little too sure of himself, rejected Ellen White's advice. While president of the California Conference (1901-1903), he accepted an invitation from Kellogg to join him. Prior to his departure to the East, Ellen White personally warned him not to go. Arriving in Battle Creek, he came under Kellogg's powerful personality, and united with him in trying to separate the Sanitarium from the church. **Jones left the church in 1909.**

Ellet J. Waggoner (1855-1916), along with Jones and Ellen White, led out in the presentation of righteousness by faith at the 1888 Minneapolis meetings. In the spring of 1892, he arrived in England with his family, to become editor of *Present Truth*.



Ellen G. White (1827-1915)

About the year 1905, Waggoner conceived the idea that, in heaven, we would have “spiritual marriages,” which might be with someone different than the one we were married to on earth. **Then Waggoner left his wife—and married another woman**, who he said would be his “spiritual wife” in heaven. Because of this, he was dropped from church membership in 1906.

You can read a rather complete biography of Kellogg, Ballenger, Jones, and Waggoner in the present author’s book, *The Alpha of Apostasy*.

Satan had managed to overcome both leaders in the 1888 message. Beware, lest Satan capture you! No one is safe, apart from continual prayer and a close walk with God.

During that first decade of the 20th century, Ellen not only founded Madison, she also started a number of sanitariums on the West Coast, as well as the Loma Linda Sanitarium and its natural remedies training school.

After Ellen White founded it, and gave its leaders careful instructions, Loma Linda was transformed into an AMA-oriented medical school; and the resulting accreditation and degrees crisis brought the entire denomination—through its doctoral college and university teachers—under the control of worldlings. The entire, very sad, story of how it all happened is in the present author’s book, *Broken Blueprint*. Yet that changeover occurred in spite of repeated counsels by Ellen White to Loma Linda leaders over a twelve-year period.

THE 1911 REVISION

In order to make the 1888 edition of *Great Controversy* more appealing to the general public, it contained 26 full-page illustrations. But, **in 1909, after two decades of constant reprinting, the plates in both publishing houses were badly worn.** Colporteurs suggested that several additional illustrations were needed.

As soon as this was told to Ellen, she promptly replied in the affirmative, for this was her most important book.

“When I learned that *Great Controversy* must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.”—*EGW letter, 1909, quoted in Francis M. Wilcox, The Testimony of Jesus (1934), p. 115.*

- The major 1911 edition change was this one: **The historical quotations in the 1888 edition were now to be placed in quote marks (along with all the Bible references) and ital in the text.**

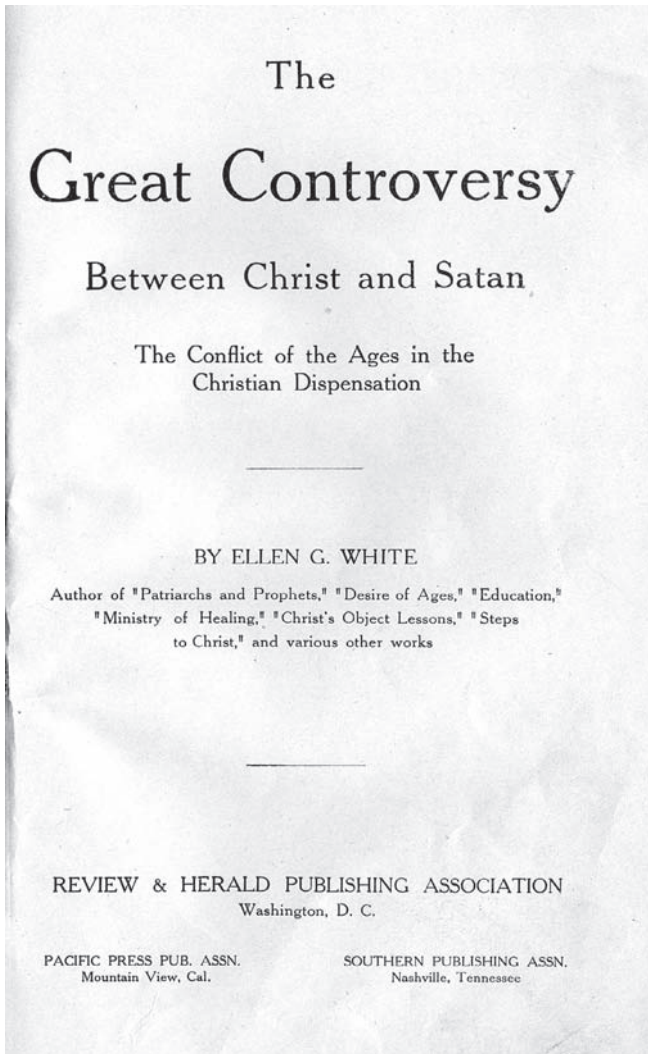
But, in order to do this, the sources of those quotations had to be located. Fortunately, **the greater number of them consisted of brief paragraphs taken from two authors.** Ellen had read extensively in J.H. Merle D’Aubigné’s *History of the Reformation*, and in John A. Wiley’s *History of Protestantism*, plus some other history books. The Lord guided her to recognize that which was correct. But it was not until the 1911 edition that quotation marks and references were added.

In the *Introduction* to the 1888 and 1911 editions, she had carefully explained this procedure:

“I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who ‘loved not their lives unto the death.’ In these records we may see a foreshadowing of the conflict before us . . .

“In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given, since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published works.”—*Great Controversy*, 13-14.

• In a few instances, the original quotation could not be found and a different one had to be used, or more modern ones were used which greatly added to the force of the presentation. The most striking examples of this that the present writer ever found are in some of her quoted descriptions of the Dark



This is the title page of an original edition of the 1911 *Great Controversy*, owned by the present author.

Day of 1780 (*Great Controversy*, 306-308).

“In a few instances, new quotations from historians, preachers, and present-day writers have been used in the place of the old, because they are more forceful or because we have been unable to find the old ones. **In each case where there has been such a change, Mother has given faithful attention to the proposed substitution, and has approved the change.**”—*W.C. White, October 30, 1911; 3 Selected Messages*, 435.

“When we presented to Mother the request of some of our canvassers, that there should be given in the new edition not only Scripture references but also references to the historians quoted, she instructed us to hunt up and insert the historical references. She also instructed us to verify the quotations, and to correct any inaccuracies found; and where quotations were made from passages that were rendered differently by different translators, to use that translation which was found to be most correct and authentic . . . **In each case where there has been such a change, Mother has given faithful attention to the proposed substitution and has approved of the change** . . . If you hear reports that some of the work done on this latest revision was done contrary to Mother’s wish or without her knowledge, you can be sure that such reports are false and unworthy of consideration.”—*W.C. White, July 24, 1911; 3 Selected Messages*, pp. 434-436. (*Also read pp. 436-444*).

“Much of the research for historical statements used in the new European and American editions of *Great Controversy* was done in Basel, where we had access to Elder Andrews’ large library and where the translators had access to the university libraries.

“When we came to go over this matter for the purpose of giving historical references, there were some quotations which we could not find. In some cases there were found other statements making the same point, from other historians. These were in books accessible in many public libraries. **When we brought to Mother’s attention a quotation that we could not find, and showed her that there was another quotation that we had found, which made the same point, she said, ‘Use the one you can give reference to,** so that the reader of the books, if he wishes to go to the source and find it, can do so.’ In that way some historical data have been substituted.”—*W.C. White, October 30, 1911; 3 Selected Messages, 439.*

• **The biggest single change in quotations was this: In the interim since 1888, D’Aubigné had officially endorsed an English translation that was different than those Ellen had used.** So all quotations from his *History of the Reformation* had to be changed. **Therefore, quotations from his book in the 1911 edition are worded slightly differently than in the 1888.**

“In the quotations from the *History of the Reformation*, by J. Merle D’Aubigné, it was found that there were six or more English translations, American and British, which varied much in working, although almost identical in thought. In the old edition of *Great Controversy*, three of these had been used, according to the clearness and beauty of the language. But we learned that only one of these many translations had the approval of the author; that is the one used by the American Tract Society in its later editions. Therefore the quotations from D’Aubigné in this [1911] edition of *Great Controversy* have been made to conform in the main to

this approved translation.”—*W.C. White, October 30, 1911; 3 Selected Messages, 435.*

• In addition, church scholars, editors, and Bible teachers submitted suggestions which Ellen reviewed. Those which she approved were these:

“Our brethren at Washington and at Mountain View have done only that which we requested them to do [in regard to changes in *Great Controversy*]. As stated in the beginning, we took counsel with the men of the Publishing Department, with State canvassing agents, and with members of the publishing committees, not only in Washington, but in California; and I asked them to kindly call our attention to any passages that needed to be considered in connection with the resetting of the book.

“All decisions as to what should be changed, and what should be printed word for word as in the old edition, were made in Mother’s office, by persons in her employ and working under her direction.”—*Ibid.*

The above paragraph is important! Here are these other changes which were made:

• **Spelling, punctuation, etc., were harmonized with the other volumes of the *Conflict Series*.** For example, “He,” “Him,” “His,” when referring to the Deity, are in lower case in the 1888 edition; but they are in upper case in her later books (*PP, SC, DA, MB, COL, MH, etc.*). [You will find the standard in all Harvestime Books reprints, of the 1884 and 1888 editions, to be initial caps of “He,” “Him,” “His,” when referring to the Deity, and the placement of Scripture references in the text (instead of in footnotes).]

• **The time reference, given a few times in the**

1884 and 1888 editions, were changed. “Forty years” since 1844 was changed to “many years” since 1844. (1911 was not “forty years” after 1844, although 1884 was.)

- **Ellen was not, in vision, given the dates of historical events.** She had to search these out in the history books. In a very few instances, dates were modified.

“When writing out the chapters for *Great Controversy*, she sometimes gave a partial description of an important historical event; and when her copyist who was preparing the manuscripts for the printer, made inquiry regarding time and place, Mother would say that those things are recorded by conscientious historians. Let the dates used by those historians be inserted.”—*W.C. White, Letter, November 4, 1912; 3 Selected Messages, 447.*

- **The following words were modified:** “Romish” was changed to “Roman,” “Divinity of Christ” to “deity of Christ,” “religious toleration” to “religious liberty.” The rise of the papacy in A.D. 538 was changed from its “establishment” to its “supremacy.” The fall of the papacy in A.D. 1798 was changed from its “downfall” to its “abolition.” (The papacy obtained supremacy in 538, but it began earlier than that. It was abolished for a time in 1798; it did not end at that time.)

“Regarding changes in forms of expression, Mother has often said, ‘Essential truths must be plainly told; but so far as possible they should be told in language that will win rather than offend.’”—*W.C. White, letter, July 25, 1911; 3 Selected Messages, 444.*

- **Scripture references were moved up from**

footnotes and placed in the text, immediately after the quoted passage.

With Ellen's approval, the above changes were made. Then, on July 24, 1911, W.C. White wrote a letter to the publishing houses, church scholars, and canvassers and notified them of these changes, so they could tell others who might be concerned. Everything was done carefully and openly.

“Sister White not only had good judgment based upon a clear and comprehensive understanding of conditions and of the natural consequences of publishing what she wrote, but **she had many times direct instruction from the angel of the Lord regarding what should be omitted and what should be added in new editions.**”—W.C. White, *Letter, January 28, 1928; 3 Selected Messages, 452.*

• **The 1884 Great Controversy was especially prepared for our own people. But God revealed to Ellen that the book must go to all the world. So, in the preparation of the 1888 edition, she omitted some paragraphs** which had been especially instructive to church members. The largest omission was the first three pages of the chapter, “*Snares of Satan.*” These were the lengthy instructions by Satan to his angels. I refer to it as the “Satan monologue.” This passage was later reprinted in *Testimonies to Ministers, 472-475.* I chose to place it as an appendix at the back of all our post-1884 editions of *Great Controversy.* It is the longest, direct quotation from the devil in the Spirit of Prophecy.

The present writer owns original copies of the 1884, 1888, and 1911 editions and has carefully compared them a number of times.

MORE ON BOOK PREPARATION

Here is additional information about how Ellen White prepared *Great Controversy*:

“The great events occurring in the life of our Lord were presented to her in panoramic scenes as also were the other portions of the *Great Controversy*. **In a few of these scenes chronology** [the sequence of events] **and geography** [the location of events] **were clearly presented**, but in the greater part of the revelation the flashlight scenes, which were exceedingly vivid, and the conversations and the controversies, which she heard and was able to narrate, were not marked geographically or chronologically, and **she was left to study the Bible and history, and [in the case of *Desire of Ages*] the writings of men who had presented the life of our Lord to get the chronological and geographical connection.**”—W.C. White, *January 8, 1928; 3 Selected Messages*, 459-460.

“In some of the historical matters such as are brought out in *Patriarchs and Prophets* and in *Acts of the Apostles*, and in *Great Controversy*, the main outlines were made very clear and plain to her, and when she came to write up these topics, she was left to study the Bible and history to get dates and geographical relations and to perfect her description of details.

“Ellen White was a rapid reader and had a very retentive memory. The revelations which she had received enabled her to grasp subjects regarding which she read in a vigorous way. This enabled her to select and appropriate that which was true and to discard that which was erroneous or doubtful.”—W.C. White, *January 8, 1928; 3 Selected Messages*, 462.

“It was remarkable that in her reading and scanning of books that her mind was directed to the most helpful books and to the most helpful passages contained in those books. Occasionally she would mention to Father, and in my presence, her experience, her experience in being led to examine a book which she had never looked into before, and her experience in opening it to certain passages that helped her in describing that which she had seen and wished to present.”—*W.C. White, December 13, 1934; 3 Selected Messages, 463.*

“When writing out the experiences of Reformers in the time of the Reformation and in the great Advent Movement of 1844, Mother often gave [wrote] at first a partial description of some scene presented to her. **Later on she would write it out more fully, and again still more fully. I have known her to write upon one subject four or five times,** and then mourn because she could not command language to describe the matter more perfectly . . .

“At other times in writing out what has been presented to her, Mother found such perfect descriptions of events and presentations of facts and of doctrines written out in our denominational books, that she copied the words of these authorities.”—*W.C. White, Letter, November 4, 1912; 3 Selected Messages, 447.*

Very briefly, about the original appendices, also called appendixes in *Great Controversy*: There have been five appendices in the book: in the 1884, 1888, 1911 editions, and slight revisions in 1956 and 1979. Ellen wrote none of the appendices. From the beginning, that has always been an understood fact. In my possession are original copies of all of these editions; and I can tell you that,



Upon her return to America from Australia, Ellen purchased this country home, a few miles from St. Helena and about 70 miles northeast of San Francisco. Her later books (Including *Education*, *Ministry of Healing*, *Acts of the Apostles*, and *Prophets and Kings*) were written here. Calling it "Elmshaven," she made this her home for the remaining 15 years of her life.

while the appendices in the three editions vary somewhat, none of them contain anything really important. Therefore they are not in our editions of *Great Controversy*.

Very briefly about the name of the book: The question could be asked: What is the correct title of *Great Controversy*? All editions published since about 1930 carry the title, *The Great Controversy*. The lone exceptions are those printed by Harvestime Books, which give as the title, *The Great Controversy between Christ and Satan*.

The 1858 edition consisted of a few brief highlights of portions of, what is now, the five-volume Conflict Series. The title on the cover was *Spiritual Gifts, Vol. 1*; and on the title page was printed, *The Great Controversy between Christ and His Angels and Satan and His Angels*.

I have original copies of the 1884, 1888, and 1911 editions of *Great Controversy*. —Each one of them had the same original title. It was this: *The Great Controversy between Christ and Satan*. That was the title selected for them by Ellen White herself.

It was not until after her death that the title was shortened to *Great Controversy*.

OBJECTIVE OF THE BOOK

A key objective in *Great Controversy* is the same that we find in the Apostle John's book, *Revelation*: to help the reader understand the efforts of Satan to control men and take over the world—and the continual conflict being waged

over each human being by good and evil angels. In the *Introduction* to her 1888 and 1911 editions, Ellen mentions this warfare:

“Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time **I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin,** the first transgressor of God’s holy law. Satan’s enmity against Christ has been manifested against His followers.

“The same hatred of the principles of God’s law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan’s efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard Him with fear and hate rather than with love; his endeavors to set aside the divine law, leading the people to think themselves free from its requirements; and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs, prophets, and apostles, of martyrs and reformers.

“In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan’s deceptions will be more subtle, his assaults more

determined. If it were possible, he would lead astray the elect. Mark 13:22, R.V."—*Great Controversy*, 10-11.

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

"To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan, and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as to make fully manifest the justice and benevolence of God in all His dealings with His creatures; **and to show the holy, unchanging nature of His law,** is the object of this book. That through its influence souls may be delivered from the power of darkness, and become 'partakers of the inheritance of the saints in light,' to the praise of Him who loved us, and gave Himself for us, is the earnest prayer of the writer."—*Great Controversy*, 12.

Even where the facts of the Bible or secular history are introduced, **there is always a characteristic background of the invisible, contending forces of good and evil, such as no other writer has ever conceived, much less attempted.** Two of her other statements help explain this:

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

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

Having received by revelation the great scenes of the conflict from its inception to its close, it was but natural that Ellen should be stirred to a deep interest in the study of historical writings covering the eras of the past that had been presented to her in vision.

She used quotations from recognized, well-known historians to help the reader recognize the correctness of what she was trying to present. In addition, by thus corroborating with indisputable historical evidence which had been revealed to her, she would win the confidence of the general reader in the truths she was presenting.

HER APPROVAL OF THE BOOK

Here are several statements about Ellen’s approval of the 1911 edition:

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

"**The book, *Great Controversy*, I appreciate above silver or gold, and I greatly desire that it shall come before the people. While writing the manuscript of *Great Controversy* I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.**"—*3 Selected Messages*, 123 (*Letter 56*, 1911; the second of the above two paragraphs is in *Colporteur Ministry*, p. 128).

"Recently it was necessary for this book to be re-set because the electrotype plates were badly worn. It has cost me much to have this done, but I do not complain, for whatever the cost may be, **I regard the edition with great satisfaction.**"—*3 Selected Messages*, 123 (*Letter 56*, 1911).

"Since the printing of this new edition, **Mother has taken great pleasure in looking over and re-reading the book.** Day after day, as I visited her in the morning, she spoke of it, saying that she enjoyed reading it again, and that **she was glad that the work we have done to make this edition as perfect as possible was completed** while she was living and could direct in what was done."—*W.C. White*, October 30, 1911; *3 Selected Messages*, 437.

Few books can do as much to prepare a Christian for the difficult times of trouble ahead as *Great Controversy*. The portrayal of the triumphant end-

ing of this drama of the ages will strengthen a person's determination to be victorious.

An important theme of the book is to be found in these words:

“The followers of Christ are to become like Him—by the grace of God to form characters in harmony with the principles of His holy law. This is Bible sanctification.”—*Great Controversy*, 469.

THE END OF THE ROAD

In 1912, in her will, Ellen appointed a board of trustees to have the future care of her published writings and manuscript files. From 1912 onward, her public speaking gradually diminished, until it ceased. But even in the face of physical infirmities her courage and confidence were constant. She continued to work closely with her helpers in completing her final books, which included *Acts of the Apostles* (1911), *Counsels to Parents and Teachers* (1913), *Gospel Workers* (1915), *Life Sketches* (1915), and *Prophets and Kings* (published in 1916, shortly after her death).

On Sabbath morning, February 13, 1915, as she was entering her study at Elmshaven, she tripped and fell, suffering a hip fracture (of the left femur). Confined to her bed and wheel chair for five months, she suffered little or no pain. Her words to friends, during her closing weeks, reflected cheerfulness and a sense of having faithfully performed the work the Lord had entrusted to her.

Ellen White passed to her rest on July 16, 1915, at the age of 87 years. Three simple funeral services were held: one at Elmshaven; the second

at Richmond, California; and the last at the Battle Creek Tabernacle. She was laid to rest July 24, at the side of her husband in the Oak Hill Cemetery at Battle Creek.

At the time of her death, her literary productions consisted of well over 100,000 pages: 24 books in current circulation; 2 book manuscripts ready for publication; 4,600 periodical articles in church periodicals; 200 or more out-of-print tracts and pamphlets; 6,000 typewritten manuscript documents consisting of letters and general manuscripts, totaling approximately 40,000 typewritten pages; 2,000 handwritten letters and documents and diaries, journals, etc., when copied comprising 20,000 typewritten pages.

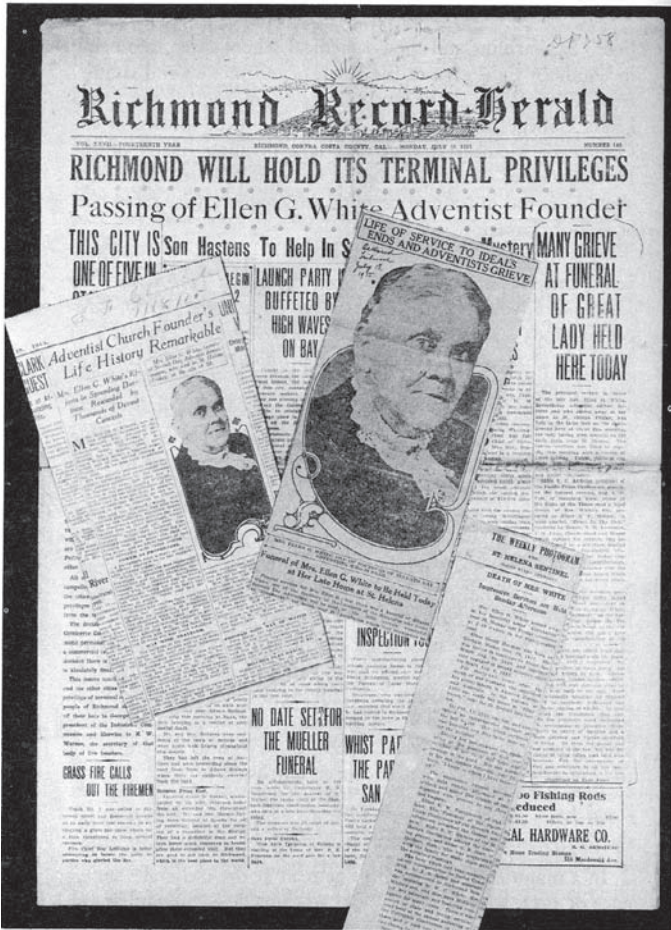
FINALLY A BREAKTHROUGH

What happened to *Great Controversy* after her death? Hardback copies were sold through Adventist book centers to church members and colporteurs sold more expensive editions from door to door.

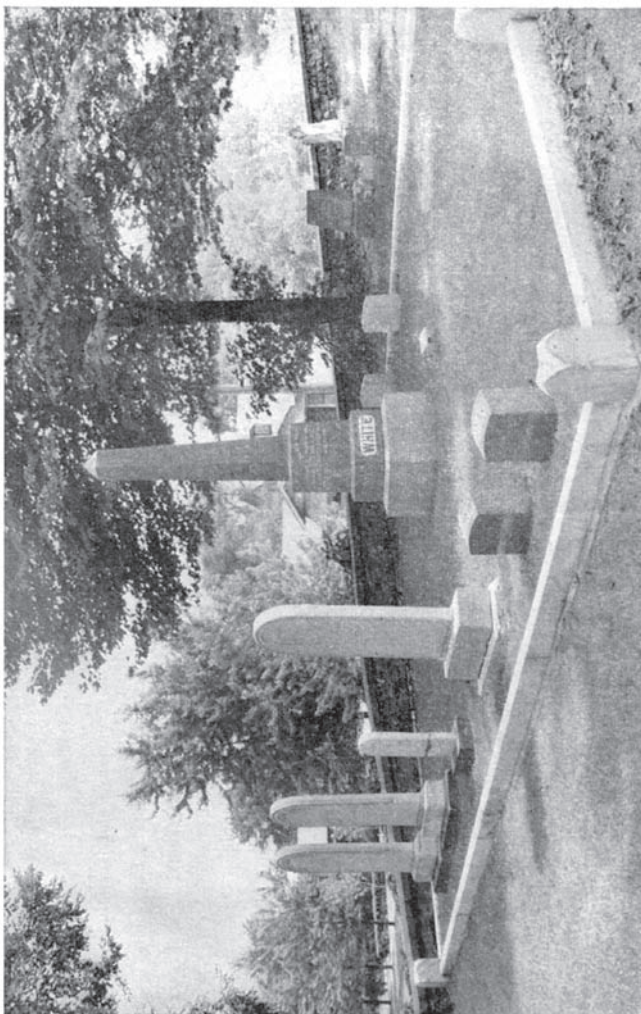
And that was it. Unfortunately, no major efforts were made to bring the book to the attention of the general public or to distribute it widely.

With the exception of the faithful colporteurs (and they surely were faithful!), few of our people were purchasing the expensive hardbacks and handing them out.

In 1926, a new reissue of *Great Controversy* came off the Review press. It had improved illustrations, but lacked a Scripture index. The next year,



Newspaper headlines and newsclips about the death and funeral services of Ellen White.



The White family graves are located in the Oak Hill Cemetery, Battle Creek, Michigan. The small headstones, on the right front corner of the family plot, mark the graves of James and Ellen White.

Pacific Press released the same new edition, but with a Scripture index. The years passed, and a reissue with still newer illustrations came off the press in 1950. **But all of these issues were expensive colporteur editions.**

But finally, a breakthrough occurred!

Elder Theodore Carcich was built like a friendly diesel truck. Whenever he set his mind to a task, he carried it through. Born in Yugoslavia in 1905, he began church work as an evangelist in New York City. I first met him in 1951, when he gave the Week of Prayer at Pacific Union College. My last meeting with him was in 1969 in Takoma Park. He was a powerful worker for the Lord.

In 1952, while Elder Carcich was Washington Conference president, a little old lady walked up to him at the Washington Conference camp meeting, and asked him a question. **“Why can we not have *Great Controversy* in an inexpensive paperback edition, so we can hand out low-cost copies to all our neighbors?”**

Filled with the idea of the good that this could produce, Carcich immediately went into action. Contacting other church leaders, and the managers at our publishing houses, **he pushed through something new in the church: a very low-cost edition of *Great Controversy*.**

Although it was not easy to do, in 1954, a dollar edition was printed by Southern Publishing and widely advertised to our people. **Large numbers were sold and handed out.**

The next year, the same plan was used for *Desire of Ages*.

But by the end of that year, **our publishing houses said that they just could not keep doing this. The costs were too great for what they were paid for the books.** (A special problem was the high overhead at our denominational presses. Every book printed had to be sold at a price which would pay the salaries, housing subsidies, and medical and retirement benefits of the publishing house, the ABC workers, and the advertising.)

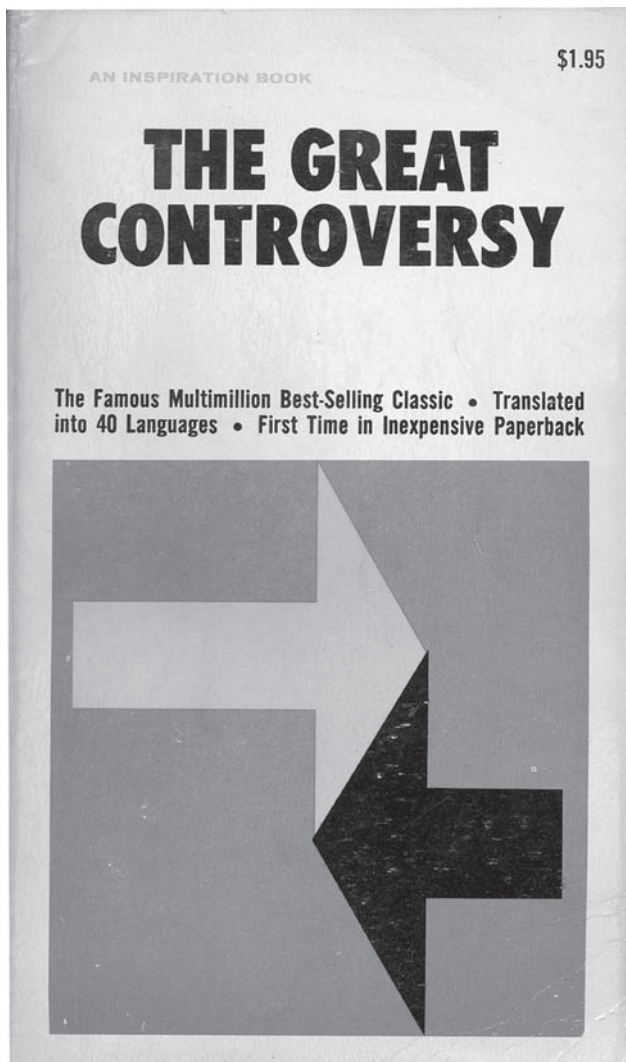
Within a few years, low-cost, church-produced *Great Controversys* came to an end. The “Evangelistic Book of the Year” eventually consisted of a small booklet. Apparently, that was the end of low-cost *Great Controversys*.

But there was one man who had also caught the thrill of what could be accomplished if *Great Controversy* could somehow be printed, in large quantities and in paperback, and sold at low cost.

His name was Dr. Hal Price of Phoenix, Arizona. Checking with a printing firm in Chicago, he found that the task was one he could afford to undertake. He did not have all the heavy overhead which the publishing houses had.

But when church leaders learned about the project, they asked Price not to do it and promised that the church would bring out another low-cost *Great Controversy*. Pacific Press printed one, but the cost was high enough (several dollars per copy) that Hal Price was not satisfied with the result.

So he went ahead with plans to print his own. Recognizing that the 1911 edition was still in copyright (and would continue to be till 1967), Hal had the 1888 edition typeset in paperback format. This



The front cover of Hal Price's Inspiration Books paperback edition of *Great Controversy*.

should be no problem, since the two editions are essentially the same.

But, unfortunately, when certain leaders learned that Price was going ahead with the project, they contacted that Chicago printing house—and told them that the book was under current copyright.

Frightened, the printing house destroyed the plates and immediately contacted Price, canceling the printing job.

Price quickly hurried to Chicago and produced evidence that he was printing the 1888 edition, which had gone out of copyright in 1944. The trip was worth it, for he managed to save the negatives which had already been made.

When a load of paperback 1888 *Great Controversys* arrived, Price began selling them like hot cakes to our people. Faithful believers everywhere were thrilled. Purchasing them at low price, they distributed them widely.

As I recall, the price was about 60 cents per copy, in large boxfuls. This was less than the dollar copies which were sold by the church in the 1950s.

Calling his firm *Inspiration Books*, Price continued his medical practice, while friends helped him ship out boxfuls of *Great Controversys*.

RECENT DEVELOPMENTS

In the mid-1970s, I seriously considered moving my family to Phoenix and getting a job there so, in my spare time, I could help ship out Hal's *Great Controversys*. I believed in that book! Indeed, in the 1970s, our family sent offering money to *Inspiration*

Books, with directions to send boxfuls to India for free distribution. Later, I started Pilgrims Rest, so I could ship out quantities of lowest-cost 4-page tracts with portions of *Great Controversy* on them.

Earlier in 1960, I prepared and dramatically presented readings of *Great Controversy* in 30-minute radio broadcasts, after a friend in Oklahoma sent me a transcript of A.L. White's compilation on the importance of the book (*The Circulation of Great Controversy*, which was reprinted earlier in this book). Upon reading *Circulation*, I was astounded and, going into the woods, put my face in the leaves and pled with God for help to put that book on the radio. Amid extreme financial difficulties, the broadcasts began and continued for two years, going into 16 different States. The largest station, XERB in Tijuana, broadcast those messages all over the southwestern States. At that time, I also prepared a four-page reprint of the A.L. White compilation and distributed it widely among our people, along with another 4-page tract which had *Origin of Evil (Great Controversy, Chapter 29)*, and gave it wide distribution. (Details will be found in my autobiography, *The Story of My Life*.)

In 1977, I once again began broadcasting *Great Controversy* on the radio in several different states. The primary one was over a large megawatt station, in New Orleans (XEG), which blanketed much of North America.

Recognizing that printed copies of the Word were more powerful and lasting than spoken presentations, in 1979, I began printing small missionary tracts and other titles, which our people could read

and share with others. After typesetting 16 tracts, consisting of chapters from *Great Controversy*, one evening, it flashed into mind how I could put the heart of that into five tracts, which I then typeset.

The book, *Great Controversy*, has always been especially dear to my heart. In 1909, an unknown colporteur knocked on the door of a country home in northern Idaho—and sold a copy of *Great Controversy* to my grandmother. I want to meet that canvasser in heaven! In 1912, my grandmother and my mother attended an evangelistic series; and both were baptized into the church.

While attending public high school on the West Coast, along with the other books in the *Conflict Series* and Smith's *Daniel and Revelation*, I read *Great Controversy* in the evenings with deepest interest. Upon graduating from high school, I graduated from one of our colleges (B.A. in Theology and Biblical Languages) and our Seminary (at that time located in Washington, D.C., next to the General Conference with a M.A. in theology and Biblical Languages, and B.D. in Systematic Theology), entered the ministry, and pastored in Northern California.

After starting Pilgrims Rest in 1979, one day in the early 1980s, the thought flashed strongly into mind that something might happen to Hal Price—and I would have to begin printing lowest-cost *Great Controversys*. Remembering that colporteur in northern Idaho, traveling around on those lonely roads, and what he accomplished in my life,—I immediately told my Father that I would do whatever He asked of me.

In 1984, I was impressed that I should begin

printing lowest-cost paperback missionary books for our people. The laborious task of typesetting the *1884 Great Controversy* began. This included writing several books, including the *Mark of the Beast*, a powerful book; the first part contains the history, with many quotations, based on Daniel 7 and Revelation 12 to 14. Recalling those five tracts I had earlier prepared based on the heart of *Great Controversy*, I typeset them again as Part Two of this book. (I call that material "*Basic Great Controversy*," and have since placed it in many other small missionary paperbacks.) *Beyond Pitcairn* (about the Bible Sabbath) and *Prophet of the End* (about Ellen White) were also written and typeset that year.

While preparing *Great Controversy* for the printing house that year, I had a remarkable dream one night. The complete dream will be found in my autobiography (*Story of My Life*). As soon as the dream ended, I suddenly awoke. Sitting down, I wrote out the entire dream, so I would not forget it. The import was that *Great Controversy* was the special warning to the world of a terrible crisis that was about to come. Finding the book, lying neglected on a chair where people had been, I read in it—and then ran out into the street to warn the people everywhere. Just then the crisis began, and I woke up.

This solidified all the more strongly in my mind, that I must dedicate myself anew to getting that book in print and distributing it at lowest cost. In 1985, the first Harvestime Books' edition of the *1884 Great Controversy* came off the press. An 1888 edition followed a year later.

In the mid-1980s, I tried to purchase, from over-

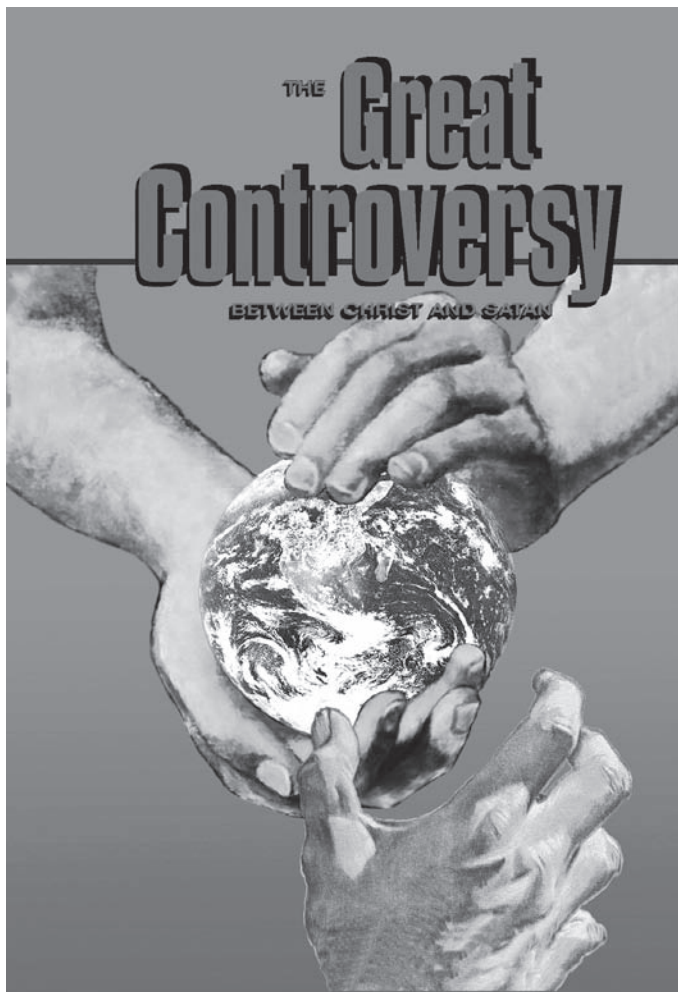
seas publishing houses, a copy of every foreign language *Great Controversy* in print. It took two years to get them and only 23 were available, and most were quite expensive. Some foreign nations have banned the book from being sold.

About the year, 1989, I was shocked to learn that Hal Price had left historic Adventism. Phoning him for the details, he confirmed it. Price was an extremely nice person, and I sorrowed over his defection.

In the mid-1980s, two close friends of mine, who were working with Charles Wheeling, convinced him to let them begin obtaining and shipping out copies of *Great Controversy*. He was busy at the time, trying to convince our people, in meetings across the continent, that the government was going to change the currency (paper money) in a year or two—and that it would all become worthless. (When that did not happen, his message changed to trying to prove that Daniel 8 was talking about the Iran-Iraq War, as the prelude to the end of time.) In 1991, while presenting Daniel 8 as applying solely to the Gulf War, he wrote an extensive paper which attempted to disprove several of our historic doctrines.

I recognized that we must plead for continual help and protection, and continue faithful to the Lord. There were so many who, after proclaiming the truth, had left the faith,—we must not do this also.

At the present time, in boxful quantities, we have the lowest-cost paperbacks of *Great Controversy* (40 cents for the 448-page 1884 edition, and 55 cents for the 736-page 1888 edition). But, whichever you may choose,—we urge you to give this book your special attention. Distribute it widely.



The front cover of the latest Harvestime Books edition of *Great Controversy*. It is available in both a lowest-cost paperback edition and a large 7 x 9¾ full-color, hard-back, large-print, colporteur edition, which is sold in small boxful quantities at slightly above printing-house cost.

Fortunately, over the years, I had canvassed with *Great Controversy* and our other church books. I gained valuable experience through selling the church colporteur HHES books (sold under the name, *Home Health Education Service*) and Inspiration Books paperbacks.

More recently, the conviction came strongly that we must prepare large, full-size, beautiful hardback editions, on quality paper with full-color illustrations, of *Great Controversy* and our other important books (*Desire of Ages*, *Bible Readings*, etc.). We must sell them in small boxfuls at lowest prices, to canvassers and other believers.

As we have learned in this book, over the past decades, colporteur sales and layman distribution have been at the heart of the distribution of our most important books. The key here is making those books available to those selling or handing them out—at *the lowest possible cost*.

Repeatedly, over the past year, I have been told by colporteurs and church leaders in high places that our denominational colporteur work is dying. The phrasing used to describe it is always the same: “The colporteur work is dying.”

My friends, with the help of God, we must bring life and strength and power once again into this work of distributing better quality editions of these important books!

In the process of doing this, we are endeavoring to produce the best quality editions that we can and, when needed, to keep improving them.

We ask an earnest interest in your prayers, for the scope and expense of the project are quite be-

yond our means. Yet, praying together, working together, the God of heaven will help us carry this forward. As we near the end of time, we must not, as so many around us are doing, slacken in our efforts. We must push the battle to the gates guarded by the enemy. Those "gates" are the doors of homes and minds of the lost, all over the world. We must circulate *Great Controversy* and the other important books for this time, such as *Desire of Ages*, *Bible Readings*, and *Patriarchs and Prophets*.

Please, do not set this book aside as just another pleasant hour of reading. —But let it grip your heart and change your life! Far too many of our people are familiar with part of our historic beliefs, but do not have them as a living experience in their hearts and lives. Please, my friend, unite with us in the urgency of this! Read this book again, and let the conviction become all the deeper: God has given us our work; and, instead of setting it aside, we must work steadily till death or translation.

Only through earnest dedication, amid much suffering and opposition, was *Great Controversy* written. Time and time again, it has met with the most intense opposition, revilement, or neglect. God is calling you to help distribute this, *the most important book in these last days*—the only book that describes these last days and its perils, clearly outlines the special truths which men need to obey, and opens to our view the glorious future that will belong to those willing, amid suffering and opposition, to obey these truths in the strength of Jesus Christ.

— SPECIAL QUOTATIONS —

THE MOST IMPORTANT BOOK

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

“I am writing out more fully the volume of *Great Controversy* containing the history of the fall of Satan and the introduction of sin into our world; and I can have a more vivid sense of this great controversy between Christ, the Prince of light, and Satan, the prince of darkness, than I have ever had before.

“As I see the various devices of Satan to compass the ruin of erring man, and make him like himself, a transgressor of God’s holy law, I would that angels of God could come to earth and present this matter in its great importance. Then I feel so intensely for souls who are willfully departing from light and knowledge and obedience to God’s holy law. As Adam and Eve believed the lie of Satan, ‘Ye shall be as gods,’ so these souls hope through disobedience to rise to greater heights, to gain some flattering position. I am so anxious that, while others are sleeping, I spend hours in prayer that God will work in mighty power to break the fatal deception upon human minds and lead

them in simplicity to the cross of Calvary.”—5 *Testimonies*, 625-626.

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

“I speak to you who are engaged in the canvassing work. Have you read *Volume 4 [The Great Controversy]*? Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given? If you have not already done so, I entreat you to read carefully these solemn warnings and appeals. I am sure that the Lord would have this work carried into all the highways and byways, where are souls to be warned of the danger so soon to come.”—*Letter 1*, 1890; *Colporteur Ministry*, 127.

“I was moved by the Spirit of the Lord to write that book [*Great Controversy*], and while working upon it, I felt a great burden upon my soul. I knew that time was short, that the scenes which are soon to crowd upon us would at the last come very suddenly and swiftly, as represented in the words of Scripture: ‘The day of the Lord so cometh as a thief in the night.’

“The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future. The words have been spoken in a charge to me, ‘Write in a book the things which thou hast seen and heard, and let it go to all the

people; for the time is at hand when past history will be repeated.' I have been aroused at one, two, or three o'clock in the morning with some point forcibly impressed upon my mind, as if spoken by the voice of God."—*Letter 1, 1890; Colporteur Ministry, 127-128.*

"I was shown . . . that I should devote myself to writing out the important matters for *Volume 4 [The Great Controversy]*; that **the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history.**"—*Letter 1, 1890; Colporteur Ministry, 128.*

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

OTHER IMPORTANT BOOKS

Great Controversy is mentioned the most frequently. *Desire of Ages* and *Patriarchs and Prophets* are next to it in importance. *Daniel and Revelation* is also important. All of these books, along with *Bible Readings* and other important colpor-

teur books, are now (or soon will be) available in large quantities. Lowest-cost, full-color hardback editions from Harvestime Books.

“Many will depart from the faith and give heed to seducing spirits. ***Patriarchs and Prophets* and *Great Controversy* are books that are especially adapted to those who have newly come to the faith, that they may be established in the truth.** The dangers are pointed out that should be avoided by the churches. Those who become thoroughly acquainted with the lessons in these books will see the dangers before them, and will be able to discern the plain, straight path marked out for them. They will be kept from strange paths. They will make straight paths for their feet, lest the lame be turned out of the way.”—*Letter 229, 1903; Evangelism, 366.*

“In *Desire of Ages*, *Patriarchs and Prophets*, *Great Controversy*, and *Daniel and the Revelation*, there is precious instruction. These books must be regarded as of special importance, and every effort should be made to get them before the people.”—*Letter 229, 1903; Evangelism, 366.*

“Canvassers should be secured to handle the books, *Great Controversy*, *Patriarchs and Prophets*, *Desire of Ages*, *Daniel and the Revelation*, and other books of like character, who have a sense of the value of the matter these books contain, and a realization of the work to be done to interest people in the truth. Special help, which is above all the supposed advantages of illustrations, will be given to such canvassers. The canvassers who are born again by the work of the Holy Spirit, will be accompanied by angels, who will go before them to the dwellings of the people, preparing the way for them.”—*Manuscript 131, 1899;*

Colporteur Ministry, 88.

“Instruction has been given me that the important books containing the light that God has given regarding Satan’s apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. *Patriarchs and Prophets*, *Daniel and the Revelation*, and *The Great Controversy* are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes . . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today.”—*Review and Herald*, Feb. 16, 1905; *Colporteur Ministry*, 123.

“In *The Desire of Ages*, *Patriarchs and Prophets*, *The Great Controversy*, and in *Daniel and the Revelation*, there is precious instruction. **These books must be regarded as of special importance, and every effort should be made to get them before the people.**”—*Letter 229*, 1903; *Colporteur Ministry*, 123.

“The light given was that ***Thoughts on Daniel and the Revelation*, *The Great Controversy*, and *Patriarchs and Prophets*, would make their way. They contain the very message the people must have**, the special light God had given His people. The angels of God would prepare the way for these books in the hearts of the people.”—*Special Instruction Regarding Royalties*, p. 7 (1899); *Colporteur Ministry*, 123-124.

“The larger books, *Patriarchs and Prophets*, *The Great Controversy*, and *The Desire of Ages*, **should be sold everywhere. These books contain truth for**

this time,—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale . . .

“Sister White is not the originator of these books. They contain the instruction that during her lifework God has been giving her. They contain the precious, comforting light that God has graciously given His servant to be given to the world. **From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world.** There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God.”—*Review, Jan. 20, 1903; Colporteur Ministry, 124.*

“How many have read carefully *Patriarchs and Prophets, The Great Controversy, and The Desire of Ages?* I wish all to understand that my confidence in the light that God has given stands firm, because I know that the Holy Spirit’s power magnified the truth, and made it honorable, saying: ‘This is the way, walk ye in it.’ In my books, the truth is stated, barricaded by a ‘Thus saith the Lord.’ The Holy Spirit traced these truths upon my heart and mind as indelibly as the law was traced by the finger of God, upon the tables of stone, which are now in the ark, to be brought forth in that great day when sentence will be pronounced against every evil, seducing science produced by the father of lies.”—*Letter 90, 190; Colporteur Ministry, 126.*

“God gave me the light contained in *The Great Controversy and Patriarchs and Prophets*; and this light was needed to arouse the people to prepare for the great day of God, which is just before us. These books contain God’s direct appeal to the people. Thus He is speaking to the people in stirring

words, urging them to make ready for His coming. The light God has given in these books should not be concealed . .

“I know that the statement made that these books cannot be sold, is untrue. I know; for the Lord has instructed me that this is said because human devising has blocked the way for their sale. It cannot be denied that **these works were not the product of any human mind; they are the voice of God speaking to His people and they will have an influence upon minds that other books do not have.**”—*Manuscript 23, 1890; Colporteur Ministry, 129.*

IMPORTANCE OF THE HEALTH BOOKS

Through the providence of God, Harvestime Books now has the *Natural Remedies Encyclopedia*, which has a high back cover price and a low purchase price by the canvasser (in small boxful quantities). This will provide the reader with (1) instruction on correct diet and living; (2) simple, natural, drugless, inexpensive, home remedies; along with (3) most of our key doctrines placed in the back of this one-volume illustrated book.

Here are several statements about the importance of placing, in the homes of the people, books which contain our (true) health message, *along with* the doctrinal books which are described in the last two chapters. We are told to use the health books “to advance the work of health reform.” In order to do that, the health books we place in the homes must contain our historic beliefs on healthful living and natural remedies.

“The circulation of our health publications is a most important work. It is a work in which all who believe the special truths for this time should have a living interest . . . **True religion and the laws of health go hand in hand.** It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind.”—*Review, November 12, 1901; Colporteur Ministry, 131.*

“The Lord calls for workers to enter the canvassing field. He desires the books upon health reform to be circulated. Much depends upon the question of health reform.”—*Manuscript 174, 1899; Colporteur Ministry, 133.*

“Canvassers should bring the health publications to the notice of those they visit, telling them how useful they are in the treatment of disease.”—*Manuscript 113, 1901; Colporteur Ministry, 132.*

“Let young men and young women **take our books on healthful living, and go out among the people, doing their utmost to advance the work of health reform.** There are many in the world who are anxious to know more in regard to these principles.”—*Letter 154a, 1900; Colporteur Ministry, 134.*

“Perfect unity should exist among the workers who handle the books that are to flood the world with light. **Wherever the canvassing work is presented among our people, let both the health books and the religious books be presented together** as parts of a united work.”—*Review, November 12, 1901; Colporteur Ministry, 135.*

“In the past the health books have not been

handled with the interest which their importance demands. Though by a large class they have been highly appreciated, yet many have not thought it essential that they should go to the world. **But what can be a better preparation for the coming of the Lord and for the reception of other truths essential to prepare a people for His coming** than to arouse the people to see the evils of this age and to stir them to reformation from self-indulgent and unhealthy habits? . . . A different sentiment from that which has heretofore prevailed regarding the health works should be entertained by many of our canvassers in the field.”—*Review, November 12, 1901; Colporteur Ministry, 135.*

“The health reform is as closely related to the third angel’s message as the arm to the body; but the arm cannot take the place of the body. The proclamation of the third angel’s message, the commandments of God and the testimony of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. **The presentation of health principles must be united with this message, but must not in any case be independent of it, or in any way take the place of it.**”—*Letter 57, 1896; Colporteur Ministry, 138.*

“Canvassing for our publications is an important and most profitable evangelistic work . . . **While we have said much in regard to canvassing for the health books,—and we still feel that we should circulate these books,—yet more decided efforts should be made to carry our important religious books to the people.** Our publications can go to places where meetings cannot now be held. In such places the faithful evangelistic canvasser takes the place of the living preacher.”—*Letter 154a, 1900; Colporteur Ministry,*

140-141.

“I do not believe it is right to devote so much attention to the sale of the smaller books, to the neglect of the larger ones. It is wrong to leave lying on the shelves the large works that the Lord has revealed should be put into the hands of the people, and to push so vigorously, in the place of these, the sale of small books.”—*Manuscript 123, 1902; Colporteur Ministry, 141.*

SHARING COPIES WITH OTHERS

“The canvasser should carry with him tracts, pamphlets, and small books to give to those who cannot buy. In this way the truth can be introduced into many homes.”—*6 Testimonies, 338 (1900).*

“The ministers [non-SDA] are opening up their tirade, and against Mrs. White in particular. But this is only hurting themselves . . . **I am placing *Desire of Ages, Great Controversy, Patriarchs and Prophets, and Christ Our Saviour in families; so while the ministers are working against me, I will speak in my writings to the people.*** I believe souls will be converted to the truth. We are now turning them to the law and to the testimonies. If they speak not according to this Word, it is because there is no light in them.”—*Letter 217, 1899; Evangelism, 259-260.*

“Sabbath morning, when the church at _____ celebrated the ordinances, Brother _____ [a Sunday-keeping minister] was present. He was invited to unite in the ordinance of feet washing, but said he preferred to witness it. He asked if participation in this ordinance was required before one could partake of communion, and was assured by our brethren that it was

not obligatory, and that he would be welcome to the table of the Lord. This Sabbath was a most precious day to his soul; he said that he had never had a happier day in his life.

“He afterward desired an interview with me, and we had a pleasant visit. His conversation was very interesting, and we had a precious season of prayer together. I believe that he is a servant of God. **I gave him my books *Great Controversy, Patriarchs and Prophets, and Steps to Christ*. He seemed much pleased, said he wanted all the light he could get in order to meet the opponents of our faith. He was baptized before leaving for his home,** and will return to present the truth to his own congregation.”—Letter 23a, 1893; *Evangelism*, 276-277.

“In the night season the angel of the Lord seemed to stand by me, saying, **‘Go to Brother _____, place your books before him, and this will save his soul.’ I visited with him, taking with me a few of my large books.** I talked with him just as though he were with us. I talked of his responsibilities. I said, ‘You have great responsibilities, my brother. Here are your neighbors all around you. You are accountable for every one of them. You have a knowledge of the truth, and if you love the truth, and stand in your integrity, you will win souls for Christ.’

“He looked at me in a queer way, as much as to say, ‘I do not think you know that I have given up the truth, that I have allowed my girls to go to dances, and to the Sunday school, that we do not keep the Sabbath.’ But I did know it. However, I talked to him just as though he were with us. ‘Now,’ I said, ‘we are going to help you to begin to work for your neighbors. I want to make you a present of some books.’ He said, ‘We

have a library, from which we draw books.' I said, 'I do not see any books here. Perhaps you feel delicate about drawing from the library. **I have come to give you these books, so that your children can read them, and this will be a strength to you.**' I knelt down and prayed with him, and when we rose, the tears were rolling down his face, as he said, 'I am glad that you came to see me. I thank you for the books.'

"The next time I visited him, **he told me that he had read part of *Patriarchs and Prophets*. He said, 'There is not one syllable I could change. Every paragraph speaks right to the soul.'**

"I asked Brother _____ which of my large books he considered the most important. **He said, 'I lend them all to my neighbors,** and the hotel keeper thinks that *Great Controversy* is the best. But,' he said, while his lips quivered, **'I think that *Patriarchs and Prophets* is the best. It is that which pulled me out of the mire.'**

"But suffice it to say, **he took his position firmly for the truth. His whole family united with him,** and they have been the means of saving other families."—*General Conference Bulletin, April 5, 1901; Evangelism, 451-452.*

THE DREAM OF 1907

On the night of March 2, 1907, Ellen White was given a very special dream. It began with a remarkable occurrence which revealed to her that what she was to be shown was very important. The entire dream can be found in *9 Testimonies, 65-75*. A few key points are printed below.

"I was weary and retired early. I was suffering with

rheumatism in my left side and could get no rest because of the pain. I turned from side to side, trying to find ease from the suffering. There was a pain in my heart that portended no good for me. At last I fell asleep.

“About half past nine I attempted to turn myself, and as I did so, **I became aware that my body was entirely free from pain.** As I turned from side to side, and moved my hands, **I experienced an extraordinary freedom and lightness that I cannot describe. The room was filled with light, a most beautiful, soft, azure light, and I seemed to be in the arms of heavenly beings.**

“This peculiar light I have experienced in the past in times of special blessing, but **this time it was more distinct, more impressive,** and I felt such peace, peace so full and abundant no words can express it. I raised myself into a sitting posture, and I saw that I was surrounded by a bright cloud, white as snow, the edges of which were tinged with a deep pink. The softest, sweetest music was filling the air, and I recognized the music as the singing of the angels. Then a Voice spoke to me, saying: ‘Fear not; I am your Saviour. Holy angels are all about you.’

“ ‘Then this is heaven,’ I said, ‘and now I can be at rest. I shall have no more messages to bear, no more misrepresentations to endure. Everything will be easy now, and I shall enjoy peace and rest. Oh, what inexpressible peace fills my soul! Is this indeed heaven? Am I one of God’s little children? and shall I always have this peace?’

“The Voice replied: ‘Your work is not yet done.’

“**Again I fell asleep, and when I awoke I heard music,** and I wanted to sing. Then someone passed my door, and I wondered if that person saw the light. After a time the light passed away, but the peace re-

mained.

"After a while I fell asleep again. This time I seemed to be in a council meeting where our bookwork was being discussed. There were a number of our brethren present, leaders in our work, and Elder Haskell and his wife were there **consulting together and with the brethren about the circulation of our books, tracts, and periodicals.**

"Elder Haskell was presenting strong reasons why **the books which contain the knowledge that has been communicated to Sister White—the books containing the special message to come to the world at this present time—should be more freely circulated.** 'Why,' he inquired, 'do not our people appreciate and circulate more widely the books bearing the divine credentials? **Why is not a specialty made of the books containing the warnings regarding Satan's work? Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions?** The moral evils of his deceptions are to be removed by opening the eyes of the people so that they shall discern the situation and the dangers of our times; so that they shall make diligent effort to lay hold by faith upon Christ and His righteousness.'

"A messenger from heaven stood in our midst, and he spoke words of warning and instruction. He made us clearly understand that the gospel of the kingdom is the message for which the world is perishing and that **this message, as contained in our publications already in print and those yet to be issued, should be circulated among the people who are nigh and afar off . . .**

"Never should we allow ourselves to follow the

trail of the serpent by using his scientific arguments. Satan can never gain advantage of the child of God who relies on the Word of God as his defense.

“Our Counselor impressed deeply on our minds that God’s commandment-keeping people must be sanctified through the truth and that truth must ever be given the foremost place. We must not forget that Satan still lives to exercise his deceptive power through false science . . .

“**The work of bookmaking is a grand and good work**; but it has not always stood in the high and holy position that God designed it should occupy, because self has been interwoven with the work of some who have engaged in it. **The bookwork should be the means of quickly giving the sacred light of present truth to the world. The publications that come forth from our presses today are to be of such a character as to strengthen every pin and pillar of the faith that was established by the Word of God and by the revelations of His Spirit.**

“The truth that God has given for His people in these last days should keep them firm when there come into the church those who present false theories. The truth that has stood firm against the attacks of the enemy for more than half a century must still be the confidence and comfort of God’s people . . .

“Perfect agreement should exist in the plans laid for the publication of our books and periodicals, that the light which they contain may be quickly carried everywhere to the nominal churches and to the world. **Much more should have been accomplished in the sale of our books than we see accomplished today.**

“Our ministers should call upon the church members to let the truth triumph . . . **Will not our churches arouse and give the last warning message to the**

world? . .

"The book *Ministry of Healing* . . contains the wisdom of the Great Physician . .

"Afterward [in this dream] **we were in camp meetings and in large meetings in our churches, where the ministers presented clearly the perils of the times in which we live and the great importance of making haste in the circulation of our literature.**

"**In response to these appeals the brethren and sisters came forward and purchased many books. Some took a few, and some purchased large quantities.** Most of the purchasers paid for the books they took. A few arranged to pay afterward.

"**Because books were being sold at low prices, some being especially reduced for the occasion, many were purchased,** and some by persons not of our faith. They said: '**It must be that these books contain a message for us. These people are willing to make sacrifices in order that we may have them, and we will secure them for ourselves and our friends.**'

"**But dissatisfaction was expressed by some of our own people. One said: 'A stop must be put to this work, or our business will be spoiled.'** As one brother was carrying away an armful of books, a canvasser laid his hand upon his arm and said: '**My brother, what are you doing with so many books?'** Then I heard the voice of our Counselor saying: '**Forbid them not. This is a work that should be done. The end is near.** Already much time has been lost, when these books should have been in circulation. **Sell them far and near. Scatter them like the leaves of autumn.** This work is to continue without the forbiddings of anyone. Souls are perishing out of Christ. Let them be warned of His soon appearing in the clouds of heaven.'

“Some of the workers continued to appear much cast down. One was weeping and said: ‘These are doing the publishing work an injustice by purchasing these books at so low a price; besides, this work is depriving us of some of the revenue by which our work is sustained.’ **The Voice replied: ‘You are meeting with no loss. These workers who take the books at reduced prices could not obtain so ready sale for them except it be at this so-called sacrifice.** Many are now purchasing for their friends and for themselves who otherwise would not think of buying.’

“Then instruction was given to Elder Haskell that in his anxiety to supply the people with the precious truth contained in his books, in his desire that all should feel that the books are worth more than they cost, and that all should be encouraged to give them a wide circulation, he was selling his books too cheap, and thus making his own burden too heavy.

“Our Counselor said: ‘The books should be sold in such a way that the author will not be left barehanded and that the publishing house shall have a proper margin so that it will have means to carry on its work.’

[In a concluding comment, after the dream ended, Ellen wrote:]

“I am very desirous that the light contained in my books shall come to every soul possible, for God has sent the message for all. These books contain precious lessons in Christian experience. I would not dare forbid that these books be sold on special occasions at a low price, lest I should hinder the reading of the books, and thus withhold the light from some soul who might be converted to the truth. I have no forbiddings to place on the work of circulating our books. Let the light be placed on the candlestick, that it may give light to all that are in the house.”—*Sani-*

tarium, California, May 4, 1908; 9 Testimonies 65-73, 75.

IMPORTANCE OF THE PUBLISHING WORK

An important testimony is found in 7 Testimonies, 138-142. Here is most of that passage. Described here is the work that our publishing houses should be doing! The publishing work, we are told, is a mission as solemn and urgent as is that of the ministry.

“Our publishing work was established by the direction of God and under His special supervision. It was designed to accomplish a specific purpose. Seventh-day Adventists have been chosen by God as a peculiar people, separate from the world. By the great cleaver of truth He has cut them out from the quarry of the world and brought them into connection with Himself. He has made them His representatives and has called them to be ambassadors for Him in the last work of salvation. The greatest wealth of truth ever entrusted to mortals, the most solemn and fearful warnings ever sent by God to man, have been committed to them to be given to the world; and in the accomplishment of this work our publishing houses are among the most effective agencies.

“These institutions are to stand as witnesses for God, teachers of righteousness to the people. From them truth is to go forth as a lamp that burneth. Like a great light in a lighthouse on a dangerous coast, they are constantly to send forth beams of light into the darkness of the world, to warn men of the dangers that threaten them with destruction.

“The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world *they are to do the same work that was done by John the Baptist* for the Jewish nation. **By startling messages of warning, God’s prophet awakened men from worldly dreaming. Through him God called backsliding Israel to repentance. By his presentation of truth he exposed popular delusions. In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. ‘Repent ye: for the kingdom of heaven is at hand,’ was John’s message. Matthew 3:2. **This same message, through the publications from our printing houses, is to be given to the world today . .****

“Our publishing institutions are to exalt the claims of God’s downtrodden law. Standing before the world as reformers, they are to show that the law of God is the foundation of all enduring reform. **In clear, distinct lines they are to present the necessity of obedience to all His commandments . .** They are to stand as repairers of the breach, restorers of paths to dwell in. **Through their testimony the Sabbath of the fourth commandment is to stand as a witness, a constant reminder of God, to attract notice and arouse investigation** that shall direct the minds of men to their Creator.

“Let it never be forgotten that these institutions are to co-operate with the ministry of the delegates of heaven [the three angels of Revelation 14].

“They are among the agencies represented by the [first] angel flying ‘in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is

come.' Revelation 14:6, 7.

"From them is to go forth the terrible denunciation [of the second angel]: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Verse 8.

"They are represented by the third angel that followed, '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.' Verses 9, 10.

"And in a large degree through our publishing houses is to be accomplished the work of that other [fourth] angel [the loud cry angel] who comes down from heaven with great power and who lightens the earth with his glory.

"Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give warning to the world, **are held by God accountable for the souls of their fellow men. To them, as well as to the ministers of the Word,** applies the message given by God to His prophet of old: 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.' Ezekiel 33:7, 8.

"Never did this message apply with greater force than it applies today. More and more the world is setting at nought the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of

their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. **The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself.** He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood and shall no more cover her slain.

“The great conflict that Satan created in the heavenly courts is soon, very soon, to be forever decided. Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven. Now, as never before, Satan is exercising his deceiving power to mislead and to destroy every unguarded soul. ***We are called upon to arouse the people to prepare for the great issues before them. We must give warning to those who are standing on the very brink of ruin.*** God’s people are to put forth every power in combating Satan’s falsehoods and pulling down his strongholds. **To every human being in the wide world who will give heed, we are to make plain the principles at stake in the great controversy**—principles upon which hangs the eternal destiny of the soul. To the people far and near we are to bring home the question: ‘Are you following the great apostate in disobedience to God’s law, or are you following the Son of God, who declared, “I have kept My Father’s commandments”?’

“This is the work before us; for this our publishing institutions were established; it is this work that God expects at their hands.”—7 *Testimonies*, 138-142.

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