

An Unexpected Revelation

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The Discovery

It started with some simple questions

In the last two weeks of December 2010, I was trying to reconcile some historical issues concerning the life of Yahushua ("Jesus") with the account in "The Desire of Ages". Someone suggested that I look into some of the source material used in the preparation of that book.

I was already aware of the fact that EGW had made use of historical material, namely, on the Reformation in the writing of "The Great Controversy". I also knew that there were rumors of similar issues in "The Desire of Ages". Since most of these were presented by people who are antagonistic towards the Sabbath and SDAs in particular, I didn't pay much attention to them. I was also aware that some years ago a study was made [the Veltman study] by the SDA church and my impression was that there wasn't much substance to any of these rumors. Anyway, what would be the big deal if historical sources were used, after all, isn't that how Luke wrote his gospel?

I was particularly interested in a quote about the Passover:

"The Desire of Ages", p 652 (1898, E.G. White)

He, the spotless Lamb of God, was about to present Himself as a sin offering, that He would thus bring to an end the system of types and ceremonies that for four thousand years had pointed to His death. As He ate the Passover with His disciples, He instituted in its place the service that was to be the memorial of His great sacrifice. The national festival of the Jews was to pass away forever. The service which Christ established was to be observed by His followers in all lands and through all ages.

I was interested in knowing what exactly was to "pass away forever"? This text is used by several anti-feast SDAs, for example, Vance Ferrel on p 80 of his book "The Feast Days". After presenting the quote, he asks "What could be clearer than the above quotation?" There are several interpretations which feast keepers could use in defense of their position in the light of that text. One would be that it was the "national" aspects - the pilgrimage to Jerusalem - which would pass away. *But perhaps there was completely different way to view this text, in reference to its actual authorship.*

I obtained the "Full Report of the Life of Christ Research Project" by Dr Fred Veltman and assistants, Nov, 1988 which is available at this official site: <http://www.adventistarchives.org/DocArchives.asp>

I found enough material there to warrant doing a study of my own, so I purchased a book entitled "Walks and Homes of Jesus" from a rare book dealer. It is written by Rev Daniel March, DD, and shows an entry into the Clerk's Office (like a copyright) date of 1866. It is not a photocopy but the actual book, well over 100 years old. You can also download a digital photograph PDF file here, but I have the real book:

<http://www.archive.org/download/walkshomesofjesu00marcrich/walkshomesofjesu00marcrich.pdf>

On page 307 of "Walks and Homes of Jesus" I read from the actual antique book in front of me:

"Walks and Homes of Jesus", p 307 (1866, Daniel March)

Just **about to offer himself**, the pure and **spotless Lamb of God**, in the great and only efficacious sacrifice for sin, **he finishes** the sacrifices of **four thousand years** by eating the **Passover with his disciples**. **In place of the national festival** which the **Jewish** people had **observed** since the days of Moses, he **institutes a memorial service, to be kept by his followers of every nation to the end of time.**

We compare this to the text in "The Desire of Ages":

"The Desire of Ages", p 652 (1898, E.G. White)

He, the **spotless Lamb of God**, was **about to present Himself as a sin offering**, that He would

thus **bring to an end** the system of types and ceremonies that for **four thousand years** had pointed to His death. As He ate the **Passover with His disciples**, He **instituted in its place** the **service** that was to be the **memorial** of His great sacrifice. **The national festival of the Jews** was to pass away forever. The service which Christ established was **to be observed by His followers in all lands and through all ages**.

So I saw that the source of the Passover quote is Daniel March, who wrote it 30 years earlier.

Next, we will look at two other disputed points - the length of Yahushua's ministry, and the days of the Passion Week / Resurrection.

Concerning the length of ministry,

"Walks and Homes of Jesus", p 293 (1866, Daniel March)

Thirty years of retirement, and **three years of public** ministry are all that **the world will endure of its Messiah**.

compare to:

"The Desire of Ages", p 541 (1898, E.G. White)

Jesus had now given **three years of public** labor to the world. His example of self-denial and disinterested benevolence was before them. His life of purity, of suffering and devotion, was known to all. Yet this short period of **three years** was as long as **the world** could **endure** the presence of **its Redeemer**.

As for the traditional "Palm Sunday", we read:

"Walks and Homes of Jesus", p 294-295 (1866, Daniel March)

It was the week of the **Passover**, and multitudes of pilgrims **were on their way** from Galilee, to keep the great festival in the Holy city. ... On the afternoon of Sunday, **the first day of the Jewish week**, Jesus renewed his journey, accompanied by a great **multitude** from **Bethany**, who were **eager to witness his reception in the city**.

compare to:

"The Desire of Ages", p 569 (1898, E.G. White)

It was on **the first day of the week** that Christ made His triumphal entry into Jerusalem. **Multitudes** who had flocked to see Him at **Bethany** now accompanied Him, **eager to witness His reception**. Many people **were on their way to the city** to keep the **Passover**, and these joined the multitude attending Jesus

So far, we have found that the EGW quote on the Passover is a rearranged version of a quote by Daniel March, and have verified that not only were historical dates used by EGW, but have identified the actual source, at least in some cases.

We may also be curious to wonder if there are not other similar issues found in the "Desire of Ages". It would seem that EGW used Daniel March for his poetic phrasing as well as his history:

"Walks and Homes of Jesus", p 38-39 (1866, Daniel March)

It is **joy to the poor; for Christ comes to make them heirs** of the **kingdom** of God. It is **joy to the rich**; for Christ comes to teach them how to use all their earthly possessions, so as to lay up for themselves **imperishable riches** in heaven. It is **joy to the ignorant**; for Christ comes to make them **wise unto eternal salvation**. It is **joy to the learned**; for Christ comes to **unfold mysteries** that have been kept **secret from the foundation of the world**. It is joy to the

mourning and the comfortless; for Christ comes to heal all sorrow, and to bind up every broken heart. ...

compare to:

"The Desire of Ages", p 277 (1898, E.G. White)

Joy to the poor; for Christ had come to make them heirs of His kingdom. Joy to the rich; for He would teach them how to secure **eternal riches. Joy to the ignorant;** He would make them **wise unto salvation. Joy to the learned;** He would **open** to them deeper **mysteries** than they had ever fathomed; truths that had been **hidden from the foundation of the world** would be opened to men by the Saviour's mission.

At this point I could see that there were more than just historical references being copied.

As I read through "Walks and Homes of Jesus", I was impressed with the depth of Daniel March's understanding of the Gospel and the Cross.

"Walks and Homes of Jesus", p 326-328 (1866, Daniel March)

This great **mystery of the cross explains all other mysteries**, and is itself dark to our vision only from the excess of light. ... If, then, we would see the **character** of God **in its** most complete and **gracious manifestation**; if we would find out that meaning of that great and precious **name, OUR FATHER**; if we would know the exceeding greatness of the inheritance which the Father freely bestows upon his redeemed and adopted children we must look in faith upon the **cross** and so begin the **study** which shall be "**the science and song of all eternity**". ... that his sacrificial death is the great revelation which God makes of himself to the understanding and the heart ... (note: quote marks are in the original)

This source was split apart and referenced in two different EGW books:

"Spirit of Prophecy" vol 4, p 469 (E.G. White, 1884), "The Great Controversy", 1888 edition and also 1911 edition, p 652

The **mystery of the cross explains all other mysteries**. In the light that streams from Calvary the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of His throne, high and lifted up, we see His **character in its gracious manifestations**, and comprehend, as never before, the significance of that endearing title, "**Our Father.**"

"The Desire of Ages", p 19 (1898, E.G. White)

By coming to dwell with us, Jesus was to reveal God both to men and to angels. He was the Word of God,--God's thought made audible. In His prayer for His disciples He says, "I have declared unto them Thy **name**,"--"merciful and gracious, long-suffering, and abundant in goodness and truth,"--"that the love wherewith Thou hast loved Me may be in them, and I in them." But not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which "angels desire to look," and it will be their **study throughout endless ages**. Both the redeemed and the unfallen beings will find in the **cross** of Christ their **science and their song**. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which "seeketh not her own" has its source in the heart of God; and that in the meek and lowly One is manifested the **character** of Him who dwelleth in the light which no man can approach unto.

The fact that Daniel March puts the phrase "the science and song of all eternity" in quotes suggests that it was quoted from another source. Later, I found a reference from a different author that the original version of the

quote is found in a book by R. Pollok in 1829.

"Course of Time", p 55 (1829, Robert Pollok)

Redemption is the **science and the song of all eternity**

At this point, I was starting to feel probably the same as you are right now.

I had found that this one book by Daniel March was referenced not only in "The Desire of Ages" but also in "The Great Controversy". Did she use March's material in other books as well?

"Walks and Homes of Jesus", p 313 (1866, Daniel March)

Nevertheless **it will do us all good, frequently** and solemnly to **review the closing scenes in the Saviour's earthly life**. Amid the material and worldly passions, by which we are **beset** and **tempted, we shall learn** many salutary **lessons**, by going back in **memory**, and **spending a thoughtful hour**, in the endeavor to **strengthen our faith** and **quicken our love at the foot of the cross**.

compare to:

"Testimonies for the Church", vol 4, p 374 (1876-1881, E.G. White)

It will do you good, and our ministers generally, to frequently **review the closing scenes in the life of our Redeemer**. Here, **beset** with **temptations** as He was, **we may all learn lessons** of the utmost importance to us. It would be well to **spend a thoughtful hour** each day **reviewing the life** of Christ from the manger to Calvary. We should take it point by point and let the **imagination** vividly grasp each **scene**, especially the **closing** ones of His earthly life. By thus contemplating His teachings and sufferings, and the infinite sacrifice made by Him for the redemption of the race, we may **strengthen our faith, quicken our love**, and become more deeply imbued with the spirit which sustained our Saviour. If we would be saved at last we must all learn the lesson of penitence and **faith at the foot of the cross**. (Note: A shorter version of this appears in *"The Desire of Ages"*, p 83, but this quote is earlier in time.)

Now I could see that serious problems were developing. This was not just arcane historical details being copied, but major themes. These themes:

- *the mystery of the Cross explaining all other mysteries*
- *redemption being the science and song of all eternity*
- *spending a thoughtful hour reviewing the closing scenes of the Saviour's life*

are all things which I have associated with the ministry of Ellen White! But now, **looking at the actual antique book in front of me**, I can see that these were all copied from Daniel March, an author who I had never even heard of before until recently! Does this mean that these themes (the cross, etc) are not true? Not necessarily; they may be true, but now we are looking at the literary sources of these themes as they appear in the writings of E.G. White.

Same author, Different book

Besides the book "Walks and Homes of Jesus", I also have "Night Scenes in the Bible" by the same author, Daniel March, again purchased from a rare book dealer. It shows a Clerk's Office entry of 1868. Like the first, it is obviously an actual antique book, well over 100 years old. You can also find a digital photograph PDF file here: <http://www.archive.org/download/nightscenesinbib00marc/nightscenesinbib00marc.pdf>

I read from page 201:

"Night Scenes in the Bible", p 201 (1868, Daniel March)

We must not defer our obedience **till every shadow of uncertainty and every possibility of mistake is removed. The doubt that demands perfect knowledge will never yield to faith, for faith rests upon probability, not demonstration.**

I then read from EGW:

"Testimony for the Battle Creek Church", p. 51 (E.G. White, 1882)

If you refuse to believe **until every shadow of uncertainty, and every possibility of doubt is removed**, you will never believe. **The doubt that demands perfect knowledge, will never yield to faith. Faith rests upon evidence, not demonstration.** *see also Letter 22, 1872, quoted in Ellen G. White vol 2, The Progressive Years: 1862-1876, p. 369-370 (Arthur L. White, 1986), also "Testimonies for the Church" vol 5 p. 68 (E.G. White, 1889) and "Review and Herald" 08-30-1906*

So we see that more than one book by this one author, Daniel March, was used by E.G. White.

Daniel March dedicates an entire chapter to the ministry of angels: Chapter 22, "Angel Visits in the Night". In this example, note that some parts have been paraphrased, or just used thematically, but some are direct quotes. If you were to read the entire chapter, you would find even more.

"Night Scenes in the Bible", p 452-454 (1868, Daniel March)

There are more living persons in the crowd than any human observer can count. There are more listeners in the public assembly than can be seen by the speaker's eye. There is no solitude of earth where we may not have the unseen companionship of beings that think and feel and work more mightily and constantly than ourselves.

And these invisible, unembodied partners of our toil and sharers of our spiritual life have sometimes stepped forth from behind the curtain that hides the unseen world, to show us that we may have witness of our conduct when we think ourselves most alone. We have only to turn to the sacred record to learn that these high and mighty ones, whose home is in some far distant world, have borne an **active part** both in the common and in the great events of this world which we call ours. They have taken the **form of men**, and shown themselves to **human eyes**, and spoken aloud in the languages of earth....

And these celestial visitants have come from their far distant homes to take part in the affairs of men. They have shown themselves better **acquainted with human history** and **better able** to do our work than we ourselves. ... They have **rested** under the shadow of **oaks at noon as if weary**; they have eaten bread as if hungry; they have received **hospitality in human homes** ... they have **rolled away the stone from the tomb; they have kindled the fire of the altar** ...they have **clothed** themselves in **garments that shone like the lightning**, and they have appeared in so common a **garb** as to be taken for **wayfaring men** needing lodgings for the night.

compare this to:

"The Great Controversy", p 631-632 (E.G. White, 1911)

In all ages, God has wrought through holy angels for the succor and deliverance of His people. Celestial beings have taken an **active part** in the affairs of men. They have appeared **clothed** in

garments that shone as the lightning; they have come as men in the **garb of wayfarers**. Angels have appeared in human form to men of God. They have **rested, as if weary**, under the **oaks at noon**. They have accepted the **hospitalities of human homes**. They have acted as guides to benighted travelers. **They have**, with their own hands, **kindled the fires at the altar**. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to **roll away the stone from the Saviour's tomb**.

In the **form of men**, angels are often in the assemblies of the righteous; and they visit the **assemblies** of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities and prolongs the tranquility of multitudes. Little do sinners against God realize that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. **Human eyes** have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice these heavenly messengers have shown an intimate **acquaintance with human history**; they have proved themselves **better able** to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God and would have caused great suffering to His people. In the hour of peril and distress "the angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm 34:7

Reading the writings of Daniel March, someone who is familiar with the writings of Ellen White gets the feeling of "deja vu". For example, which of the paragraphs on the subject of crossing the Red Sea shown below is from Daniel March, and which is from Ellen White?

1) The command to "go forward" is the Christian watchword of duty and of safety in all ages. It is only because some have faith and fortitude to advance in the face of difficulties, dangers and uncertainties that the life of the world does not stagnate and every good cause die. To stand still, when the voice of God's providence cries go forward, quenches the light of hope in the heart and opens every avenue of the soul for the incoming of the powers of darkness.

2) The divine command was: "Go forward." They were not to wait until the way was made plain, and they could comprehend the entire plan of their deliverance. God's cause is onward, and He will open a path before His people. To hesitate and murmur is to manifest distrust in the Holy One of Israel. God in His providence brought the Hebrews into the mountain fastnesses, with the Red Sea before them, that He might work out their deliverance and forever rid them of their enemies. He might have saved them in any other way, but He chose this method in order to test their faith and strengthen their trust in Him. "Go forward" should be the Christian's watchword.

The first is from "Night Scenes in the Bible", p 140 (1868, Daniel March), the second is from "Testimonies for the Church, Volume 4", p 25, 27 (1876-1881, E.G. White) And here are two more paragraphs on the same subject. Which of the paragraphs is from Daniel March, and which is from Ellen White?

1) The Hebrews were weary and terrified; yet if they had held back when Moses bade them advance, if they had refused to move nearer to the Red Sea, God would never have opened the path for them. In marching down to the very water, they showed that they had faith in the word of God as spoken by Moses. They did all that it was in their power to do, and then the Mighty One of Israel performed His part, and divided the waters to make a path for their feet.

2) If the Hebrews had not advanced - weary, terrified, afflicted as they were - when Moses gave

the word to go forward, we have no reason to suppose that the waters would have divided, or that they would have escaped a return to worse bondage than they had ever suffered before in Egypt. And the difficulties that hinder the discharge of duty, the clouds that darken the path of faith, do not disappear before the halting and the doubting just because they stand still and refuse to go forward when commanded to do so in the name of the Lord.

The first is from "Testimonies for the Church, Volume 4", p 26 (1876-1881, E.G. White), the second is from "Night Scenes in the Bible", p 141-142 (1868, Daniel March)

Henry Melvill - Unfamiliar name, Familiar words

Besides Daniel March, another influential source was Henry Melvill. Although you are not familiar with the name, you are familiar with his writings. I obtained a digital-photocopy of an antique book in the New York Public Library entitled "Sermons by Henry Melvill, B.D., vol I". The flyleaf shows a date of 1853. There is a chapter entitled "Sermon IV: Protestantism and Popery". You can find it here: <http://www.archive.org/download/sermonsmcp01melv/sermonsmcp01melv.pdf> As in the case with Daniel March, if you were to read the entire chapter, you would find many more parallels in the writings of EGW, but here is an obvious example:

Sermons by Henry Melvill, B.D., vol I (Henry Melvill, 1853)

Men would indeed persuade you that the **enlarged intelligence of the times, the diffusion of knowledge, and the increase of liberality**, are an ample security against the revival, to any great extent, of a system so absurd and repulsive as popery. ...

The inflated and self-sufficient generation will feel the need of some specific for **quieting conscience**. But they will prefer the **least spiritual, and the least humiliating**. They will lean to that, which, if it insult the understanding, bribes the lusts, and buys reason into silence by the immunities which it promises. It is not their wisdom which will make them loath popery. **Too wise to seek God prayerfully and humbly in the Bible**, they will be as open to the delusion which can believe a lie, as the ignorant to the imposition which palms off falsehood for truth. They will not want God, but **a method of forgetting him, which shall pass at the same time for a method of remembering him**. This is a definition of popery, that masterpiece of Satan, constructed for **two mighty divisions of humankind, the men who would be saved by their merits, and the men who would be saved in their sins**. Hence, if a **day of great intellectual darkness be favorable for popery**, so may be a **day of great intellectual light**. We may as well fall into the pit with our eyes dazzled, as with **our eyes blindfolded**: ignorance is no better element for a false religion than knowledge, when it has generated conceit of our own powers; and **intellect**, which is a defender, when duly honored and employed, becomes a betrayer, when **idolized** as omnipotent.

compare this to:

Bible Echo, 1887-02-01, 13-14 (E.G. White, 1887)

see also: *"Spirit of Prophecy" vol 4, p 389-390 (E.G. White, 1884), "The Great Controversy", 1888 edition and also 1911 edition, p 572*

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the **greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality** in matters of religion, forbid a revival of intolerance and tyranny. The very thought that

such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but men are **so wise in their own conceit that they feel no need of humbly seeking God** that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of **quieting their consciences**, and they seek that which is **least spiritual and humiliating**. What they desire is **a method of forgetting God which shall pass as a method of remembering him**. The papacy is well adapted to meet the wants of all these. It is prepared for **two classes of mankind**, embracing nearly the whole world,--**those who would be saved by their merits, and those who would be saved in their sins**. Here is the secret of its power.

A **day of great intellectual darkness** has been shown to **be favorable to** the success of **popery**. It will yet be demonstrated that a **day of great intellectual light** is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their **eyes were blindfolded**, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so called;" they discern not the net, and walk into it as readily as if **blindfolded**. God designed that man's intellectual powers should be held as a gift from his Maker, and employed in the service of truth and righteousness; but when they are **idolized**, and laid upon the shrine of Satan to be employed in the service of a false religion, then **intelligence** can accomplish greater harm than ignorance.

It was becoming quite clear to me that much material in the writings of Ellen G. White came from other authors. It was also clear that this material was not something which could be described as "filler" or "padding" - they were important teachings and doctrines. In the next part, we will look at the significance of this.

We have seen that the works of different authors were incorporated into the writings of E.G. White. Just how extensive was this copying?

Rev. John Harris - from introduction to conclusion

Another influential resource was a book entitled "The Great Teacher" by Rev. John Harris. I obtained a digitally photographed copy by the Internet Archive (from a book originally in the University of California, received July, 1870). The flyleaf states "The Great Teacher: Characteristics of Our Lord's Ministry by the Rev. John Harris", Third Edition, 1837. It shows a Clerk's Office Entry date of 1835. You can get it here: <http://www.archive.org/download/greatteacherchar00harrich/greatteacherchar00harrich.pdf>

As we examine a passage from the book, we will note that that there are exact phrases, paraphrases, and thoughts that have been copied. We will show examples from the beginning of the book (starting at the introduction), the middle, and the end.

Starting at the Introduction:

"The Great Teacher", p xiii (part of the introduction, actually written by Harris' friend, the President of Amherst College), (1835, Rev. John Harris)

Nearly two thousand years ago, a voice of strange and mysterious import was heard in heaven; and the more mysterious, because it issued **from the throne** itself. 'Sacrifice and offering thou wouldst not, but a body hast thou prepared me. Lo I am come: in the volume of the book it is

written of me, I delight to do thy will, O my God: ...'

"The Desire of Ages", p 23 (1898, E.G. White)

Nearly two thousand years ago, a voice of mysterious import was heard in heaven, from the throne of God, "Lo, I come." "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come (in the volume of the Book it is written of Me,) to do Thy will, O God." Heb. 10:5-7.

Next, let's look at a passage from the middle of the book:

"The Great Teacher", p 100, (1835, Rev. John Harris)

He appeals to every drop of rain, and to every ray of light shed on an unthankful world; and they confirm his testimony to the supreme goodness.

But he informs his disciples that **the amount of divine attention bestowed on any given object, is proportioned to the rank** which that object occupies in the scale of creation.

And compare this to:

"The Desire of Ages", p 313 (1898, E.G. White)

Christ pointed to the birds flying in the heavens, to the flowers of the field, and bade His hearers consider these objects of God's creation. "Are not ye of much more value than they?" He said. Matt. 6:26, R. V. **The measure of divine attention bestowed on any object is proportionate to its rank in the scale of being.** The little brown sparrow is watched over by Providence.

That's just a basic passage. Are there deeper thoughts from Harris that have been used elsewhere? Consider this passage:

"The Great Teacher", p 112-113 (1835, Rev. John Harris)

He gave him, to **encircle the world with an atmosphere of grace, as real and universal, as the elemental air which encompasses and circulates around the globe** itself; and **whoever chooses to inhale it, hath eternal life.**

Herein is love! That he should have raised our world from the gloomy suburbs of hell, and have lifted it into the radiance of an orbit next his throne: that he should have made our hatred subserve the purposes of his love, and have educed from our evil a greater good than would have otherwise existed; that he should have **adopted our nature into the person of his Son**, and have carried it to the highest throne of the highest heavens; ... **Having collected all the riches of the universe, and laid open all the resources of his infinite nature, he gave them all into the hands of Christ, and said, 'These, all these, are for man; use them for man; distribute them to men; if necessary, confer them all upon man, in order to convince him that there is no love in the universe but mine, and that his happiness consists in loving me, and giving himself to me in return.'** In discharge of this momentous trust, the Word became flesh and dwelt among us.

These passages were split up and used in the following books:

"Steps to Christ", p 68, (1892, E.G. White)

In the matchless gift of His Son, God has **encircled the whole world** with an **atmosphere of grace as real as the air which circulates around the globe**. All **who choose** to breathe this **life-giving atmosphere** will live and grow up to the stature of men and women in Christ Jesus.

"The Desire of Ages", p 25 (1898, EG. White)

By His life and His death, Christ has achieved even more than recovery from the ruin wrought through sin. It was Satan's purpose to bring about an eternal separation between God and man; but in Christ we become more closely united to God than if we had never fallen. In taking our nature, the Saviour has bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us. "God so loved the world, that He gave His only-begotten Son." John 3:16. He gave Him not only to bear our sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature. This is the pledge that God will fulfill His word. "Unto us a child is born, unto us a son is given: and the government shall be upon His shoulder." God has **adopted human nature in the person of His Son**, and has carried the same into the highest heaven. It is the "Son of man" who shares the throne of the universe. It is the "Son of man" whose name shall be called, "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. The I Am is the Daysman between God and humanity, laying His hand upon both. He who is "holy, harmless, undefiled, separate from sinners," is not ashamed to call us brethren. Heb. 7:26; 2:11. In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love.

"The Desire of Ages", p 57 (1898, E.G. White)

"That the thoughts of many hearts may be revealed." In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are "thoughts of peace, and not of evil." Jer. 29:11. It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. **Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.**

In the last chapter concerning Heaven, Harris provides much material used by EGW in "The Great Controversy" and "Education" for the subject of Heaven and the New Earth. While most of it was used thought-for-thought,

there are some word-for-word copying which pinpoints the source.

"The Great Teacher", p 384 (1835, Rev. John Harris)

Never tired by performing **God's will**, never wearied by celebrating his **praises**, **we shall feel** always **the freshness of the morning**, always as at the beginning of a day, and yet be always as **far off as ever from its close**.

"The Great Controversy", p 676 (E.G. White, 1911)

In the City of God "there shall be no night." None will need or desire repose. There will be no weariness in doing the **will of God** and offering **praise** to His name. **We shall ever feel the freshness of the morning** and shall ever be **far from its close**.

Rev. John Cumming - "original, unborrowed, underived"

I have a digital photographed copy of a book in the Princeton Theological Seminary entitled "Sabbath Evening Readings on the New Testament, St. John" by Rev. John Cumming, D.D., F.R.S.E, Minister of the Scotch National Church ... London, with a date of 1856. You can find it here:
<http://www.archive.org/download/sabbatheveningre00cumm/sabbatheveningre00cumm.pdf>

"Sabbath Evening Readings on the New Testament, St. John", p. 5 (1856, Rev. John Cumming)

Now, John says nothing about the birth of Christ, but he proceeds at once to state the sum and the substance of the ministry of Jesus, as preceded by John the Baptist, according to the prophecy in the last chapter of the book of Malachi, - that God should send his messenger before him, to prepare the way of the Lord. He at once begins by asserting the Deity of Christ as God and Lord of all; and he states, "In him was **life**," - that is, **original, unborrowed, underived**. **In us there is a streamlet from the Fountain of Life; in him was the Fountain of Life. Our life is something we receive, something that the Giver takes back again to himself**, - over which we have no control, and for which we must give God the account and the praise. But in Jesus was **life underived, unborrowed** ; he was the Life; and that Life, it is said, " was the light of men."

compare to:

"Special Testimonies, Series B, No. 19", p. 23, (E.G. White, 1905)

In Him is life that is original, - unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself.

and also to an abbreviated version in:

"The Desire of Ages", p 530 (1898, E.G. White)

Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." **In Christ is life, original, unborrowed, underived.**

Rev. J.R. Miller and Thoughtful Tact

I have a digital photographed copy of a book in the Princeton Theological Seminary entitled "Week-Day Religion" by the Rev. J.R. Miller, copyright 1880. You can get it here:
<http://www.archive.org/download/weekdayrelig00mill/weekdayrelig00mill.pdf>

"Week-Day Religion", Chapter XIX, "Thoughtfulness and Tact", p 187-188, (J.R. Miller, 1880)

A true appreciation of the story of the teachings of the gospel will reveal the fact that our Lord himself **exercised** the most beautiful and **thoughtful tact** in all his mingling among **the people**. He was utterly incapable of **rudeness**. **He never needlessly spoke a harsh word**. He never gave **needless pain to a sensitive heart**. He was most considerate of **human weakness**. He was most gentle toward all human sorrow. He never suppressed the **truth**, **but** he uttered it **always in love**. Even the terrible woes he pronounced against **unbelief** and **hypocrisy** I do not believe were spoken in the tones of thunder trembling with rage which men impart to their anathemas. I think we must read them in the light of his **tears** over the **city** of his **love**, which had rejected him, pulsing and tremulous with divine and sorrowing tenderness. His whole life tells of most considerate thoughtfulness. He had a wondrous reverence for human life. **Every** scrap of humanity **was** sacred and **precious in his eyes**. **He bore himself** always in the attitude of tenderest regard for every one. How could it be otherwise, since he saw in every one a lost being whom by love he might win and rescue, or whom by a harsh word he might drive for ever beyond hope? He never spoke brusquely or made truth cruel. **He saw** in every man and woman enough of sadness to soften the very tones of his speech and to produce feelings of ineffable tenderness in him. He moved about striving to impart to every one some comfort or help.

"Steps to Christ", p 12, (1892, E.G. White)

Jesus did not suppress one word of **truth**, but He uttered it **always in love**. He **exercised** the greatest **tact** and **thoughtful**, kind attention in His intercourse with **the people**. He was never rude, **never needlessly spoke a severe word**, never gave **needless pain to a sensitive soul**. He did not censure **human weakness**. He spoke the **truth**, **but always in love**. He denounced **hypocrisy**, **unbelief**, and iniquity; but **tears** were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the **city** He **loved**, which refused to receive Him, the way, the truth, and the life. They had rejected Him, the Saviour, but He regarded them with pitying tenderness. His life was one of self-denial and thoughtful care for others. **Every** soul **was precious in His eyes**. While He ever **bore Himself** with divine dignity, He bowed with the tenderest regard to every member of the family of God. In all men **He saw** fallen souls whom it was His mission to save. (see also "The Desire of Ages", p 353)

In the passage from J.R. Miller above, we saw the phrase:

He never spoke brusquely or made truth cruel.

One may point out that not all of the words of Miller were copied due to the fact that this phrase was not used in "Steps to Christ" or "The Desire of Ages". Note, however, that it appears instead in a "Review" article, conference bulletins, and in the passage from "Gospel Workers" below: (I have not emphasized material already shown in the previous example.)

"Gospel Workers, 1892 edition", p 391, (1892, E.G. White)

Jesus never suppressed one word of the truth; but he uttered it always in love. ... **He never made truth cruel**, but manifested a wonderful tenderness for humanity. Every soul was precious in his eyes. see also "Gospel Workers", p 117, (1915, E.G. White)

Dr. Coles and "The Philosophy of Health"

Teachings related to the "health message" have also been copied. I have a digital photograph of a book in the Library of the Boston University School of Medicine

"The Philosophy of Health or Health Without Medicine", by L.B. Coles, M.D., 1848. (note that there were later editions of this book also, but this is the earliest.)

<http://www.archive.org/download/philosophyofheal00cole/philosophyofheal00cole.pdf>

Dr. Kellogg was aware that E.G. White used this book as a reference. In the example below, we will see direct quotes, paraphrases, and similar thoughts to the 1848 book by Coles. Of course, I am not commenting on the validity of the medical information, I am just the identifying the literary sources.

"The Philosophy of Health", p 88, (1848, L.B. Coles, M.D.)

The **sympathy existing between the mind and the body is so great**, that **when one is affected**, both are affected.

"Testimonies for the Church, Volume 4", p 60 (1876-1881, E.G. White)

The **sympathy which exists between the mind and the body is very great**. **When one is affected**, the other responds.

"The Philosophy of Health", p 95, (1848, L.B. Coles, M.D.)

To do that which will injure our constitution or health, is sinful in the sight of Heaven. To transgress physical law is transgressing **God's law**; for he is as truly the Author of physical law, as he is the Author of the moral law. Whoever, therefore, **violates the laws of life and health, sins against God as truly as though he break the ten commandments**. Every man is therefore under moral obligation to obey those laws; and whoever dares violate them will find "The way of transgressors is hard."

"Christian Temperance and Bible Hygiene", p 53, (1890, E.G. White)

It is **as truly a sin to violate the laws of our being as it is to break the ten commandments**. To do either is to break **God's laws**. Those who transgress the law of God in their physical organism, will be inclined to violate the law of God spoken from Sinai.

"The Philosophy of Health", p 53-54, (1848, L.B. Coles, M.D.)

See a party of ladies met to spend an afternoon, in a sewing-circle, it may be; toward the close of the afternoon, their fund of conversational becomes somewhat exhausted; but soon come the **tea** and eatables; and notwithstanding the opposing influences of a full stomach, the drooping mind **becomes greatly animated, the tongue is let loose**, and the **words come flowing forth**

like the falling drops of a great shower in summer-time. What does all this mean? Whence the cause of such a change? It is the **inspiration of the strong cups of tea**. Then is the time for **small thoughts and many words**; or it may be the sending forth of firebrands of **gossip and slander**; or if, perchance, religion be the topic, the inspiring power of tea will create an excited feeling very closely resembling that produced when alcohol runs over in the form of penitential tears.

Compare the setting and thoughts of the paragraph above to below.
"Christian Temperance and Bible Hygiene", p 36, (1890, E.G. White)

When these **tea** and coffee users meet together for social entertainment, the effects of their pernicious habit are manifest. All partake freely of the **favorite beverages**, and **as the stimulating influence is felt, their tongues are loosened**, and they begin the wicked work of talking against others. Their **words are not few or well chosen**. The tidbits of **gossip** are passed around, too often the poison of **scandal** as well. These thoughtless **gossipers** forget that they have a witness. An unseen Watcher is writing their words in the books of heaven. All these unkind criticisms, these exaggerated reports, these envious feelings, expressed under the **excitement of the cup of tea**, Jesus registers as against himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"The Philosophy of Health", p 23, (1848, L.B. Coles, M.D.)

Therefore, no two meals or luncheons should be allowed to come nearer to each other than a distance of at least FIVE HOURS. Because, as any one can see, there is a regular routine of steps, in the process of digestion, to be gone through with in this **space of five hours**. (capitals in original)

If the quote below was an isolated incidence, one would not say the E.G. White copied from Cole, since it is a very general statement and contains no direct quote.

"Healthful Living", p 164, (1897, E.G. White)

After the stomach has done its work for one meal, do not crowd more work upon it before it has had a chance to rest, and to provide a sufficient supply of gastric juice for the next meal. **Five hours at least should be given between each meal**, and always bear in mind that if you would give it a trial, you would find that two meals would be better than three.-- U. T., Aug. 30, 1896.

I have included this example for two reasons:

- It is not an isolated case. Even though the statement is very general, we have already seen that Cole was used as a primary source for other statements, and therefore we can consider him as the source for this one as well.
- Often the claim is made that E.G. White's statements are far in advance of contemporary medical knowledge. This may be true in the case of the common medical industry, but Coles was not an ordinary doctor. **The point is that Cole, and a few others like him, knew these things years before E.G. White did.**

Incidentally, **Larkin B. Coles was a Millerite preacher!** Here are some more examples from Coles which

indicate that E.G. White's health principles were not unique. (They were not unique, just not popular.)

"The Philosophy of Health", p 57, (1848, L.B. Coles, M.D.)

Large quantities of any kind of drinks should be avoided. Even cold water maybe taken too largely. Much depends upon habit; if we allow ourselves in the custom of drinking much, we shall want much; if we accustom ourselves to drink but little, we shall want but little. The objection to a large quantity is this: it distends the stomach beyond its natural dimensions, and therefore weakens it; it also **dilutes the gastric juice**, and therefore weakens that. One or two common tea-cups of any kind of drink, taken with our meals, is sufficient. **If we take more, it weakens the gastric juice, and injures the digestive process.**

By reading the rest of the book, we see that by cold, Coles only means not hot; he doesn't mean ice-water. Compare this to:

"Christian Temperance and Bible Hygiene", p 51, (1890, E.G. White)

Many make a mistake in drinking cold water with their meals. **Food should not be washed down.** Taken with meals, **water diminishes the flow of the saliva**; and the colder the water, the greater the injury to the stomach. Ice-water or ice-lemonade, taken with meals, will arrest digestion until the system has imparted sufficient warmth to the stomach to enable it to take up its work again. Masticate slowly, and allow the saliva to mingle with the food. The more liquid there is taken into the stomach with the meals, the more difficult it is for the food to digest; for the liquid must first be absorbed.

"The Philosophy of Health", p 79-80, (1848, L.B. Coles, M.D.)

Sleep, to be quiet and refreshing, should be **on an empty stomach**; that is, the first steps in the process of digestion should be accomplished before retirement. **Supper should be the lightest meal of the day**, and should be taken at least two hours before bed-time. Some are in the habit of eating fruit after supper, and frequently late in the evening. Strong stomachs may dispose of fruit under such circumstances without apparent injury, but weak ones will suffer more or less from such a course. The better way is not to take anything, even the mildest fruit, after supper. **The stomach should be allowed the privilege of rest, as well as the rest of the body. Dreams are generally the result of luncheons and suppers late in the evening.** The revelations of night visions are doubtless, in many instances, the result of late suppers, producing involuntary somnambulism.

Note the similarities to:

"Christian Temperance and Bible Hygiene", p 50, (1890, E.G. White)

Many indulge in the pernicious habit of eating just before retiring. They may have taken their regular meals, yet because they feel a sense of faintness, they think they must have a lunch. By indulging this wrong practice it becomes a habit, and they feel as though they could not sleep without food. In many cases this faintness comes because the digestive organs have been too severely taxed through the day in disposing of the great quantities of food forced upon them. These **organs need a period of entire rest from labor**, to recover their exhausted energies. **A second meal should never be eaten until the stomach has had time to recover from the labor of digesting the preceding meal.** When we lie down at night, the **stomach should have its work all done, that it**, as well as other portions of the body, **may enjoy rest.** But if more food is forced upon it, the digestive organs are put in motion again, to perform the same round of labor

through the sleeping hours. The sleep of such is often **disturbed with unpleasant dreams**, and in the morning they awake unrefreshed.

"The Philosophy of Health", p 70, (1848, L.B. Coles, M.D.)

Provision should be made for the **exercise of their students**. Means for **agricultural exercise should be provided**, if possible, for that portion of the year in which it is practicable. A **mechanic's shop**, or something to subserve the same purpose, should be provided for the winter season; and a requirement on every student to attend on this important duty, should be established; so that **no loafer** should find an easy passport through any literary institution.

This is similar to:

"Advocate", p 14, [Extracts from the writings of Mrs. E. G. White.], 1900

If there had been **agricultural and manufacturing establishments in connection with our schools**, and competent teachers had been employed to educate the youth in the different branches of study and labor, devoting a portion of each day to mental development, and a portion of the day to physical labor, there would now be a more elevated class of youth to come upon the stage of action, to have an influence in moulding society. The youth who would graduate at such institutions would many of them come forth with **stability of character**. They would have perseverance, fortitude, and courage to surmount obstacles. . . . For young men there should be establishments where they could **learn different trades**, which would bring into **exercise their muscles as well as their mental powers**. (dot dot dot in original)

"The Philosophy of Health", p 86, (1848, L.B. Coles, M.D.)

Those persons especially who are devoted to **constant mental labor, must have** resort to some kind of mental **relaxation**, or their constitutions will suffer loss: the **mind cannot bear to be kept constantly on the stretch of exertion; it will soon lose its elasticity and power**, and the body give way.

This is very similar to:

"Christian Education", p 34, (1893, E.G. White)

Those who are **engaged in study should have relaxation**. The **mind must not be constantly confined to close thought, for the delicate mental machinery becomes worn**. The body, as well as the mind, must have exercise.

As a final comparison between Dr Coles (1848) and E.G. White's later writings, the reader is asked to try to identify References A, B, and C below by author. Are they all from Dr Coles? All from E.G. White? Two from one author, one from another? The answer will be given later.

Ref A, p 77

Laboring men should also eat temperately. They are under no necessity for using animal food. They can be amply nourished on vegetable diet; else the provision made for Adam and Eve before the fall was a failure. But whatever they eat should be simple, nourishing, and palatable. They should eat moderately, and not overload their stomachs. If they eat too largely, the stomach is oppressed, and requires a longer time to perform its functions.

Ref B, p 27

The shoemaker, then, or the man of similar occupation, should endeavor to have a garden to cultivate, if in the country, because this is one of the very best kinds of employment for exercise; it affords physical motion and exertion: it gives amusement to the mind, and it secures healthful influences from the earth.

Ref C, p 75

How much better that the ministers of Christ, under such solemn and awful responsibilities as the preaching of the gospel involves, lean on the divine energy of the Holy Ghost, than on the transient energy of some artificial excitement; ...

Other Sources of Health Texts

Besides Dr Coles, the work of various health reformers was well establish before E.G. White promoted the topic.

- John Wesley, founder of the Methodists, had promoted health reforms. The Harmons were originally Methodists.
- Joseph Bates, who, as we've already seen, was a vegan in 1843.
- Sylvester Graham (1795-1851) Presbyterian minister and advocate of a vegetarian diet, abstinence from coffee and tea, and the use of the whole wheat flour and crackers which bear his name today. A short biography can be found at the website of the International Vegetarian Union <http://www.ivu.org/history/usa19/graham.html> where you can download his books.
- Joseph Smith, the Mormon prophet who advocated health principles in his writings in 1833, including the abstinence of stimulants and unclean meats, and sparse use of meat in general.
- Dio Lewis, whose health articles were quoted in the "Review and Herald".
- M.L. Shew, whose 1844 book promoted many reforms later used by E.G. White.
- Dr. James Caleb Jackson, health reformer, especially in the field of hydrotherpy, and his assistant Dr. Harriet Austin, promoter of the "reform dress".

It was well known that the Whites went out of the way to study health reform methods from others, including the Dr Jackson discussed above. Arthur White tells one story:

"Ellen G. White: The Progressive Years Volume 2 - 1862-1876", p 83-84, (1986, by Arthur L. White)

James and Ellen White were ready to **spend a few weeks in learning all they could about both health reform and new methods** in the care of the sick. For weeks they had looked forward to visiting **Dr. Jackson's** "Our Home on the Hillside," at Dansville, New York. James White wrote

regarding this health institution:

In the month of September, 1864, Mrs. White and self spent three weeks at the health institution at Dansville, Livingston County, New York, called "Our Home." Our object in this visit was not to take treatment, as we were enjoying better health than usual, but to see what we could see and hear what we could hear, so as to be able to give to many inquiring friends a somewhat definite report.--HL, No. 1, p. 12.

Accompanying James and Ellen to Dansville were Edson and Willie, and also Adelia Patten. They were given the routine physical examination by Dr. Jackson. As to James and Ellen White's health report, no data is available. But they conversed freely with the doctor and listened to his lectures, took treatments, **observed the attire of the women there**, and dined at the institution's tables. Both gave good reports on the general atmosphere, the dietary program, and the courses of treatments.

The issue of the "reform dress" is an interesting study in itself, because of conflicting statements, but will not be addressed here.

It is not surprising to see E.G. White using other health books, but some of her health quotes come from unexpected sources. This one is "Dedication of Antioch college, and inaugural address of its president, Hon Horace Mann: with other proceedings". Instead of just the part used by White, I have included an entire paragraph for completeness.

<http://quod.lib.umich.edu/cgi/t/text/pageviewer-idx?c=moa;cc=moa;idno=AJL7338.0001.001;seq=42>

p 42 of the digital scan (not OCR) "*Dedication of Antioch college, and inaugural address of its president, Hon Horace Mann: with other proceedings.*" Antioch College, 1854.

"Dedication of Antioch College", (1854, Horace Mann)

Had Adam, think you, tuberculous lungs? Was Eve flat chested, or did she cultivate the serpentine line of grace in a curved spine? Did Nimrod get up in the morning with a furred tongue, or was he tormented with the dyspepsia? Had Esau the gout or hepatitis? Imagine how the tough old Patriarchs would have looked at being asked to subscribe for a Lying-in-Hospital, or an Asylum for Lunatics, or an Eye and Ear Infirmary, or a School for Idiots or Deaf-mutes. What would their eagle-vision and swift-footedness have said to the project of a Blind Asylum, or an Orthopedic establishment? Did they suffer any of these revenges of nature against false civilization? No! **Man came from the hand of God so perfect** in his **bodily** organs, so defiant of cold and heat, of drought and humidity, so surcharged with **vital force**, that **it took more than two thousand years** of the combined abominations of **appetite** and ignorance; it took **successive** ages of outrageous excess and **debauchery**, to drain off his electric energies and make him even accessible to disease; and then it took ages more to breed all these vile distempers which now nestle, like vermin, in every organ and fibre of our bodies! During all this time, however, the fatal causes were at work, which wore away and finally exhausted the glorious and abounding vigor of the pristine race. At least as early as **the third generation from Adam**, polygamy began.

"Testimonies for the Church", vol 4, p 29 (1876-1881, E.G. White)

Man came from the hand of God perfect in every faculty of mind and **body**; in perfect soundness, therefore in perfect health. **It took more than two thousand years** of indulgence of **appetite** and lustful passions to create such a state of things in the human organism as would lessen **vital force**. Through **successive** generations the tendency was more swiftly downward. Indulgence of appetite and passion combined led to excess and violence; **debauchery** and abominations of every kind weakened the energies and brought upon the race diseases of every type, until the vigor and glory of the first generations passed away, and, in the **third generation**

from Adam, man began to show signs of decay. Successive generations after the Flood degenerated more rapidly.

There are more paraphrases from Horace Mann, but this example is sufficient to show that **the sources used were many and varied**. And now, the answer to the question on the three References A,B,C in the preceding article: They are all from Dr Cole.

The Veltman Study

Studies done by the White Estate and other official SDA sources have belittled the significance of the copying. Fred Veltman, in his official 1988 study, documents the historical development of this research. The story we were told is basically the statement below which is my summary and compilation of various sources:

E.G. White received visions of past and future events. Sometimes she used historical sources to document and describe these things. For such mundane details as basic history like the Reformation, she incorporated the actual words of historians. For important theological insights, however, the information came straight from God. Any use of other authors' materials is insignificant and has been greatly exaggerated by people attempting to discredit the Remnant Church.

While Veltman attempted to do a detailed statistical analysis on "The Desire of Ages" (15 randomly-selected chapters), and assigned different weights according to differing categories of dependence, I believe that he lacked the tools to accurately summarize the results. He may say, for example, that in a particular chapter "5% was copied". (The proper statistical tools would not be developed until years later by researchers at Google in their search-engine algorithms, Amazon.com with their "Statistically Improbable Phrases", etc.) The statistics used by the White Estate do not indicate the severity of the problem. Not only that, but much more has been discovered since the 1980's.

The question should not simply be "how much was copied", but rather "what kind of material was copied"? Was it just filler, or was it important? **In my research, I have concluded that significant and important material was copied.** In fact, this is not limited to material related to Biblical commentary. Also, the examples which I have documented are by no means exhaustive - there is much more, and it is freely available elsewhere.

One thing becomes clear: as the research continues, and more material is revealed, the problems increase. The old story is no longer satisfactory.

Some issues were brought to public exposure with former SDA pastor Walter Rea, and his book "The White Lie", 1982, in which he presented these things with a bitter and sarcastic attitude. Having read Rea's short autobiography, I can now understand why he feels that way and why he takes the approach he does. Now that does not excuse such behavior, but it explains it. No doubt he was also "shown the door" many times when he tried to address the issue of plagiarism with the SDA leadership. The approach Rea took is too simple also - **you can't just throw everything away either.**

Perhaps a better question is "Did E.G. White's writings reveal anything truly unique or original?"

E.G. White and Originality

The examples we've seen so far shows copying of the works of authors for descriptions of Biblical events that were the themes of many popular books during the Victorian period. Also, there were health principles used and agreed upon by many health reformers, but not known to the general public. But what about the things that she couldn't have gotten from the Bible or other books - things no one else knew? These would include:

- details of Adam and Eve in the garden
- scenes in Heaven or the New Earth
- the New Jerusalem and Orion

Are we to suppose that those things were copied? How could that be?

J. N. Andrews and "Paradise Lost"

Having seen many examples of the direct copying of material from other authors, the next question we may have is whether or not certain ideas or themes have been copied in less obvious ways. W.C. White in 1935 recalls: <http://www.whiteestate.org/issues/HowEGWbksWCW.html> p 3

I remember a year or two later when she was writing on the lines of the **early patriarchs**, Elder J. N. Andrews was visiting at our home. After dinner was over, Mother would propose to read to him and Father what she had been writing. Both Elder White and Elder Andrews were attentive listeners and one day after two or three chapters had been read to them, Elder Andrews said, "Sister White, have you ever read Milton's **Paradise Lost**?"

Apparently, the scholar J. N. Andrews recognized the parallels between E.G. White's material and the famous epic poem. The earlier book was "Spiritual Gifts, Vol 1", 1858, and later it was expanded into "Patriarchs and Prophets", 1890. "Paradise Lost" was written by John Milton in 1667. http://www.planetpdf.com/planetpdf/pdfs/free_ebooks/Paradise_Lost_NT.pdf

This edition of "Paradise Lost" comprises 374 pages. Now you may expect that if you look hard enough that you may be able to find a few sentences here and there out of 374 pages which match something which another author has written, but that's not the point. **What we are looking for are specific details which are not in the Bible, nor considered common knowledge, but appear in both Milton's and E.G. White's accounts.** These elements include:

- the color of the fruit
- the appearance of the serpent
- the angel telling Adam and Eve not to separate
- the serpent finding Eve alone and flattering her
- the decision of Adam to risk death rather than lose Eve
- the exhilarating feelings they have as they eat

Milton:

And all amid them stood **the tree of life**,
High eminent, blooming ambrosial fruit
Of vegetable **gold**; and next to life,
Our death, the tree of knowledge, grew fast by,

White:

p 46. In the midst of the garden stood **the tree of life**, surpassing in glory all other trees. Its fruit appeared like apples of **gold** and silver, and had the power to perpetuate life.

Milton:

his head
Crested aloft, and carbuncle his eyes;
With **burnished neck of verdant gold**, erect
Amidst his circling spires, that on the grass
Floated redundant: pleasing was his shape
And lovely;

White:

p 53 The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the **color and brilliancy of burnished gold**.

Milton:

Build in her loveliest, and create an awe
About her, as a guard angelick placed.
To whom the **Angel** with contracted brow.
Accuse not Nature, she hath done her part;
Do thou but thine; and be not diffident
Of Wisdom; **she deserts thee not, if thou**
Dismiss not her, when most thou needest her nigh,

....

He sought them both, **but wished his hap might find**
Eve separate; he wished, but not with hope
Of what so seldom chanced; when to his wish,
Beyond his hope, **Eve separate he spies,**

White:

p 53 The **angels** had cautioned Eve to **beware of separating herself** from her husband while occupied in their daily labor in the garden; with him she would be in less danger from temptation than if she were alone. But absorbed in her pleasing task, she unconsciously wandered from his side. On **perceiving that she was alone**, she felt an apprehension of danger, but dismissed her fears, deciding that she had sufficient wisdom and strength to discern evil and to withstand it. Unmindful of the **angels' caution**, she soon found herself gazing with mingled curiosity and admiration upon the forbidden tree.

Milton:

Of her attention gained, with serpent-tongue
Organick, or impulse of **vocal air**,
His fraudulent temptation thus began.

....

Fairest resemblance of thy Maker fair,
Thee all things living gaze on, all things thine

By gift, and **thy celestial beauty adore**
With ravishment beheld!

White:

p 53 But the serpent continued, in a **musical voice, with subtle praise of her surpassing loveliness;** and his words were not displeasing.

Milton:

On the other side Adam, soon as he heard
The fatal trespass done by Eve, amazed,
Astonied stood and blank, while horror chill
Ran through his veins, and all his joints relaxed;

....

Certain my resolution is to die:
How can I live without thee! how forego
Thy sweet converse, and love so dearly joined,
To live again in these wild woods forlorn!
Should God create another Eve, and I
Another rib afford, yet loss of thee
Would never from my heart: no, no! I feel
The link of Nature draw me: flesh of flesh,
Bone of my bone thou art, and from thy state
Mine never shall be parted, bliss or woe.

....

As with new wine intoxicated both,
They swim in mirth, and fancy that they feel
Divinity within them breeding wings,

White:

p 56 An expression of sadness came over the face of Adam. He appeared **astonished** and alarmed. To the words of Eve he replied that this must be the foe against whom they had been warned; and by the divine sentence she must die. In answer she urged him to eat, repeating the words of the serpent, that they should not surely die. She reasoned that this must be true, for she felt no evidence of God's displeasure, but on the contrary realized a **delicious, exhilarating influence, thrilling every faculty with new life, such, she imagined, as inspired the heavenly messengers.**

Adam understood that his companion had transgressed the command of God, disregarded the only prohibition laid upon them as a test of their fidelity and love. There was a terrible struggle in his mind. He mourned that he had permitted Eve to wander from his side. But now the deed was done; he must be separated from her whose society had been his joy. How could he have it thus? Adam had enjoyed the companionship of God and of holy angels. He had looked upon the glory of the Creator. He understood the high destiny opened to the human race should they remain faithful to God. Yet all these blessings were lost sight of in the fear of losing that one gift which in his eyes outvalued every other. Love, gratitude, loyalty to the Creator--**all were overborne by love to Eve. She was a part of himself, and he could not endure the thought of separation.** He did not realize that the same Infinite Power who had from the dust of the earth created him, a living, beautiful form, and had in love given him a companion, could supply her place. **He resolved to share her fate; if she must die, he would die with her.** After all, he reasoned, might not the words of the wise serpent be true? Eve was before him, as beautiful and apparently as innocent as before this act of disobedience. She expressed greater love for him than before. No sign of death appeared in her, and he decided to brave the consequences. He seized the fruit and quickly ate.

So perhaps these were some of the similarities which J.N. Andrews noted. Additional similarities, such as the heavenly council, have been noted by others as well.

Joseph Bates and "The Opening Heavens"

Joseph Bates was of course a very influential leader in the Advent movement. Besides his work on promoting the Seventh-day Sabbath, he was a health reformer, and author. He wrote a 28 page booklet entitled "The Opening Heavens" which was published in late 1845. His favorite topics were the Bible and astronomy, and both are revealed in that book.

The copy I am using is a reprint http://sdapillars.org/media/download_gallery/jb_OpenHeaven.pdf and there are some spelling errors. I would prefer to use the original. Further below, I will quote from an actual photograph of a similar work by Bates.

"The Opening Heavens" (1845, Joseph Bates)

p 4 **From what part of Heaven will this glorious City appear?** We answer, from where the flaming sword is "guarding the way of the tree of life," and the Cherubims are stationed. John 1:51. Furgerson [sic, Fer...], the celebrated astronomer of the last century, in describing some of the many wonders in the Heavens, says "that the two bright clouds in the heavens at the south pole, called by mariners the clouds of Magelen [sic], are by astronomers called cloudy stars, but the most remarkable of all the cloudy stars is that in the **middle of Orion's Sword**, where seven stars (of which three are very close together) seem to shine through a cloud, very lucid in the middle, but faint and ill defined about the edges. It looks like a **GAP in the sky**, through which one may see (as it were) part of a much brighter region. - *Ferguson's Treatise on Astronomy, edition A. D. 1770* (italics in original, boldface added.)

p 5 HUGGENS, its first discoverer, gives the following description of it: "Astronomers place three stars close together in the Sword of **Orion**; and when I viewed the middlemost with a Telescope, in the year 1656, ... **the space about them seemed much brighter than the rest of the heaven**, ... was **seen as through a curtain opening**, through which one had a free view into another region which was more enlightened...."

p 24 while another, from another quarter, (as I understand standing on the "broad platform") **has attempted to prove that the powers of the heavens have been shaken**, and the sign of the Son of man in heaven has been seen; and another one saying that "God is as much in one place as another!"

p 26 I have stated that **one writer had asserted that the powers of Heaven had been shaken** and the sign of the Son of man been seen. ... This, as it looks to me will be the time when **God will** roar out of Zion and **utter his voice** from Jerusalem—and **the heavens and the earth will shake**; then shall Jerusalem be holy. Joel iii:16,17. It will then be cleansed from every impurity. This, I think, will be the **shaking of the powers of heaven**, for then will God's people know that he dwells in Zion, ...

p 28 This then is the capacious and glorious "golden City;" **the "New Jerusalem;"** the "heavenly Sanctuary;" ... which is now **about to descend** from the "third heaven" by the way of the open door, **down by the "flaming sword" of Orion**. O let us see to it, that we are all ready to enter into this celestial City

Let us compare this to the writings of E.G. White 3 years after Bates published his tract. Notice the common elements which are very unique and specific:

- The meaning of "shaking of the powers"
- The problem of confused teachings on the "shaking of the powers"
- The voice of God and its association with Orion
- The Holy City descending from the open space in Orion

"Early Writings", p 41 (E.G. White, 1882 compilation)

December 16, 1848, the Lord gave me a view of the **shaking of the powers of the heavens**. I saw that when the Lord said "heaven," in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said "earth" He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. **The powers of heaven will be shaken at the voice of God**. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the **open space in Orion**, whence came the voice of God. **The Holy City will come down through that open space**. I saw that the powers of earth are now being shaken and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the **voice of God** will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, **as some teach**, the **shaking of the powers of heaven**, but it is the shaking of the angry nations.

The fact that the idea of Orion was very important to Bates, and that he spoke of it often, can be seen in his reference to it in his autobiography, most of which reads as an old-time sailor's story. **He injects two paragraphs on Orion**, parts of which will be quoted below, and then immediately after writing it, he again continues with his nautical narrative:

On our passage from Buenos Ayres to Cape Horn, we arrived in the vicinity make a harbor during a storm prevailing westerly gales ...

I obtained a digital photograph of this autobiography, a book in the New York Public Library entitled "The Early Life and Later Experience and Labors of Elder Joseph Bates, Edited by Elder James White", 1878 (originally published as a series of articles ending in 1863.) Download it here:
<http://www.archive.org/download/earlylifeandlat00whitgoog/earlylifeandlat00whitgoog.pdf>

"Experience and Labors of Elder Joseph Bates" p 155,156

... two small, stationary clouds, called by sailors the "Magellanic Clouds." Ferguson says, "By the aid of the telescope they appear to be a mixture of small clouds and stars," But the most remarkable of all the *cloudy* stars, he says, "is that in the middle of **Orion's** sword, where seven stars (three of which are very close together) seem to shine through a cloud. It looks like a **gap in the sky**, through which one may see, as it were, a part of a much brighter region. Although most of these spaces are but a few minutes of a degree in breadth, yet since they are among the fixed stars they must be spaces larger than what is occupied by our solar system; *and in which there seems to be a perpetual, uninterrupted day among numberless worlds which no human art can discover.*"

This **gap or place in the sky is undoubtedly the same that is spoken of in the Scriptures**. See John 1:51; Rev. 19:11. The center of this constellation (**Orion**) is midway between the poles of heaven, and directly over the equator ... (*italics in original, boldface added.*)

So again we see Bates applying scriptural significance to the open space in Orion. There is one more interesting point in the autobiography. After explaining that he no longer used liquor, tobacco, coffee, or tea, Bates says:

"Experience and Labors of Elder Joseph Bates" p 314

In February, 1843, I resolved to eat no more meat. A few months later, I ceased using butter, grease, cheese, pies, and rich cakes. ...

Note the year: 1843. So we see that years before E.G. White even advocated the abstinence from pork, Bates was a vegan, and a health and temperance reformer.

Joseph Bates and 2 Esdras

Incidentally, Bates believed that the Garden of Eden is in Heaven, which he believed is in the space of Orion, and that the "flaming sword" which guards it is the sword of Orion. He spoke of this in the same booklet which appears to have been a source for EGW's "Early Writings" passage quoted above:

"The Opening Heavens" (1845, Joseph Bates)

"garden of Eden, the Paradise of God." And God calls it his "SANCTUARY." I suppose that it will be conceded by all, that the *Garden of Eden* at the time of the fall, was a literal place, and was planted eastward. ... Hear Moses's description of it: "Therefore the Lord God sent him (Adam) forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man: and placed at the East of the garden of Eden, Cherubims and a **flaming sword** which turned every way, to guard the tree of life." Gen. iii:23,24. Now we have no account that these Cherubims and flaming sword has ever been seen within the orbit of this planet (which is allowed to be 162 millions of miles in diameter) since the fall of man, but has been far removed out of their sight. **The prophet** says, "Behold the time shall come that these tokens which I have told thee, shall come to pass, and the *Bride* shall appear, and she coming forth shall be seen that ***now is withdrawn from the earth.***" - **2 Esdras: 7:26. This shows that Paradise is not located in this planet.** (italics in original, boldface added.)

Note especially the quote from the Apocryphal book of 2 Esdras (also called 4 Ezra). Bates also quotes from it on p 61 of his book "The Way Marks". The Apocrypha was included in earlier editions of the KJV until 1796, and was used by many Christians, including those in the Advent movement. In fact, Arthur White tells is exactly what was in the White's family Bible.

"Ellen G. White: The Early Years Volume 1 - 1827-1862", p 92, (1985, by Arthur L. White)

... the "big Bible" now in the White Estate vault with the names of Robert and Eunice Harmon stamped in gold on the spine, or back--a Bible eighteen inches long, eleven inches wide, four inches thick, and weighing 18.5 pounds. It was printed in Boston by Joseph Teal in the year 1822 and is illustrated with twenty-six beautiful steel engravings. Between the Old and the New Testaments a sheet bears the family record, filled in by James White. **It also contains**, between the Testaments, **the books of the Old Testament apocrypha.**

Of course, just because they are considered "Apocryphal" does not mean that they do not contain any truth. But we are considering literary parallels here. Compare this to:

"Spiritual Gifts", Vol 3, p 55, (E.G. White, 1864)

The pure and lovely **garden of Eden**, from which our first parents were driven, remained until God purposed to destroy the earth by a flood. God had planted that garden, and especially blessed it, and in his wonderful providence **withdrew it from the earth, and will return it to the earth again**, more gloriously adorned than before it was removed from the earth. God purposed to preserve a specimen of his perfect work of creation free from the curse wherewith he had cursed the earth. (see also "Spirit of Prophecy" Vol 1, p 61, and "Patriarchs and Prophets", p 62)

A few words like this do not prove that E.G. White copied from Bates or 2 Esdras. Is there more? Yes, quite a bit.

2 Esdras 2:42-47 <http://www.ebible.org/kjv/2ES02.htm>

42 I Esdras saw upon the mount Sion a great people, whom I could not number, and they all praised the Lord with songs. 43 And **in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns**, and was more exalted; which I marveled at greatly. 44 So I asked the angel, and said, Sir, what are these? 45 He answered and said unto me, These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God: now are they crowned, and receive palms. 46 Then said I unto the angel, **What young person is it that crowneth them**, and giveth them palms in their hands? 47 So he answered and said unto me, **It is the Son of God**, whom they have confessed in the world. Then began I greatly to commend them that **stood so stiffly** for the name of the Lord.

"Spirit of Prophecy", vol 4, p 464 (1884, E.G. White)

Before entering the city, **the saints are arranged in a hollow square, with Jesus in the midst. In height he surpasses both the saints and the angels.** His majestic form and lovely countenance can be seen by all in the square. Upon the heads of the overcomers the Saviour, **with his own right hand, places the crowns of glory.** For every saint there is a crown, bearing his new name, and the inscription, "Holiness to the Lord." In every hand is placed the victor's palm and the shining harp. The commanding angels strike the note, and every voice is raised in grateful praise, every hand sweeps the harp-strings with skillful touch, awaking sweet music in rich, melodious strains.

We will see the reference to "stood stiffly" later, and also a reference to 2 Esdras by name. But first, there is a phrase that appears quite a bit in EGW's writings:

2 Esdras 2:10-19 <http://www.ebible.org/kjv/2ES02.htm>

10 Thus saith the Lord unto Esdras, Tell my people that I will give them the kingdom of Jerusalem, which I would have given unto Israel. 11 Their glory also will I take unto me, and give these the everlasting tabernacles, which I had prepared for them. 12 They shall have the tree of life for an ointment of sweet savour; they shall neither labour, nor be weary. 13 Go, and ye shall receive: pray for few days unto you, that they may be shortened: the kingdom is already prepared for you: watch. 14 Take heaven and earth to witness; for I have broken the evil in pieces, and created the good: for I live, saith the Lord. 15 Mother, embrace thy children, and bring them up with gladness, make their feet as fast as a pillar: for I have chosen thee, saith the Lord. 16 And those that be dead will I raise up again from their places, and bring them out of the graves: for I have known my name in Israel. 17 Fear not, thou mother of the children: for I have chosen thee, saith the Lord. 18 For thy help will I send my servants Esau and Jeremy, after whose counsel I have sanctified and prepared for thee twelve trees laden with divers fruits, 19 And as many fountains flowing with milk and honey, and **seven mighty mountains, whereupon there grow roses and lilies**, whereby I will fill thy children with joy.

The phrase "**seven mighty mountains, whereupon there grow roses and lilies**" or a variation in modern

English, appears in many of EGW's writings, some of which are shown below:

"Testimonies for the Church", vol 1, p 68 (1855-1868, E.G. White) and also

"Early Writings", p 18 (E.G. White, 1882 compilation) and also

"To the Little Remnant Scattered Abroad", p 5 (1846-04-06) and also

"Day Star", 1846 and also

Advent Review and Sabbath Herald, p 6, (1851-07-21)

Mount Zion was just before us, and on the mount was a glorious temple, and about it were **seven other mountains, on which grew roses and lilies.**

"Spiritual Gifts", Vol 2, p 53, (E.G. White, 1860)

and on the mount was a building which looked to me like a temple, and about it were **seven other mountains, on which grew roses and lilies**

"Life Sketches of Ellen G. White, 1880 edition", p 217

Mount Zion was just before us, and on the mount was a building which looked to me like a temple. About it were **seven other mountains, on which grew roses and lilies.**

References given to "The Little Flock"

In the 1847 newsletter "Word to the Little Flock", James White annotated the writings of his wife by adding the scripture references in brackets. This was probably done to show that the writings had a solid foundation. But there could be a different interpretation: **It also suggests that the entire piece is just a compilation and paraphrase of various scripture texts, including the Apocrypha.**

"Word to the Little Flock", p 14-15 (1847, Ellen and James White)

By this time the 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name.[G REV. 3:12.] At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet.[H REV. 3; 9.] Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man.[I MAT. 24; 30.] We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud.[J REV. 14; 14.] The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man,[K LUKE, 21; 27.] on his head were crowns,[L REV. 19; 12.] his hair was white and curly and lay on his shoulders.[M REV. 1; 14.] His feet had the appearance of fire,[N REV. 1; 15.] in his right hand was a sharp sickle,[O REV. 14; 14.] in his left a silver trumpet.[P THESS. 4; 16.] His eyes were as a flame of fire,[Q REV. 1; 14.] which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence,[R REV. 8; 1.] when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire[S 2 THESS. 1: 7,8] He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried out,[T JOHN, 5; 25.] Awake! Awake! Awake! ye that sleep in the dust, and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed

with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.[U THESS. 4; 17.] We all entered the cloud together, and were seven days ascending to the sea of glass, when **Jesus brought along the crowns and with his own right hand placed them on our heads.**[V 2 ESDRAS, 2; 43.] He gave us harps of gold and palms of victory.[W REV. 15; 2. REV. 7; 9.] Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet.[X REV. 7:9.] Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the gate and swung it back on its golden hinges, and said to us, You have washed your robes in my blood, **stood stiffly** for my truth, enter in.[Y ISA. 26:2.] We all marched in and felt we had a perfect right in the City. Here we saw the tree of life, and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life.[Z REV. 22; 1,2.] On one side of the river was a trunk of a tree and a trunk on the other side of the river, both of pure transparent gold. (brackets in original)

p 17

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, well they will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard and the wolf, altogether in perfect union;[II ISA. 11: 6-9.] we passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "we will dwell safely in the wilderness and sleep in this woods." [JJ EZE. 34: 25.] We passed through the woods, for we were on our way to Mount Zion. As we were travelling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also.[KK JER. 31: 15-17. MAT. 2:18.] Mount Zion was just before us, and on the Mount sat a glorious temple, and about it were **seven other mountains, on which grew roses and lilies.**[LL 2 ESDRAS, 2:19.] and I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers. There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place look all over glorious.[MM ISA. 60: 13. ISA. 41: 19.] And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah. (brackets in original)

Below is another parallel with 2 Esdras, the idea of the decline of stature. Now anyone looking at the large size of the dinosaur bones and related evidence may come to a similar conclusion, but it is interesting to compare the writings.

2 Esdras 5:52-55

5:52 Say unto her, Wherefore are unto they whom thou hast now brought forth like those that were before, but **less of stature**? 53 And she shall answer thee, They that be born in the the strength of youth are of one fashion, and they that are born in the time of age, when the womb faileth, are otherwise. 54 **Consider thou therefore also, how that ye are less of stature than those that were before you.** 55 And so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth.

A modern translation, "Good News Bible with Deuterocanonicals/Apocrypha" makes the point clearer:
54 You will notice that you are smaller than people of earlier generations.

Compare this to:

"Spirit of Prophecy", vol 4, p 463 (E.G. White, 1884)

All come forth from their graves the same in **stature** as when they entered the tomb. **Adam, who stands among the risen throng, is of lofty height and majestic form, in stature** but little below the Son of God. He presents a marked contrast to the people of **later generations**; in this one respect is shown the great degeneracy of the race. (see also "The Great Controversy")

The famous Amalgamation Statement and the "Book of Jasher"

There is another apocryphal book, not part of the set of books known as "The Apocrypha" but nevertheless fairly well known called the "Book of Jasher"; actually there are two different books by that name. First let me say that just because a story is contained in an apocryphal book doesn't mean these things didn't actually happen. Next let's take a look:

Book of Jasher 4:16-18 www.lmci.org/BOOKofJASHER-PDF.pdf

16 And all the sons of men departed from the ways of the Lord in those days as they multiplied upon the face of the earth with sons and daughters, and they taught one another their evil practices and they continued sinning against the Lord. 17 And every man made unto himself a god, and they robbed and plundered every man his neighbor as well as his relative, and they corrupted the earth, and the earth was filled with violence. 18 And their judges and rulers went to the daughters of men and **took their wives by force** from their husbands according to their choice, and the sons of men in those days **took from the cattle** of the earth, the beasts of the field and the fowls of the air, and taught the **mixture of animals of one species with the other, in order therewith to provoke the Lord**; and God saw the whole earth and it was corrupt, for all flesh had corrupted its ways upon earth, all men and all animals.

The general scene is of corruption and violence, but note the order in which things are presented:

- taking of wives by force
- taking of cattle
- mixing of species, which provoked the Lord

Does EGW say the same?

"Spiritual Gifts", Vol 3, p 63-64 (E.G. White, 1864)

Instead of doing justice to their neighbors, they carried out their own unlawful wishes. They had a plurality of wives, which was contrary to God's wise arrangement. In the beginning God gave to Adam one wife--showing to all who should live upon the earth, his order and law in that respect. The transgression and fall of Adam and Eve brought sin and wretchedness upon the human race, and man followed his own carnal desires, and changed God's order. The more men multiplied wives to themselves, the more they increased in wickedness and unhappiness. If one chose to **take the wives**, or **cattle**, or anything belonging to his neighbor, he did not regard justice or right, but if he could prevail over his neighbor by reason of strength, or by putting him to death, he did

so, and exulted in his deeds of violence. They loved to destroy the lives of animals. They used them for food, and this increased their ferocity and violence, and caused them to look upon the blood of human beings with astonishing indifference.

But if there was one sin above another which called for the destruction of the race by the flood, it was the **base crime of amalgamation of man and beast which defaced the image of God**, and caused confusion everywhere. God purposed to destroy by a flood that powerful, long-lived race that had corrupted their ways before him. He would not suffer them to live out the days of their natural life, which would be hundreds of years. It was only a few generations back when Adam had access to that tree which was to prolong life. After his disobedience he was not suffered to eat of the tree of life and perpetuate a life of sin. In order for man to possess an endless life he must continue to eat of the fruit of the tree of life. Deprived of that tree, his life would gradually wear out.

The interesting point here is that the "amalgamation" statement by EGW appears in the same context and order as the "mixture" phrase in the "Book of Jasher." Also, **there is virtually nothing in E.G. White's account which is not in Jasher.** While both mention stealing and violence, for example, neither mention lying or drunkenness.

E.G. White's role defined

An experience in doctrinal development

"Ellen G. White: The Early Years Volume 1 - 1827-1862", by Arthur L. White, p 322-324, 1985 (Arthur White is the narrator, and the indented quotes are from Ellen; emphasis added by me.)

On Friday evening, the day the conference in Battle Creek opened, those assembled commenced the Sabbath at six o'clock, although the sun had been set for an hour. The next day they closed the Sabbath at sunset. During that Sabbath a change in practice based on Bible study had been made. It was an **interesting and instructive experience in doctrinal development.**

As noted in earlier chapters, **Joseph Bates was considered the father of the Sabbath truth.** As captain of his own vessels, he had sailed far and wide and was acquainted with the matter of time-keeping in different parts of the world. **It was his conclusion** that time as kept at the equator, with sunset **uniformly at 6:00 P.M.**, was the proper guide to Sabbathkeeping, regardless of season of the year or location. The Scriptures called for evening marking the beginning of the new day, and the words "from even unto even, shall ye celebrate your sabbath" (Lev. 23:32) were cited in support of this point. The April 21, 1851, issue of the *Review* carried a three-column article by Joseph Bates in support of the six o'clock time.

In the State of Maine in 1847-1848, some took the position that the Sabbath commenced at sunrise, quoting as support, Matthew 28:1: "In the end of the sabbath, as it began to dawn toward the first day of the week" (see RH, Feb. 25, 1868). **A vision given to Ellen White checked this error in principle,** for the angel repeated the words of the scripture "From even unto even, shall ye celebrate your sabbath."

There were a few who observed the Sabbath from sundown to sundown (JW to "My Dear Brother," July 2, 1848; see also RH, Feb. 25, 1868), but the majority stood with Bates, as did James and Ellen White. The charismatic experience in Connecticut in late June, 1848, recounted in chapter 13, seemed to confirm the six o'clock time. Still the matter was not settled conclusively, and in June, 1854, James White requested D. P. Hall in Wisconsin to give study to the matter and come up with an answer (RH, Dec. 4, 1855).

When this request failed to yield fruit, **he turned to John Andrews with the earnest request that he take his Bible and bring evidence to settle the question.** Andrews prepared a paper on the matter. As he passed through Battle Creek with his parents in November on his way to Iowa, he left this in the hands of James White. The reading of this paper became the Sabbath morning Bible study at the conference in Battle Creek. **From nine texts in the Old Testament and two from the New, Andrews demonstrated that "even" and "evening" of the Sabbath were identical with sunset (*ibid.*).**

As the paper was read that Sabbath morning, it could be seen that while the six o'clock time advocated by Bates was in principle not incorrect--for it called for beginning the Sabbath in the evening--in detail there was an error. Now with the position of sunset time so amply supported by Scripture evidence, **all the congregation**, which included the church's leaders, **readily accepted the light and were prepared to shift their practice. All, that is, but two--Joseph Bates and Ellen White.**

Bates's position had been generally accepted and defended. He was the venerable apostle of the Sabbath truth. He was unready to accept what had been presented by the youthful John Andrews, and he would stand in defense of his position. **The vision given to Ellen White in 1848, correcting the sunrise time and confirming "evening time," had nothing to say about the six o'clock time being in error.**

Ellen White reasoned that the six o'clock time had been a matter of practice for nearly a decade. The Sabbath so kept had been a great blessing to her, and the angel had said nothing about its being in error. Must a change be made now? Thus matters stood through the rest of the Sabbath and through

Sunday as the members met in conference, but this was a rather touchy point of division that was bound to widen as time went on. Then the God of heaven stepped in.

Of what took place, Ellen White wrote:

November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision.--1T, p. 113.

Her attention was called to many points, among them the time to commence the Sabbath. She discussed the matter with the angel. This conversation is very enlightening:

I saw that it is even so: "From even unto even, shall ye celebrate your sabbath." **Said the angel: "Take the Word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what even is and when it is."**

I asked the angel if the frown of God had been upon His people for commencing the Sabbath as they had. I was directed back to the first rise of the Sabbath, and followed the people of God up to this time, but did not see that the Lord was displeased, or frowned upon them.

I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel: "Ye shall understand, but not yet, not yet." Said the angel: "If light come, and that light is set aside or rejected, then comes condemnation and the frown of God; but before the light comes, there is no sin, for there is no light for them to reject."

I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "even," and it was inferred that even was at six.

I saw that the servants of God must draw together, press together.--Ibid., p. 116.

And they did. **The vision set Ellen White and Joseph Bates straight, and they accepted the vision wholeheartedly.** The matter of the time to commence the Sabbath was forever settled--settled on the basis of **Bible study, confirmed by vision.** It was indeed a significant experience in God's leadings

Question: what did they accept, according to Arthur White - the Bible study or the vision? "they accepted the vision wholeheartedly". He said, "It was an interesting and instructive experience in doctrinal development." So according to Arthur White, how is doctrine developed? By E.G. White's vision.

Without a careful checking of the dates, the account by Arthur White does not make the sequence of events obvious. Here it is with the dates filled in:

On Friday evening [**Fri, Nov 16, 1855**], the day the conference in Battle Creek opened, those assembled commenced the Sabbath at six o'clock, although the sun had been set for an hour. The next day they closed the Sabbath at sunset [**Sat, Nov 17, 1855**] ...

The reading of this paper became the Sabbath morning [**Sat, Nov 17, 1855**] Bible study at the conference in Battle Creek. From nine texts in the Old Testament and two from the New, Andrews demonstrated that "even" and "evening" of the Sabbath were identical with sunset

[Tuesday] November 20, 1855, while in prayer, the Spirit of the Lord came suddenly and powerfully upon me, and I was taken off in vision

Notice they opened the Sabbath at 6:00 Friday using Bates' timings, but **then the next morning they had the Bible study**, and unanimously (all except White and Bates) **accepted the sunset time**, and so closed at sunset. The closing at sunset shows their acceptance. Then, **three days later**, on Tuesday, **E.G. White had the confirming vision**.

It seems that E.G. White's understanding initially was no better than that of Joseph Bates, who had taught her the Sabbath. Unlike some other doctrines, the start of the Sabbath is not a complicated or hidden doctrine, and the Bible study which Andrews provided, consisting of "nine texts in the Old Testament and two from the New", was readily understood by "all the congregation". After the congregation was convinced and understood what the Jews had known for thousands of years, and it became obvious what the truth was, E.G. White had the vision, which basically said "read the Bible".

A Turning Point

The rest of this Chapter 20 in ""Ellen G. White: The Early Years Volume 1" develops the theme of the role of the "Spirit of Prophecy". First, here is a summary of the main points. Around 1856, E.G. White reported that the visions had become less frequent, and as a reaction to this, James White and others began to emphasize them more, finally placing them equal or even above (in a subtle way) the Bible itself, by making the Bible subject to her interpretation. Arthur White continues:

"Ellen G. White: The Early Years ", p 326-330

But there was another matter of large importance to which the conference addressed itself, and that was a **seeming decline of the influence of the Spirit of Prophecy in their midst**. Ellen White was to speak of it in reporting the vision given at the close of the conference: "I saw that the Spirit of the Lord has been dying away from the church."--1T, p. 113. Looking back a few weeks later, she wrote:

The visions have been of late less and less frequent, and my testimony for God's children has been gone. I have thought that my work in God's cause was done, and that I had no further duty to do, but to save my own soul, and carefully attend to my little family.--RH, Jan. 10, 1856.

.... Somehow **the sense swept over them that this may have been the result of neglect on the part of the church in its relation to the visions. To avoid prejudicing** those they hoped to reach with the third angel's message through the Review and Herald, **they had published none of the visions in the paper for nearly five years**

.... It seems this **led some to conclude**--quite contrary to his purpose--**that he was downgrading the visions**. In the one titled "A Test" he declared:

.... **What** has the Review **to do with Mrs. White's views**? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the Review has ever referred to them as authority on any point. The Review for five years has not published one of them. Its motto has been **"The Bible and the Bible alone, the only rule of faith and duty."** Then why should these men charge the Review with being a supporter of Mrs. White's views?--Ibid., Oct. 16, 1855.

.... In attempting to make his point, he quoted other statements he had made through the years, which in no way downgrade the visions. But it was **strong language** he had used in mid-October, and it would appear that this, with the absence of visions in the *Review*, had undercut in the minds of some the importance of the gift of prophecy in the remnant church. This was felt at the conference in Battle Creek right after the move to that city.

At any rate, the conference was led to give consideration to the matter. Among its resolutions was the vote:

That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints on behalf of the conference, on the gifts of the church.--*Ibid.*, Dec. 4, 1855.

That address, appearing in the same issue of the Review as the conference actions, is quite revealing and will be mentioned again shortly.

.... The address comes immediately to the subject of the gifts of the Spirit in the church and confesses:

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. . . .

.... that the Lord was calling His church out of the wilderness by the **means appointed to bring us to the unity of the faith. We refer to the visions** which God has promised to the remnant "in the last days."

The relation of the Spirit of Prophecy to the Bible was next dealt with:

Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart-searching before God, and a confession of our wrongs.

Squaring up to the crux of the matter, the authors of the address recognized an attitude that was surely displeasing to God:

While we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of **professedly regarding them as messages from God, and really putting them on a level with the inventions of men**. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course.

While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teaching, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians.

There was more in the address, but the main points have here been brought forward. The fruitage of this humble confession and declaration of loyalty to God's leadings was soon evident. Wrote Ellen White of the painful experience and its hopeful outcome:

At our late conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church, and if God's frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the church, to encourage the desponding and fainting soul, and to correct and reprove the erring.--Ibid., Jan. 10, 1856.

The events and experiences at this conference of November, 1855, may well be considered as marking a turning point in Seventh-day Adventist history. With the church accepting the responsibility for its **publishing work**, and **the Spirit of Prophecy now given its rightful place**, added blessing attended the labors of the ministers, the publishing enterprise prospered, and the work moved forward.

To be sure, there had been a decline in spirituality. But what was really the cause? What was really being neglected? Let's look at the previous address in more detail, starting at the line "The relation of the Spirit of Prophecy to the Bible was next dealt with:"

Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. **But** as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart-searching before God, and a confession of our wrongs.

While we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course.

While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teaching, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God's will is not a test or rule for Christians.

Is this a classic example of the "bait and switch"? Notice the argument:

bait:

- we do not exalt the gifts [the writings and visions of E.G. White] - we test them by the Bible
- we reject anything that is not according to "the Bible and the Bible only"

quick slight of hand:

But since a fountain cannot be both sweet and bitter at the same time

switch:

- it would be inconsistent to degrade the writings and visions
- God would be displeased if we do not regard them as equal to the Bible.
- since the writings are more detailed than the Bible, we should interpret the Bible by them

This is, of course, the same line of reasoning used by the most "conservative" SDAs today.

E.G. White's role questioned

Bates and the Sabbath - The Early Years

We had seen the reference to Bates and the Sabbath in the 1855 Conference. Let's take a look at the earlier history.

"Testimonies for the Church", vol 1, p 75 (1855-1868, E.G. White)

In the autumn of **1846 we began to observe the Bible Sabbath**, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, **earlier in the same year**. I there **became acquainted with Elder Joseph Bates**, who had early embraced the advent faith, and was an active laborer in the cause. **Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance**, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also."

Note that E.G. White was not convinced of the Sabbath from the Bible, or from a study of history, but from a vision. **It would have been useful if the vision corrected Bates' practice of starting and ending the Sabbath at 6:00 pm, but the only things that were revealed were the exact things Bates was already teaching.** The idea of the ark and commandments in heaven was already known from Rev 15:5.

Bates and the Astronomy Vision

Arthur White narrates the story:

"Ellen G. White: The Early Years", p 113-114

The Harmon home in Gorham became the place of residence for the newlyweds. We know very little of the early weeks of their married life. But in November they attended a conference in Topsham some thirty-five miles to the north, at the home of Brother Curtis. Joseph Bates had come up from New Bedford and was present. Ellen White wrote:

The Spirit of God rested upon us in Brother C.'s humble dwelling, and I was wrapt in a vision of God's glory, and for the first time had a view of other planets. After I came out of vision I related what I had seen.--1LS, p. 239

Actually, during the vision, wholly unbeknown to her, she spoke of what was passing before her. **J. N. Loughborough recounted in print the description of the meeting as Bates told it to him:**

Mrs. White, while in vision, began to talk about the stars, giving a glowing description of rosy-tinted belts which she saw across the surface of some planet, and added, "I see four moons."

"Oh," said Elder Bates, "she is viewing Jupiter!". Then having made motions as though traveling through space, she began giving a description of belts and rings in their ever-varying beauty, and said, "I see seven moons."

Elder Bates exclaimed, "She is describing Saturn."

Next came the description of Uranus, with its six moons; then a wonderful description of the "opening heavens," with its glory, calling it an opening into a region more enlightened. Elder Bates said that her description far surpassed any account of the opening heavens he had ever read from any author.

While she was talking and still in vision, he arose to his feet, and exclaimed, "O how I wish Lord John Rosse was here tonight!" Elder White inquired, "Who is Lord John Rosse?"

"Oh," said Elder Bates, "he is the great English astronomer. I wish he was here to hear that woman talk astronomy, and to hear that description of the 'opening heavens.' It is ahead of anything I ever read on the subject."--GSAM, p. 258.

Ellen White reported of this experience in the Curtis home:

After I came out of vision I related what I had seen. Elder Bates then asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Said he, "This is of the Lord." I never saw him as free and happy before. His countenance shone with the light of heaven, and he exhorted the church with power.--1LS, p. 239.

...

Bates had been troubled with serious **doubts as to the visions, but the evidence** in the experience at Topsham **was such that he accepted them wholeheartedly** from that time forth. **Ellen White never wrote out in detail what she was shown. It is evident that God's purpose in giving this vision was to establish confidence in the heart of Joseph Bates.** It should be borne in mind that the number of moons she was shown was what Bates, up to that time, had seen through the telescope. Stronger, more modern telescopes have brought into view additional moons circling the planets described. Nevertheless, had Ellen been shown what stronger telescopes now reveal, Bates's doubts would have been confirmed, rather than alleviated.

We read:

Elder Bates said that her description far surpassed any account of the opening heavens he had ever read from any author.

Question: **How did Bates know the description was accurate?** What did he compare it to in order to verify it, since it "far surpassed" any written account in the astronomy books? Today, science has advanced far beyond the days of Bates. **Could the details of the vision be verified now?** No, because

Ellen White never wrote out in detail what she was shown [of the "opening heavens"].

What then was the purpose of the vision, since we can't verify it, and Bates could not evaluate it in any way other than the "free and happy" feelings it gave him? Arthur White says:

It is evident that God's purpose in giving this vision was to establish confidence in the heart of Joseph Bates.

This whole affair seems very self-promotional - a vision given to "establish confidence" in the visions of E.G. White in front of an influential church leader who doubted her and whose support the Whites needed.

Although we cannot verify the details of the "opening heavens" (also called "the gap in the sky"), we do know, however, that the number of moons seen are exactly the ones known to Bates, not the ones he hadn't discovered yet. This seems to fit the pattern of other visions. Could Bates himself have been the source of the astronomy knowledge? Arthur White had quoted from J. N. Loughborough, but did not mention another quote from that same book:

"THE GREAT SECOND ADVENT MOVEMENT - Its Rise and Progress", p 259, (1905, J.N Loughborough)
<http://adventpioneerbooks.com/media/Great%20Second%20Advent%20Movement/great-second-advent-movement-loughborough.pdf>

In conversation with him, he [Bates] told me how he became convinced of the divine origin of the visions. **He said he tried to talk with Mrs. White one day about the stars, but he soon found she knew nothing about astronomy;** in fact, as she told him, she did not know as she had ever looked into a book treating on that subject. She had no inclination to converse upon that topic, and turned the conversation by talking about the new earth, and what had been shown her in vision respecting it.

In the previous year, April 19, 1845, the Illustrated London News had published something of great interest to astronomers from **Lord Rosse**, respected the wonderful discoveries he had made through his monster telescope, especially a view of what astronomers call "the gap in the sky."

So we see that Bates had talked to E.G. White about the stars (which was, as we have seen, one of his favorite subjects), but she did not seem to know anything about astronomy. However, **if she couldn't talk about the subject, she could still listen and note Bates' interest**, and had probably also overheard Bates talking with others on it.

There's one more point given by EGW when she describes the astronomy vision event in a different book.

Spiritual Gifts, Volume 2, p 83, (1860, E.G. White)

August 30th, 1846 I was married to Elder James White. In a few months we attended a conference in Topsham, Me. Bro. J. Bates was present. He did not then fully believe that my visions were of God. It was a meeting of much interest. **But I was suddenly taken ill and fainted. The brethren prayed for me, and I was restored to consciousness.** The Spirit of God rested upon us in Bro. C.'s humble dwelling, and I was wrapt in a vision of God's glory, and for the first time had a view of other planets. After I came out of vision I related what I had seen. Bro. Bates asked if I had studied astronomy. I told him I had no recollection of ever looking into an astronomy. Said he, "This is of the Lord." I never saw Bro. Bates so free and happy before. His countenance shone with the light of Heaven, and he exhorted the church with power.

Since EGW herself says that before the vision she was **"taken ill and fainted"**, could there be a natural explanation? Perhaps she was in a hallucinatory, semi-conscious state and simply gave an animated, embellished description of things she had heard Bates himself speak of?

Oh-oh, reading in Loughborough's book I just saw something in regards to the astronomy vision:

"THE GREAT SECOND ADVENT MOVEMENT - Its Rise and Progress", p 360-261, (1905, J.N Loughborough)

Again we quote from Mrs. [Marion C.] Truesdail, who was present on the occasion of the giving of the vision referred to. She says:

"Sister White was in very feeble health, and while prayers were offered in her behalf, the

Spirit of God rested upon us. We soon noticed that she was insensible to earthly things. This was her first view of the planetary world. **After counting aloud the moons of Jupiter, and soon after those of Saturn, she gave a beautiful description of the rings of the latter. She then said, 'The inhabitants are a tall, majestic people, so unlike the inhabitants of earth. Sin has never entered here.'** It was evident from Brother Bates's smiling face that his past doubts in regard to the source of her visions were fast leaving him. **We all knew that Captain Bates was a great lover of astronomy, as he would often locate many of the heavenly bodies for our instruction.** When Sister White replied to his questions, after the vision, saying that she had never studied or otherwise received knowledge in this direction, he was filled with joy and happiness.

He praised God, and expressed his belief that this vision concerning the planets was given that he might never again doubt."

I've heard people mocking Ellen White for saying there were "tall people on Jupiter", but **always thought it was a misquote** based loosely upon the vision in "Early Writings".

"Early Writings", p 41 (E.G. White, 1882 compilation)

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the city to **a place that was bright and glorious**. The grass of the place was living green, and the birds there warbled a sweet song. The **inhabitants of the place were of all sizes; they were noble, majestic, and lovely**. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was, "We have lived in strict obedience to the commandments of God, and have not fallen by disobedience, like those on the earth." Then I saw two trees, one looked much like the tree of life in the city. The fruit of both looked beautiful, but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me, "None in this place have tasted of the forbidden tree; but if they should eat, they would fall." **Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated.** ...

But the "Early Writings" account gives no indication where the "bright and glorious place" or the "world with seven moons" is. There's no problem there, since it cannot be shown to be false. But, the quote from Mrs. Truesdail and its context make it clear that the vision showed tall, majestic people on Saturn or Jupiter. (The only vague thing in the wording is whether the inhabitants were on Saturn, Jupiter, or both planets.)

.... After counting aloud the moons of **Jupiter**, and soon after those of **Saturn**, she [E.G. White] gave a beautiful description of the rings of the latter. **She then said, 'The inhabitants are a tall, majestic people**, so unlike the inhabitants of earth. Sin has never entered here. ...

While it's true that E.G. White never identified the planets by name, by the description of the red belts, rings, and moons, and the order in which they were presented, **it's clear that Jupiter and Saturn were indicated**. That's how Bates and Truesdail understood it, and that's how people would understand it today, up until the part where the tall people were mentioned. At that point, unlike Bates, they would doubt it. Now some would say that Marion Truesdail was not a reliable witness of the event. But her testimony is used to endorse other situations involving E.G. White - are they also unreliable? However, **since there is no direct statement in the actual writings of E.G. White** saying there are "tall people on Saturn / Jupiter", we will ignore the issue for now.

Israel Damon and the Wild Colt

Loughborough (p 262-263) presents the story of the "taming of the wild colt". Since it is long, I will not repeat it

here, except to say that a wild colt hitched to a wagon became suddenly tame when Ellen White had a vision. Who was there?

... there were four persons in the wagon, Elder White and his wife upon the front seat, and Elder Bates and **Israel Damon** on the back seat. ...

Loughborough also cites an endorsement by a R.S. Webber on p 263-264:

“About twenty years ago, just after I had commenced the observance of the Sabbath, **Israel Damon** related to me the circumstances of Sister White’s having the vision while he, Elder Bates, and Elder White and his wife were riding in the light wagon behind the refractory colt. I have to-day read the above description of the occurrence, as written out by Elder Loughborough, and **it agrees precisely with what Elder Damon told me.**” Signed, “R. S. Webber, Battle Creek, Mich., Feb. 9, 1891.”

So there was someone name Israel Damon who was a witness to the event who agreed that the story as related by Loughborough was accurate. (The name is also spelled Damman or Damon). Years later, Damon was to change his opinion concerning the visions, in spite of the tame colt.

"An Examination of Mrs. Ellen White's Visions" by Miles Grant, Advent Christian Publication Society, 1877
http://www.ex-sda.com/miles_grant.htm

Bro. Israel Damman, of Corinna, Me., another faithful minister of Christ, and his devoted wife, testify as follows:

We were **formerly acquainted with Mr. and Mrs. White, and for a time had confidence in her visions**, but for a good many years have had none at all. **When we saw that they conflicted one with another, we renounced them altogether**, and betook ourselves to the word of the Lord.

It has been some twenty years or more since we were associated with Mrs. W.; but we remember very perfectly that her first visions or vision was told both by herself and others (especially by Mrs. W.) in connection with the **preaching of the "shut door,"** and went to substantiate the same. While under that influence, and preaching the visions, she, in vision, saw N. G. Reed and I. Damman, in the kingdom in an immortal state, and crowned. After that, she saw them finally lost. How could both be true? I think one was just as true as the other, and that God never told her any such thing

So Israel Damman later rejected the visions, even though he formerly endorsed them in Loughborough's book. But the real interesting about Damman is the story which follows:

The Arrest of Israel Dammon

There are several reports of fanaticism in the accounts of the early Adventists. Ellen Harmon / White wrote of some of these, but implied that she was not an active participant. Continuing with the conflicting testimonies, we will now investigate a case which also contains elements of fanaticism as well. This is the case known as "The Arrest and Trial of Israel Dammon". (The name is also spelled Damman or Damon). This event was referenced in E.G. White's writings, but until recently there were no other accounts to corroborate her description. Now there are.

Former SDA minister Bruce Weaver has researched this event, and it was originally published in 'Adventist Currents', Vol. 3, Number 1, 1988. Since that magazine is no longer published, reprints are available on websites like this: www.nonegw.org/israel_article.shtml (The original article and the website carry an interesting picture which is an artist's interpretation of the event based upon the courtroom testimony.)

... recently resurrected newspaper accounts of a February 1845 weekend incident in Atkinson, Maine, involving Ellen Harmon, James White, Dorinda Baker, **Israel Dammon**, and others, call into question the reliability of Ellen White's autobiographical sketches.

While Mrs. White's retrospective of her earliest travels emphasizes her fanaticism-fighting role, she also frequently dwells upon startling miracles that she says either attended her ministry or that took place in its presence. **Mrs. White's three-page, published account of the arrest and trial of Israel Dammon is so remarkable that**, while reading it over in March of 1986, **it occurred to me that some specific contemporary references to it must have survived in the New England newspapers - especially since it involved the police and the courts.**

My research was soon richly rewarded. It turned up the earliest existing eye-witness accounts of Ellen Harmon in vision - **accounts included as part of sworn courtroom testimony regarding the activities that led to Dammon's arrest.** The most historically significant find was an article in the 7 March 1845 Piscataquis Farmer under the heading "Trial of Elder I. Dammon." This Dover, Maine, weekly newspaper provided a 124-column-inch abridgment of the court reporter's transcript of Dammon's February 17 and 18 arraignment and trial.

"PISCATAQUIS FARMER" , Vol. 3 Dover Maine, Friday Morning, March 7, 1845 No. 31, "TRIAL OF ELDER I. DAMMON", which is the report of a trial which occurred on Feb. 17-18, 1845

The article can be found at the website http://www.nonegw.org/israel_news.shtml - **unfortunately this is a not a photograph of the actual newspaper article, but rather a retyping of the article.** While I would rather have the original article, I am just going to use this because I haven't found any official SDA opposition to the retyped article (that is, claiming it did not match the old newspaper), just opposition to the interpretation thereof, or claiming that the original news article does not give the complete transcript, etc. In other words, I am assuming the retyped article properly represents what was written in the 1845 newspaper.

The witnesses describe what we would call a very "charismatic" meeting - with people shouting, crawling on the floor, practicing a "holy kiss" (read the trial report for details on what this was), and generally loud behavior which caused neighbors to call the police. While the entire thing is beyond the scope of this discussion, there is one aspect which we will look at - the conflicting descriptions of the arrest. (Note: E.G. White did not testify at the trial.)

The arresting officer, Deputy Sherrif Moulton, testified under oath:

http://www.nonegw.org/israel_news.shtml

JOSEPH MOULTON, sworn. When I went to arrest prisoner, **they shut the door** against me. Finding I could not gain access to him without, **I burst open the door.** I went to the prisoner and took him by the hand and told him my business. **A number of women jumped on to him - he clung to them, and they to him. So great was the resistance, that I with three assistants, could not get him out. I remained in the house** and sent for more help; after they arrived we made a second attempt with the same result - I again **sent for more help--after they arrived we overpowered them and got him out door in custody. We were resisted by both men and women.** Can't describe the place - it was one continued shout.

E.G. White wrote of the same event:

"Spiritual Gifts", Vol 2, p 39-40, (E.G. White, 1860)

At Exeter a heavy burden rested upon me, which I could not be free from until I related what I had been shown concerning some fanatical persons present, who were exalted by the spirit of Satan. I mentioned that I must soon return home, and that I had seen that these fanatical persons were anxious to visit Portland; but they had no work to do there; that they would injure the cause if they went, by carrying things to extremes; that they were deceived in regard to the Spirit they possessed. This seemed to cause some great trial. My testimony cut directly across their anticipated course, and they became jealous of me, and secretly held bitter feelings against me.

From Exeter we went to Atkinson. One night I was shown something that I did not understand. It was to

this effect, that we were to have a trial of our faith. The next day, which was the first day of the week, while I was speaking, two men looked into the window. We were satisfied of their object. They entered and rushed past me to **Eld. Damman** [sic]. The Spirit of the Lord rested upon him, and his strength was taken away, and he fell to the floor helpless. The officer cried out, "In the name of the State of Maine, lay hold of this man." **Two seized his arms, and two his feet, and attempted to drag him from the room. They would move him a few inches only, and then rush out of the house. The power of God was in that room, and the servants of God with their countenances lighted up with his glory, made no resistance. The efforts to take Eld. D. were often repeated with the same effect. The men could not endure the power of God, and it was a relief to them to rush out of the house. Their number increased to twelve, still Eld. D. was held by the power of God about forty minutes, and not all the strength of those men could move him from the floor where he lay helpless.** At the same moment we all felt that Eld. D. must go; that God had manifested his power for his glory, and that the name of the Lord would be further glorified in suffering him to be taken from our midst. And those men took him up as easily as they would take up a child, and carried him out.

Official police court statement:

- scene of confusion - "one continued shout"
- Deputy Moulton initially unable to remove Dammon because women were clinging to him and men were resisting police
- Deputy remains in the house and calls for help
- when help arrives, police overpower Dammon

E.G. White's account:

- scene of tranquility - servants of God with their countenances lighted up
- Spirit of the Lord rested upon Dammon
- power of God in the room
- people made no resistance
- police only able to move Dammon a few inches, then would rush out of the house for relief
- twelve officers attempted for 40 minutes without success
- finally God released Dammon into the hands of the police

The first account sounds like a rowdy bar-room ruckus probably familiar to most police officers. The second is a manifestation of supernatural power that most people, police or otherwise, would immediately consider very unusual. By the behavior of the police and witnesses at the trial, **which of these two is more likely to have occurred?** Bruce Weaver makes the following valid observation:

www.nonegw.org/israel_article.shtml

Not only does Mrs. White contradict the arresting officer's account of what he and his men experienced, but her version describes an event that clearly is beyond ordinary human experience. True or false, her version is fantastic. If Mrs. White was accurately describing a **supernatural** event, then the response of the people who witnessed or experienced it seems very **unnatural**. Such a remarkable event certainly would have become the focus of much attention. Yet not one of the many witnesses for either the defense or the prosecution contradicts Sheriff Moulton's terse description of the arrest. (emphasis in original)

In fact, if twelve men worked strenuously and unsuccessfully to budge one prone and otherwise unimpeded individual, and if there had been such a powerful but invisible aura in the room that "it was a relief to them to rush out of the house" periodically, normal men would be sufficiently spooked (or converted) by the experience to abandon their mission long before forty minutes had expired.

An early skeptic claims Fanaticism and Inconsistency

This is from a Sr. Burdick, who claims to have known the Whites in the early days. I include this here because:

- some of the fanaticism claims match the testimony of the Dammon trial
- the issue of the "shut door" is mentioned, as it was in the short testimony by Damman and his wife
- the reports of the conflicting visions are typical of several testimonies by other early skeptics
- the visions of skeptics having "spots on their garments" is a common theme seen elsewhere

"An Examination of Mrs. Ellen White's Visions" by Miles Grant, Advent Christian Publication Society, 1877
http://www.ex-sda.com/miles_grant.htm

The following is from Sr. L. S. Burdick, San Francisco, Cal., formerly wife of Elder John Howell, an able and devoted minister of Christ, who lived in Maine when Mrs. White was there having visions. Bro. and Sr. Howell were well acquainted with Mrs. White. Sr. Howell has held her head in her lap while she was having her visions. Sr. Burdick says, --

I became acquainted with **James White and Ellen Harmon** (now Mrs. White) early in **1845**. At the time of my first acquaintance with them **they were in a wild fanaticism**, -- used to sit on the floor instead of chairs, and **creep around the floor like little children**. Such freaks were considered a mark of humility. They were not married, but traveling together. Ellen was having **what was called visions: said God had shown her in vision** that Jesus Christ arose on the tenth day of the seventh month, 1844, and **shut the door of mercy**; had left forever the mediatorial throne; **the whole world was doomed and lost, and there never could be another sinner saved**. She very soon pretended to see that Saturday must be kept as the Sabbath. Her visions were something new, and there seemed to be first no decided opposition to them in the different churches where they traveled. **They caused a great deal of discussion and excitement, and all seemed disposed to investigate. But, after a little while, her visions began to conflict one with the other. It was ascertained by myself and others who saw her in vision, that she could throw herself into vision when she chose (this she confessed), but that James White could control them, and bring her out when he pleased.**

There were also many failures. She pretended God showed her things which did not come to pass. there were repeated failures. I could mention many which I knew of myself.

Once, when on their way to the eastern part of Maine, **she saw that they would have great trouble with the wicked, be put in prison, etc.** This they told in the churches as they passed through. When they came back, they said they had a glorious time. Friends asked if they had seen any trouble with the wicked, or **prisons? They replied, None at all.** People in all the churches soon began to get their eyes open, and **came out decidedly against her visions; and, just as soon as they did so, she used to see them "with spots on their garments," as she expressed it.** I was personally acquainted with several ministers, whom she saw landed in the kingdom with **"Oh! such brilliant crowns, FULL of stars."** **As soon as they took a stand against the visions, she saw them "doomed, damned, and lost for ever, without hope."**

Their traveling together, as they did, before marriage, brought a great scandal upon the cause. People generally felt that such intimacy should not exist between unmarried persons, and begged him to leave Ellen at home, and go himself and preach the gospel. He met them with **insult and abuse, declaring that he never would bow to man. The churches all through the State of Maine (which is Ellen's native state) lost**

confidence in them. There was occasionally here and there a family, or individual, whom they seemed to hold under a kind of mesmeric influence, that stood by and defended them. **They were after awhile married, and worked West, where they were not much known;** and perhaps she learned to be more cautious, and have more consistent visions. If these visions which she now has are of God, the first were; and if the first were of God, the door of mercy was closed in 1844, and woe to the poor sinners this side of there. We know that God does not lie; and some of them did lie, to my certain knowledge. **God does not contradict himself, and her visions have contradicted each other.** I have been told that they deny on this coast that she ever saw the door of mercy closed; but there are thousands of living witnesses who know that a blacker lie could not be invented, and I am one of the number. (italics in original, boldface added)
L. S. B.

I have not addressed the issue of the "shut door", nor do I intend to do so here, except to say that there is evidence to support the fact that E.G. White taught this for several years, and then changed to the present view.

William Miller: Farmer ... Poet ... Freemason?

I obtained a digital-photocopy of an antique book in the Harvard University Library entitled "Memoirs of William Miller", by Sylvester Bliss, published by Joshua V. Himes, 1853.

http://www.a2z.org/wtarchive/docs/1853_Bliss_Memoirs_of_William_Miller.pdf

First, we verify that Bliss was used as a source for "The Great Controversy".

"Memoirs of William Miller", p 7-8, (1853, Sylvester Bliss)

In his early **childhood, marks of more than ordinary intellectual strength** and activity were manifested. A few years made these **marks** more and more noticeable to all who fell into his society.

"The Great Controversy", p 317 (E.G. White, 1911)

He had a sound physical constitution, and even in **childhood** gave evidence of **more than ordinary intellectual strength**. As he grew older, this became more **marked**. His mind was active and well developed, and he had a keen thirst for knowledge.

"The Great Controversy" references certain pages of Bliss by using actual quotation marks, but not this passage. But going back to the original source, **we find an interesting point not mentioned by E.G. White**. As Sylvester Bliss, tells the story, somewhere between his marriage in 1803 and his appointment to sheriff in 1809, Miller had written a patriotic song for a Forth of July celebration. After quoting one of the verses, Bliss says:

"Memoirs of William Miller", p 21-22, (1853, Sylvester Bliss)

... It was exactly suited to the occasion; and was marked throughout, in spirit, style and thought, with the elements of his education. And this production, with others in prose and poetry, **made him at once a notable in the community; secured to him a wide circle of friends, and opened the way for his promotion to office and honor**. The old men were all ready to give him a lift, almost without distinction of "party." The young folks made his house a place of common resort, to which they gathered to spend their leisure hours; while himself and wife became the central unit which drew them together, and kept all in motion.

It was here that **Mr. Miller became a member of the Masonic fraternity**, in which his perseverance, if nothing else, was manifested; for he **advanced to the highest degree** which the lodges then in the country, or in that region, could confer.

Here's part of one of Miller's more flamboyant sermons entitled "A Scene of the Last Day":

"Memoirs of William Miller", p 413-414

.... My flesh began to quiver on my bones, my hair rose up on end: and all within me was suddenly turned into corruption. I felt the flame when first it struck my person; it seemed to pierce through all the joints and marrow of my flame, dividing soul and body. I shrieked with pain, and, for a moment, I was all unconscious. The next moment I found myself a spirit, and saw the mass, of which my body lately was composed, a heap of ashes; and, although my spirit yet retained a form like that which I had dropped, yet half the pain was gone, and a moment I seemed to live again for pleasure. But the next moment, turning from the loathsome lump of ashes, I saw the flame, and in it saw the form of the Most Holy. I fled as on the wings of the wind, and skimmed the surface of the earth, if possible to escape the sight of that **All-seeing Eye**; and, as I flew, I soon found many thousands more unhappy spirits like myself, seeking for the same object. We fled together, and every moment added to our numbers scores of these unhappy beings; but still the same most holy flame pursued, until we found no place on earth could hide us from his view. We then launched forth into the lower air, and sunk, and sunk, and sunk, until we came to this dark gulf; and here we found this pit, where light can never enter; and, glad to find a place where holiness will never enter, we plunged in here, And when we left the light, and sunk into this dark and dismal place of wretchedness and woe, we found ourselves enclosed on every side in chains of darkness, that all the demons and spirits of the damned can never break, until He who shut us up will please to let us loose again. And then we know there is another place, which lies far beneath this dark and dismal pit, that, if he conquers then, will be our last abode, - A LAKE OF FIRE AND BRIMSTONE.

The imagery is striking and not altogether Biblical. I noticed a particular phrase which I highlighted with boldface. I just thought it was an interesting choice of words, given his Masonic background.

Conflicting Testimonies

Once Ellen's visions became prominent, and she became more influential, it becomes difficult to know which eyewitness accounts to believe. There are many testimonies from E.G. White herself on behalf of herself, but one can find other accounts of those who did not believe her, including those from people who were actually present during her visions.

There were many doubters in the early days, and their views were not kept hidden. James White comments:

"Word to the Little Flock", p 22 (1847, Ellen and James White)

... It would be gratifying no doubt, to some of the readers of this little work, to know something of the experience and calling of the author of these visions. I have not room to say but very little now, but will make a statement of a few facts well known by the friends in the East. I will first give **an extract of a letter from a beloved brother**, who has stated I doubt not, his honest views in relation to the visions.

"I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be; yet I do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps express to you my belief in the matter, without harm - it will, doubtless, result either in your good or mine. At the same time, I admit the possibility of my being mistaken. I think that what she and you regard as visions from the Lord, are

only religious reveries, in which her imagination runs without control upon themes in which she is most deeply interested. While so absorbed in these reveries, she is lost to everything around her. Reveries are of two kinds, sinful and religious. Hers is the latter. Rousseau's, "a celebrated French infidel," were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, **the sentiments, in the main, are obtained from previous teaching, or study.** I do not by any means think her visions are like some from the devil."

However true this extract may be in relation to reveries, it is *not* true in regard to the visions: for the author *does not* "obtain the sentiments" of her visions "from previous teaching or study.".... (italics in original, boldface added)

Now, you may check your copy of "A Word to the Little Flock" and see that it ends at p 20 with E.G. White signing off. But the original contained four more pages, one by Joseph Bates and three by James White. The complete 24-page edition of "A Word to the Little Flock" appears as an appendix in the classic book "Ellen G. White and Her Critics" (1951, Francis D. Nichol, Review & Herald) which is available for viewing on the Internet at the White Estate website:
<http://www.whiteestate.org/books/egwhc/EGWHCaxA.html>

You can download the text here:
<http://www.earlysda.com/books/ellen-white/little-flock.rtf>

Revealing secrets?

Much has been claimed involving E.G. White as being a reprover of secret sins, or of predictions involving people's behavior. But under careful examination, those cases are not airtight. I am not going to detail these here, because that is not my main point, and others have already done so. However, I will briefly mention some things just to address the topic.

Consider the case of a man, a member of a small church in a small town, who is involved in an adulterous affair. In the days before television, when gossip was elevated as an art form, how long would it be before this "secret" sin was no longer a secret? Is divine revelation the only explanation for E.G. White's knowledge of this and similar issues?

The interesting thing here is that there were cases recorded, involving things like adultery, which were done more discreetly as to be hidden from the gossipers: in those cases, E.G. White knew nothing, and said nothing! In a well-known vision of E.G. White describing the behavior of people during a closed-door early morning meeting, it is documented that W.C. White was in attendance, and that he visited his mother after the meeting, but before she presented her prediction. Critics point out that this and other similar predictions turn out to have been written after the fact. Calvin Edwards gives an extremely detailed analysis of that particular meeting, originally published in "Adventist Currents", Sept 1986, and available on the Internet here: www.nonegw.org/salma.shtml

The Issue of Inspiration after E.G. White's death

There are some big consequences here for the present time. Note the following quote from Dennis Priebe
<http://www.dennispriebe.com/new/node/14>

(I converted that web page to a PDF file and it was 10 pages long!) I have shown only two paragraphs, but all 10 pages say the same basic thing, and the two paragraphs below are as good a summary as any:

The bottom line of this discussion is that we cannot pick and choose what we think is inspired out of her writings and leave the rest alone. The same principle applies to her that applies to Bible writers. If John and Paul were inspired, then their writings were totally inspired, and they brought us messages directly from God. There are no degrees either of inspiration or revelation. **If Ellen G. White is inspired, then her writings are totally inspired, and her messages come directly from God.**

Lesser light is not God being less serious in communicating with His people. Lesser light is not God speaking less clearly. Lesser light does not mean dimmer light, or unreliable light, or unimportant light, or untrustworthy light. Lesser light does not refer to an inferior quality of inspiration. **The messages that came through Ellen White were just as much the word of God as the messages that came through Isaiah or Ezekiel**, but Ellen White's purpose is different.

Now, Dennis Priebe of course denies the present-day truth of the Feasts, and uses EGW (and the Apostle Paul of course) to support his views. **This is a formula for disaster - exalting EGW while denying Biblical present truth.** I see this pattern also in people like Colin Standish. I notice that people who disrespect the Feasts also mock Ron Wyatt (who didn't keep the feasts, but that's not why they mock him). I though it was very ironic that The Standish Brothers will say (or said, since Russel is dead) that they have been praying for years for the Holy Spirit, but then when the Spirit comes, in the forms of new light, they are first in line to call it (in the words of EGW) "dangerous" and "brace themselves to resist it".

Over one hundred years before Rea there were the public reports of former SDA leader D.M. Canright in 1887. Also, there exists a newspaper article, the "Healdsburg Enterprise", a California newspaper of March 20, 1889, which contains the article entitled "Is Mrs. E.G. White a Plagiarist?". This article compares excerpts from two of her books, "The Great Controversy" and "Spirit of Prophecy", with various authors. Since three of the authors were SDAs, (Uriah Smith, James White, and J.N. Andrews), we will not count them, but the other two books are well-known Protestant authors. They are "History of the Waldenses," (James A. Wylie) and "History of the Reformation" (D'Aubigne) (see www.nonegw.org/egw77.shtml for a photograph of the newspaper article.)

The point is that right around 1888 (there's that date again) these issues were being publicly exposed, and they could have and should have been dealt with then. **They were not.**

But the issues were discussed privately even before then. In a letter to Canright by Uriah Smith, 1883 <http://www.nonegw.org/uriah.shtml> we read:

You ask if there is any way out. I do not know, or rather, while there must be some way through present difficulties (for God will carry on and bring through His own work) I do not now see what that way is. **The idea has been studiously instilled into the minds of the people that to question the visions in the least is to become at once a hopeless apostate and rebel; and too many, I am sorry to say, have not strength of character enough to shake off such a conception, hence the moment anything is done to shake them on the visions, they lose faith in everything and go to destruction.** I believe this state of things never would have occurred had the position of our people on this manifestation of the gifts been correct. **If our people would come together and calmly, candidly, kindly, and freely deliberate upon this matter, I believe, as I have said to you and others, that a consistent position could be found, which would free the subject from difficulties, meet and satisfy the scoutings of an intelligent public,** and not rob the gift of whit of the good it was intended to do. But there are too many doggedly bigoted and stubborn to offer any very flattering outlook in this direction. If the matter could be got along with without any violent disruption anywhere, it would be better.

So it seems **the problem had gotten out of control even in 1883 and there was no way to gracefully back out of it without causing a massive upheaval.** Unfortunately, this did not improve over time, and as more books were written, the rut became deeper.

A.G. Daniells and the 1919 Bible Conference

The only time this was addressed seriously by the leadership was in the 1919 Bible Conference. During this, time, **conference president A.G. Daniells spoke frankly:**

Report of Aug 1, 1919, p 8 (1234)

A.G. Daniells:

But now with reference to the Testimonies: I think more mischief can be done with the Testimonies by claiming their verbal inspiration than can with the Bible if you ask for practical experience, I can give it to you, plenty of it.

F. M. Wilcox:

Because we know how the testimonies were brought together, and we do not know anything about the Bible.

A.G. Daniells:

Yes, that is one point. We do know, and **it is no kind of use anybody to stand up and talk about the verbal inspiration of the Testimonies, because everybody who has ever seen the work done knows better and we might as well dismiss it.**

The discussion continues for a few pages, then starting on p 15 (1241) we read concerning the idea of "verbal inspiration" of E.G. White:

A.G. Daniells:

.... In Australia I saw "The Desire of Ages" being made up, and I saw the rewriting of chapters, some of them written over and over and over again. I saw that, and when I talked with Sister Davis about it, I tell you **I had to square up to this thing and begin to settle things about the spirit of prophecy. If these false positions had never been taken, the thing would be much plainer than it is today.** What was charged as plagiarism would all have been simplified, and I believe men would have been saved to the cause if from the start we had understood this thing as it should have been.

My interpretation, based upon the rest of the context and history is shown in brackets below:

.... In Australia I saw "The Desire of Ages" being made up, and I saw the rewriting of chapters, some of them written over and over and over again. I saw that, and when I talked with Sister **[Marian]** Davis about it, I tell you I had to square up to this thing **[and admit that the passages were copied from other authors]** and begin to settle things about the spirit of prophecy **[that it was not verbally inspired]**. If these false positions **[of verbal inspiration]** had never been taken, the thing would be much plainer than it is today. What was charged as plagiarism would all have been simplified, and I believe men would have been saved to the cause **[and not leave the SDA church as did Canright and others]** if from the start we had understood this thing as it should have been **[but now we're stuck at this meeting trying to find a way out of this mess]**.

A.G. Daniells, who knew E.G. White personally, had a few other interesting observations:

A.G. Daniells:

.... I would not eat butter or salt or eggs **if I believed that the Lord gave the words** in those

Testimonies to Sister White for the whole body of people in this world. **But I do not believe it.**

....

I have eaten pounds of butter at her table myself, and dozens of eggs. I could not explain that in her own family if I believed that she believed those were the Lord's own words to the world. But there are people who believe that and do not eat eggs or butter.

I could go on, but I am quoting from a digital photograph of an original document, and have to type everything by hand, so it is time consuming. You can read the entire day-by-day report (24 in all) at this website: <http://www.adventistarchives.org/documents.asp?CatID=19%20%20&SortBy=1&ShowDateOrder=True>

A Strange Dream encourages more writing

Unfortunately, as more publishing was demanded, this meant more plagiarizing. E.G. White really increased the writing even more after the death of James White. What follows is the account of a strange dream E.G. White had in 1881. (Note: "Father" below is James White.)

"The Retirement Years" (1990 compilation), Chapter 13, p 161-163

A few days since, **I was pleading with the Lord for light in regard to my duty. In the night I dreamed** I was in the carriage, driving, sitting at the right hand. Father was in the carriage, seated at my left hand. He was very pale, but calm and composed. "Why Father," I exclaimed, "I am so happy to have you by my side once more! I have felt that half of me was gone. **Father, I saw you die; I saw you buried. Has the Lord pitied me and let you come back to me again, and we work together as we used to?**"

He looked very sad. He said, "The Lord knows what is best for you and for me. My work was very dear to me. We have made a mistake. We have responded to urgent invitations of our brethren to attend important meetings. We had not the heart to refuse. These meetings have worn us both more than we were aware. Our good brethren were gratified, but they did not realize that in these meetings we took upon us greater burdens than at our age we could safely carry. They will never know the result of this long-continued strain upon us. God would have had them bear the burdens we have carried for years. Our nervous energies have been continuously taxed, and then our brethren misjudging our motives and not realizing our burdens have weakened the action of the heart. I have made mistakes, the greatest of which was in allowing my sympathies for the people of God to lead me to take work upon me which others should have borne.

"Now, Ellen, **calls will be made** as they have been, desiring you to attend important meetings, as has been the case in the past. But lay this matter before God and **make no response to the most earnest invitations.** Your life hangs as it were upon a thread. You must have quiet rest, freedom from all excitement and from all disagreeable cares. We might have done a great deal for years with our pens, on subjects the people need that we have had light upon and can present before them, which others do not have. Thus you can work when your strength returns, as it will, and **you can do far more with your pen than with your voice.**"

He looked at me appealingly and said, "You will not neglect these cautions, will you, Ellen? Our people will never know under what infirmities we have labored to serve them because our lives were interwoven with the progress of the work, but God knows it all. I regret that I have felt so deeply and labored unreasonably in emergencies, regardless of the laws of life and health. The Lord did not require us to carry so heavy burdens and many of our brethren so few. We ought to have gone to the Pacific Coast before, and devoted our time and energies to writing. Will you do this now? Will you, as your strength returns, **take your pen and write out these things** we have

so long anticipated, and make haste slowly? There is important matter which the people need. Make this your first business. You will have to speak some to the people, but shun the responsibilities which have borne us down."

"Well," said I, "James, you are always to stay with me now and we will work together." Said he, "I stayed in Battle Creek too long. I ought to have gone to California more than one year ago. But I wanted to help the work and institutions at Battle Creek. I have made a mistake. Your heart is tender. You will be inclined to make the same mistakes I have made. Your life can be of use to the cause of God. Oh, those precious subjects the Lord would have had me bring before the people, precious jewels of light!"

I awoke. But **this dream seemed so real.** Now you can see and understand why I feel no duty to go to Battle Creek for the purpose of shouldering the responsibilities in General Conference. I have no duty to stand in General Conference. **The Lord forbids me.** That is enough. -- Letter 17, 1881.

Now some would say that it was "just a dream" (even though she said it seemed so real), but really, all of EGW's "prophetic dreams" during this time were "dreams". **But this one is really treading on thin ice - talking to a dead man who gives advice and predicts the future.** Besides that, it is full of self-pitying sentimentalism. Someone could make a big issue of this "dream". Ellen took it as a message from "The Lord". After talking with the late "James White", Ellen receives the advice to concentrate on using her pen.

What EGW said about her writings

Where do people like Dennis Priebe get the notion that E.G. White's words are as the words of God? Do they just make these things up? No, they get the idea from E.G. White herself. (Note that she refers to herself as Sr. White below, but it is actually her speaking, not someone else speaking about her.)

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."** (3 Selected Messages p 122)

The Conflict of the Ages Books: Sister White is not the originator of these books. They contain the instruction that during her lifework **God has been giving her.** They contain the precious, comforting light that **God has graciously given His servant to be given to the world.**-- *Colporteur Ministry*, p. 125. (3 Selected Messages p 50) (see Appendix below)

Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.**--Letter 50, 1906. (3 Selected Messages p 83-84)

The first two quotes above refer to "The Desire of Ages" (which is part of the "Conflict of the Ages") **and say basically that they contain the truth straight from God.** This is what E.G. White is saying in the quotes above.

While reading the explanation by W.C. White entitled "HOW ELLEN WHITE'S BOOKS WERE WRITTEN: Addresses to faculty and students at the 1935 Advanced Bible School Angwin, California" which appears on this webpage, <http://www.whiteestate.org/issues/HowEGWbksWCW.html>, one gets the impression that Mrs White is very clear to say that the material in her books is "her own" and not that of others, and especially not that of her literary assistants.

Speaking of the work of her helpers, Mrs. White in 1900 made the following interesting statement

about the part taken in her work by Miss Marian Davis, who assisted her for more than twenty years:

"The books are not Marian's productions, but my own, gathered from all my writings. Marian has a large field from which to draw, and her ability to arrange the matter is of great value to me. It saves my poring over a mass of matter, which I have no time to do." *Letter 61a, 1900.*

....

"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.**" *The Writing and Sending Out of the Testimonies to the Church, p. 4.*

Miss Marian Davis in the same year (1900) wrote:

"From my own knowledge of the work, as well as from the statements of Sister White herself, **I have the strongest possible ground for disbelieving that such a thing [the adding of thoughts by the copyist] was done.**"

So, we see that E.G. White claims the work as her own (or from God), especially in reference to "The Desire of Ages". So this presents a problem. In the next section, we will try to understand what happened.

How did this happen?

Either / Or?

We have seen that there are problems with the writings of Ellen White in the following points:

- multiple sources were used without acknowledgment
- sometimes incorrect information was used and claimed to be true
- she claimed inspiration
- she sometimes manipulated people with her visions

The blanket statement, **"Either they are from God or they are from the Devil"** does not fit. They could be:

- from God
- from the Devil
- from Ellen White herself
- from Joseph Bates
- from Daniel March
- from Dr. Coles
- from Fannie Bolton
- from Marian Davis
- from the church leaders who influenced her
- from various medical conditions affecting the mind, giving vivid recall to previously read material
- from a combination of any of the above
- etc, etc

Critics estimate that from 50% to 90% of her work was taken from others without any credit or acknowledgement whatsoever. This would be considered the biggest literary theft of all time, extending over 70 years, and involving multiple volumes. Antagonists charge her with being a liar and a thief, and worse. **Is there a way out**, which will acknowledge her dependence on other authors (which becomes more obvious as research continues) and not impeach her character? I believe there is, and it involves **an understanding of the circumstances that shaped her life**.

Ellen Harmon's Childhood

"Ellen G. White: The Early Years Volume 1 - 1827-1862", by Arthur L. White, 1985 (Arthur White is the narrator, and the indented quotes are from Ellen; emphasis added by me.)

[http://egwdatabase.whiteestate.org/nxt/gateway.dll?f=templates\\$fn=default.htm\\$vid=default](http://egwdatabase.whiteestate.org/nxt/gateway.dll?f=templates$fn=default.htm$vid=default)

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... The homes were heated by wood-burning stoves, and for light, whale-oil lamps were used. Common use of kerosene was yet two or three decades away. The Harmon home was brightened outside by the flowers that Eunice Harmon loved. **The inside of the house was equipped for hatmaking.**

... Robert Harmon bought beaver and **rabbit pelts** of animals that the farmers had trapped. **He would have to hire someone to take his wood and pelts home**, for only a wealthy family kept its own horse and carriage or wagon.

The animal pelts he bought would soon begin their transformation into fur top hats. First **he would lay the pelt on a table and with a stout brush rub in a solution of mercuric nitrate**. This **highly poisonous solution** was necessary to make the infinitesimal barbs on each strand of fur become more pronounced. Then with either large shears or a scraping knife he would remove the fur from the skin and place it in a stack. After the hair had been laboriously picked out of the fur, the most difficult part of the process began. A device resembling a violin bow but five or six times as big was brought down over the table. Snapping the catgut on the pile of fur on the bench separated, scattered, and gradually deposited the particles in a smaller and finer sheet. Each sheet represented one hat. With further manipulation, the fibers hooked themselves together into what ultimately became the fur fabric of the hat. The rest of the process is difficult to describe, but **Ellen eventually learned the simplest part of it, which was shaping the crown of the hat.**

My summary: The Harmon family was poor; they did not own a wagon. The father operated a hat-making shop in the home. Young Ellen (9 years old or less) helped in the hat making process. But what exactly is **mercuric nitrate**?

http://www.jashbotanicals.com/articles/mercury_toxicity.html

Beaver fur with its serrated edges, easily mats into felt fabric, but **hatters treated less expensive furs, like rabbit, with mercury nitrate** to roughen them and make the fur fibers more easily mat into felt. Later in the process, **hats were steamed, vaporizing the mercury, a process that released it into the air and consequently into the hatter's lungs.**

Accumulations of the heavy metal caused kidney and brain damage. **Hatters displayed both physical and mental symptoms of mercury toxicity including tremors (hatter's shakes), loss of coordination, slurred speech, irritability, loss of memory, and depression.** This condition was called "the mad hatter syndrome".

Ouch. Having established probable exposure to mercury, we need to know what young Ellen actually did in making the hats. We read in the biography that Ellen's job was "**shaping the crown** of the hat", and we read above that "hats were **steamed, vaporizing the mercury**, a process that released it into the air and consequently **into the hatter's lungs**". Did the process of shaping the crown involve steaming?

"The universal cyclopaedia", published in 1900, digitized by Google, p 441

.... The next step is finishing, for which purpose the hat is taken to a steaming-table, in the middle of which are iron pots through which live steam passes. The **hat is held in the steam until it becomes soft**, and is then pulled over a block, which gives to the **crown its final shape**. It is then put into a drying-room, and left there long enough to dry out the condensed steam, when a coat of water-stiffening is applied to the inside to strengthen weak places. The hat is again dried and pulled a second time over the block and ironed, to remove wrinkles and unevenness. After the hat has been thoroughly ironed, both crown and brim, it is pounced with emery-paper; this, aided by singeing, removes the hair and long nap, and leaves it as smooth and fine as a piece of doeskin. It is next curled. The brim is first cut to the desired width, and the edge softened with a hot iron, and turned over with small hand-tools to suit the fashion. It is next placed on a hollow iron table called a baker, through which steam passes.

So now we have seen **definite evidence of inhalation of mercury vapors**. How tragic! Keep in mind that the dangers of mercury described above refer to exposure in adult men. How much more dangerous this must be to an eight year old girl! Unfortunately, a further tragedy was to occur. This incident of being hit by the stone is well known, but most people do not understand its severity. We continue with Author White's narrative:

"Ellen G. White: The Early Years ", p 26-29

Among the prescribed books for children, and possibly some of the same ones she referred to in later years, was the *Methodist Sabbath School*. Ellen was to recall that she had "**read many of the religious biographies of children who had possessed numberless virtues and lived faultless lives**." She would repeat to herself again and again, "If that is true, I can never be a Christian. I can never hope to be like those children."--1LS, pp. 146, 147. **Such thoughts drove her almost to despair.**

In **1837**, when **Ellen was 9**, **America was struck with depression**, and the hat business was severely affected. Robert Harmon found that the stock of hats made during the long winter months of 1836-1837 moved very slowly, so he decided to take his supply to **Georgia** in hope of a more ready sale.

As Robert Harmon passed up his hat bag to the top of the stage [coach], then climbed in and turned to wave Goodbye, **he had his last look at the cheerful, perfectly formed features of Ellen's face. The next time he was to see her, she would be much changed.**

It was midafternoon and school was out. The **9-year-old twins, Ellen** and Elizabeth, were on their way home, along with a classmate. As the three girls crossed the park they noticed that an older girl who also attended the Brackett Street School was following them. She shouted some angry words and was closing the gap between them. The Harmon children had been taught never to retaliate, never to engage in a fight with anyone, but rather if there was trouble to hurry home. This the girls were intent on doing. Ellen later wrote of what happened next:

We were doing this, running towards home, but the girl was following us with a stone in her hand. I turned to see how far she was behind me, and as I turned, **the stone hit me on my nose. I fell senseless**. When I revived, I found myself in a merchant's store, the blood streaming from my nose, my garments covered with blood, and a large stream of blood on the floor.--2SG, p. 7.

A customer in the store, a total stranger to the Harmon girls, offered to take Ellen home in his carriage, but the little girl, fearing that she would soil his carriage with her blood, refused the offer. Little did she realize the severity of her injury or how weak she was. With her two companions she started on foot for home, but soon grew faint. Dizziness overtook her, and then **she collapsed to the ground**. Her twin sister and her schoolmate carried her the block or two to her home. She

later recounted:

I have no recollection of anything for some time after the accident. My mother says that I noticed nothing, but **lay in a stupid state [a coma] for three weeks. No one thought I would live** except my mother. For some reason she felt that I would not die.--*Ibid.*, p. 8.

The description of her symptoms would lead to the opinion that she suffered a concussion. The **physician** who was called **offered no hope** of her making a recovery, nor had he any treatment to recommend. These were times of great ignorance in the medical world. One of the neighbors, certain that Ellen could not live, asked if she might **buy a burial robe** for her. "Not yet" was Eunice Harmon's reply, for something told her that Ellen would live.

As the little girl regained consciousness she was totally ignorant of the cause of her illness. It seemed to her she had been in a long sleep. She had **no memory of the accident**; all she knew was that she lay on her cot in great weakness. Then one day on hearing a visiting neighbor say, "What a pity! I should not know her," her curiosity was aroused. She asked for a mirror, only to be shocked at what the glass reflected. Of this she wrote:

Every feature of my face seemed changed. **The sight was more than I could bear.** The bone of my nose proved to be broken. The idea of carrying my misfortune through life was insupportable. **I could see no pleasure in my life. I did not wish to live, and I dared not die, for I was not prepared.**--*Ibid.*, p. 9.

As Ellen's **father was in Georgia on business**, the mother carried the burden created by the accident. Friends who visited advised Ellen's mother to prosecute the father of the girl who, as they said, "ruined" her. But her mother was for peace, and she replied that if such a course could bring Ellen back to health and natural looks, there would be something gained, but as that was impossible, it was best not to make enemies (*ibid.*, p. 8).

Physicians were consulted. One thought that a silver wire might be put in her nose to hold it in shape, but doing so would have been excruciatingly painful, for anesthetics were not known in those days, and the doctor thought it would be of little use. Since she had lost so much blood it was considered doubtful that she could sustain the shock of surgery.

This was followed by a **crushing experience** of which she wrote:

At the time of my misfortune **my father was absent in Georgia. When he returned, he spoke to my brother and sisters, and inquired for me. . . . It was hard to make him believe that I was his Ellen. This cut me to the heart**; yet I tried to put on an appearance of cheerfulness, when my heart ached.--*Ibid.*, p. 10.

My Summary: Ellen was very much influenced by religious stories she read. She felt despair that she couldn't measure up to them. At nine years old, she was hit by a rock thrown with such force and precision that it broke her nose and knocked her out. She was in a coma for three weeks and most people felt she would die. When she revived, she was horrified at her appearance and did not want to live, but was yet afraid to die. Her father, returning from his business trip in Georgia, did not even recognize her; this hurt her deeply. Here's an interesting observation from a controversial book review by Fawn M. Brodie (*Spectrum*, January 1977):

... the traumatic realization that she must through the remainder of her life see in the face of her twin sister the beauty she had lost.

After this, she continued her studies sporadically, but was troubled by various physical ailments consistent with symptoms of mercury poisoning. We continue:

"Ellen G. White: *The Early Years* ", p 30-32

By sad experience she soon learned the difference one's personal appearance makes in the treatment received from others, especially among children. Slowly she gained her strength, but as she was able to join in play with young friends, she found that they spurned her. She was **almost crushed by this experience**. She wrote:

My life was often miserable, for my feelings were keenly sensitive. I could not, like my twin sister, weep out my feelings. My heart seemed so heavy, and ached as though it would break, yet I could not shed a tear. . . . Others would pity and sympathize with me, and that weight, like a stone upon my heart, would be gone.

How vain and empty the pleasures of earth looked to me. How changeable the friendship of my young companions. A pretty face, dress, or good looks, are thought much of. But let misfortune take some of these away, and the friendship is broken.

But I began to turn to my Saviour where I found comfort. I sought the Lord earnestly, and received consolation. I believed that Jesus did love even me.--Ibid., pp. 10, 11.

Some fifty years later, on a visit to Portland, Maine, she had an opportunity to ponder in retrospect:

I visited . . . the spot where I met with the accident. . . . this misfortune, which for a time seemed so bitter and was so hard to bear, has proved to be a blessing in disguise. **The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven.** I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in Him.

My **hand trembled so that I made no progress in writing**, and could get no further than the first examples, which are called coarse-hand. As I labored to bend my mind to my studies, the letters of my book would run together, **large drops of perspiration would stand upon my brow, and I would become dizzy and faint.**--2SG, pp. 11, 12.

Advised by her teacher to drop out of school until her health had improved, she for a time gave up attempts to attend. She recalled:

It was the hardest struggle of my young life to yield to my feebleness and decide that I must leave my studies and give up the hope of gaining an education.--IT, p. 13.

Some three years later Ellen attempted to pick up her schoolwork, enrolling in a "female seminary," but she soon discovered that it was difficult to maintain her religious experience in a large seminary. Besides, she was physically unable to cope with the strain. At this point she gave up all attempts to gain a formal education (1LS, p. 148).

Compare some of Ellen's medical symptoms to the description of mercury exposure below.

<http://corrosion-doctors.org/Elements-Toxic/Mercury-mad-hatter.htm#Erethism>

Acute mercury exposure has given rise to psychotic reactions characterized by delirium, **hallucinations**, and **suicidal tendency**. Occupational exposure has resulted in erethism, with irritability, excitability, excessive shyness, and **insomnia** as the principal features of a broad-ranging functional disturbance. With continuing exposure, a fine tremor develops, initially involving the hands and later spreading to the eyelids, lips, and tongue, causing violent muscular spasms in the most severe cases. **The tremor is reflected in the handwriting** which has a characteristic appearance. In milder cases, erethism and tremor regress slowly over a period of years following

removal from exposure. Decreased nerve conduction velocity in mercury-exposed workers has been demonstrated. Long-term, low-level exposure has been found to be associated with less pronounced symptoms of erethism, characterized by **fatigue**, irritability, loss of memory, **vivid dreams, and depression** (WHO, 1976).

"Ellen G. White: *The Early Years* ", p 33

"I was unreconciled to my lot," she wrote, "and at times **murmured against the providence of God in thus afflicting me.**" She comments on her unwise course:

I concealed my troubled feelings from my family and friends, fearing that they could not understand me. This was a mistaken course. Had I opened my mind to my mother, she might have instructed, soothed, and encouraged me. . . .

I locked my secret agony within my heart, and did not seek the advice of experienced Christians as I should have done. No one conversed with me on the subject of my soul's salvation, and no one prayed with me. I felt that Christians were so far removed from me, so much nobler and purer than myself, that I dared not approach them on the subject that engrossed my thoughts, and was ashamed to reveal the lost and wretched condition of my heart.--1LS, pp. 135, 136.

p 38-39

Ellen fully accepted Miller's presentations and continued to attend the Advent meetings in the church on Casco Street. At times in the development of her Christian experience, clouds seemed to hang low over her. There were periods of joy and happiness and periods of deep concern (*ibid.*, p. 154).

At this time she had two dreams, one of visiting the temple in heaven (1T, pp. 27, 28) and the other in which she was taken up steps to see Jesus (*ibid.*, pp. 28, 29). In this latter dream it seemed that He received her with a smile. Putting His hand on her head He said, "Fear not." **She was given a green cord, which represented faith**, and she later declared, "The beauty and simplicity of trusting in God began to dawn upon my soul."--*ibid.*, p. 29. Now she did what she had not done before:

I now confided all my sorrows and perplexities to my mother. She tenderly sympathized with and encouraged me, advising me to go for counsel to Elder [Levi] Stockman, who then preached the Advent doctrine in Portland. . . . Upon hearing my story, he placed his hand affectionately upon my head, saying with tears in his eyes: "**Ellen, you are only a child. Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work.**" . . .

"Go free, Ellen," said he; "return to your home trusting in Jesus, for He will not withhold His love from any true seeker."--1LS, pp. 157-159. {1BIO 39.1}

What courage the **counsel of this man of God** brought to Ellen! She later commented:

During the few minutes in which **I received instruction from Elder Stockman**, I had obtained more knowledge on the **subject of God's love** and pitying tenderness than from all the sermons and exhortations to which I had ever listened.--*ibid.*, p. 159.

This was the turning point in Ellen's experience. Reaching home, **she promised the Lord that she would do and suffer anything to have the favor of Jesus.** That evening she attended a prayer meeting. As she offered her first prayer in public, the burden and agony of soul she so long endured vanished. Relating the experience, she told how "the blessing of the Lord descended upon me like the gentle dew. I praised God from the depths of my heart. Everything seemed shut out from me but Jesus and His glory, and I lost consciousness of what was passing around me."--*Ibid.*

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The days came and went, bringing **the expectation of the coming of Jesus ever nearer.** Ellen, her older sister Sarah, and her twin sister Elizabeth worked in the home with textiles that they might have means with which to purchase tracts and books heralding the message of the Second Advent. **Ellen could earn 25 cents a day, many times working while propped up in her bed.** The literature thus purchased they placed in the hands of persons of experience who could send it abroad.

The next traumatic experience was the Millerite "Great Disappointment".

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It was during this period of uncertainty and bitter disappointment that **Ellen's health, already impaired, worsened rapidly. Tuberculosis, it seemed, would take her life. She could speak only in a whisper or broken voice. Her heart was seriously affected. She found it difficult to breathe lying down, and at night was often bolstered to almost a sitting position. She was frequently awakened from sleep by coughing and bleeding in her lungs.**

My summary: The pattern continues, but Ellen receives encouragement in the Millerite movement and especially through Elder Stockman. Her health worsens after the the Great Disappointment.

In the biography above, Arthur White referred to Ellen having a dream of a "green cord". The dream is shown below:

"Testimonies for the Church", vol 1, p 29 (1855-1868, E.G. White)

My guide now opened the door, and we both passed out. He bade me take up again all the things I had left without. This done, **he handed me a green cord coiled up closely. This he directed me to place next my heart, and when I wished to see Jesus, take it from my bosom and stretch it to the utmost.** He cautioned me not to let it remain coiled for any length of time, lest it should become knotted and difficult to straighten. I placed the cord near my heart and joyfully descended the narrow stairs, praising the Lord and telling all whom I met where they could find Jesus. This dream gave me hope. **The green cord represented faith** to my mind, and the beauty and simplicity of trusting in God began to dawn upon my soul.

Ellen was encouraged about her dreams from her mother and especially Elder Stockman. We saw how Ellen had indicated the profound impression the Elder had upon her. In fact, he appeared (after his death) in her first vision.

"Word to the Little Flock", p 16 (1847, E.G. White)

... So it was the tree of life, on either side of the river of life; its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and **Stockman**, who had preached the gospel of the kingdom, and whom God had **laid in the grave** to save them, **came up to us and asked us** what we had passed through **while they were sleeping.**

(This also appears with the heading "My First Vision" in "Testimonies for the Church", vol 1, p 61, "Early Writings", p 17, and "Spiritual Gifts vo2", p 34.)

More medical issues?

Recent scholarship has noted the similarity of some of E.G. White's behaviour to a medical condition called partial-complex seizures. Dr Hodder explains:

from an article entitled "Visions or Partial-Complex Seizures" By Delbert H. Hodder, M.D., Published in: "Evangelica" Nov. 1981, and reprinted on this website:

<http://www.ellenwhiteexposed.com/egw79.htm> and a summary at this site:

<http://www.ellenwhiteexposed.com/seizures.htm>

It was several months ago that I casually read Rene Noorbergen's book, *Ellen G. White, Prophet of Destiny*. My reading was prompted by my general interest in Mrs. White and by my need for general information as an elder and Sabbath school superintendent in my church. As a pediatrician with special interest in pediatric neurology, **I was astonished to discover the similarity between Mrs. White's "visions" and a type of seizure called "psychomotor" or "partial-complex" seizure.** I soon discovered the similarities between Mrs. White's personality and the recently described personality of those with this form of seizure disorder. Although educated from first grade through medical school at Seventh-day Adventist schools, I had never before critically looked at Mrs. White's "visions", but always had accepted them on faith. With my subspecialty interest in pediatric neurology, the description of these "visions" had significance that might not be found by someone without a background in medicine and neurology. As with Mrs. White, I feel a sense of responsibility to share this information. (emphasis on website article)

When F. D. Nichol discussed epilepsy in his book, *Ellen G. White and Her Critics*,³ he unfortunately omitted the one type of seizure with which her spells were consistent. There is no question that her "visions" are inconsistent with *grand mal* and *petite mal* seizures, but as the following discussion will show, her spells were consistent with partial-complex seizures in that they contained all the unique elements of this form of epilepsy. Since this form of epilepsy is always acquired and not inherited, we must first look at Ellen before her "visions" were present.

Dr. Hodder then goes on to quote from Noorbergen on the issue of the head injury from the thrown rock, and to show that such an injury was the event which caused the condition, and the subsequent events are consistent with this peculiar form of epilepsy. **Note that neither Hodder nor Noorbergen were aware of the probable mercury poisoning previously discussed; this dual diagnosis would, no doubt, worsen the conditions.**

Dr. Hodder makes some other points which may be of interest:

...With partial-complex seizures, breathing generally continues but may be imperceptible. Observers of Mrs. White in "vision" repeatedly emphasized that using the monitoring equipment available, a candle and a mirror, she was not breathing. Yet, she is described repeatedly as saying words or even sentences during her "visions" which can only be attributed to air passing the vocal cords which suggests she had to be inspiring air in order to be able to expel enough air to speak.

In partial-complex seizures, the consciousness is always altered, but not always completely lost. It is clear by the previous descriptions of Mrs. White's "visions" that she had lost consciousness during these spells. She was unresponsive to various forms of external stimuli and was amnesic for the events which occurred in her environment during the period of the "visions." It needs to be emphasized that the hallucinations that may be seen during a partial-complex seizure can be remembered after a seizure and often can be described in vivid detail. The amnesia that is characteristic of seizures is for the events occurring outside of the seizure itself. As is also characteristic of partial-complex seizures, Mrs. White's eyes were open, staring, and described by some as rolled up.

One of the most interesting and constant features of partial-complex seizures is the presence of various automatic purposeful or nonpurposeful movements called automatisms. These automatisms frequently involve the alimentary tract and include chewing movements, lip smacking, tongue movements, or swallowing movements. The other characteristics of automatism involve the motor system and are called "gestural automatisms." The most typical of these are wringing of the hands, fumbling with a button or other object, closing the hands, scratching the head, rubbing the nose, or other purposeless and graceful movements.

An article entitled "The Significance of Ellen White's Head Injury" by Molleurus Couperus appeared in "Adventist Currents", June 1985. This is a very detailed study with over 200 references, although it does have some bias. A reprint is shown on this website: <http://www.ellenwhiteexposed.com/headinjury.htm> As in the article by Dr Hodder, Molleurus Couperus diagnoses a condition of partial-complex seizures, but also says that Ellen was a "healthy normal girl .. until at the age of nine, she was hit by a stone ...". However, we have already seen that she was not necessarily healthy before then, having been repeatedly exposed to mercury.

Others, especially the pioneers, point to hysteria, noting that the visions started at puberty, and ended at menopause. This web page describes the symptoms of hysteria and is simply medical information from Merck & Co., Inc.: <http://www.ellenwhiteexposed.com/refute4.htm>

Quite possibly, all these medical factors were involved, together with emotional trauma and the religious excitement of the times.

Where are we now?

So now we may be able to understand Ellen White's motivations. She was a product of her environment and childhood tragedies, broken dreams, and religious zeal; all things considered, she did the best she could, and accomplished much good. I would not have known that "The mystery of the cross explains all other mysteries" without Ellen White, no matter if Daniel March wrote it first.

Most of the information I have presented here is of course available elsewhere, except I have obtained a few quotes from original sources which I have not seen anyone else use, and have presented one or two original ideas. **What you will see elsewhere, but did not see here**, are words like "cult", "false prophet"; sarcastic remarks, sentimental testimonies of "deliverance"; pictures of David Koresh, etc, etc.

Walter Rea's smear campaign in the early 1980's had little effect on the general SDA population due to his approach and the limited availability of materials. Even before I became an SDA in 1984, I had heard of the book, but didn't give it much credence due to this. But things are different now. **The presence of the Internet and collection of digitized copies of antique books and the EGW writings on CD-ROM have made research and dispersal of information available to virtually everyone.** Not only that, but much more research has been conducted, and much more has been revealed. While people can argue back and forth about whether or not a wild colt was instantly tamed, or if E.G. White actually held up a heavy Bible; and what the significance of those events would be anyway, conclusive evidence is impossible because any actual eyewitnesses have passed away decades ago. However, during that time, printed material in the form of newspaper articles, old letters, and antique books have resurfaced. The strongest evidence for a re-evaluation is found in the books themselves when compared with their sources.

An author plagiarizing material over 100 years ago was considered bad - the 1889 newspaper article shows that, and the evidence given was smaller than evidence available today from books written since then. All the authors are long dead, but the publisher continues to publish and sell material of dubious origin. Shouldn't at least future books include an acknowledgment "This book contains material from Daniel March, John Harris, ..."?

The issues should have been addressed in 1888, when the plagiarism issue was being publicly revealed, and the church was experiencing a major turning point with Jones and Waggoner and the acceptance of the third and the revealing of the fourth angel's messages. But the messages were rejected, and the plagiarism continued with even more vigor. And here we are 120 years later.

Half the leadership had been "buying time" in the hope that these issues would somehow die gracefully, while the other half were promoting the legend of the verbal inspiration of E.G. White. But time's up and the messages that were rejected over 120 years ago are being proclaimed throughout the world. Meanwhile, the plagiarism issue is like a heavy sword, whose weight increases with continuing research, hanging over the SDA church. Today, knowledge of the Hebrew foundation of the Scriptures continues to increase, while the SDA church continues to hold onto Roman traditions. If a change is not made soon, the forecast is a **three-way split across the worldwide SDA church.**

- 1) The ultra-conservatives will denounce the plagiarism expose as a Jesuit plot to undermine "The Remnant Church". The new light of a 70-week ministry of Yahushua and Feasts will be totally rejected. They will identify the demotion of EGW as "The Omega Apostasy".
- 2) The nominal majority will leave the SDA church in favor of fun-and-games Sunday churches.
- 3) The serious Bible students will embrace the Feasts (and the Biblical calendar), the new light on the 70 weeks, the discoveries of Ron Wyatt, etc, and move on.

Memorial:

Frances Eugenia "Fannie" Bolton and Mary Ann "Marian" Davis

There are two other women whose story has not been told, but upon whose talents E.G. White depended upon for "literary assistance": Fannie Bolton and Marian Davis. Far from just being transcribers and mechanical assistants, as was often claimed, these women made it all happen. Fanny was a college-educated newspaper reporter of considerable talent. Marian was intelligent, detailed, and efficient; she had worked as a proofreader at the Review and Herald. Ellen White called Marian her "bookmaker", and rightly so.

Reading Ellen's frequent reproofs to these women for their selfishness, childishness, pride, and unconverted hearts, we can't help wondering what kind of coincidence this was that they both should have these problems. But what was really behind these attacks? And why would these two women constantly become depressed and unstable? Is it possible that they were they coerced into doing something that was violating their own consciences? And why were the circumstances leading to their tragic deaths similar as well?

In order to do justice to their memories, I urge the reader to read these two brief but powerful articles:

"The Unfinished Story of Fannie Bolton and Marian Davis", by Alice Elizabeth Gregg, which appeared in "Adventist Currents", October 1983; a copy is found on this website:

<http://www.ellenwhiteexposed.com/fannie1.shtml>

(Fanny)

<http://www.ellenwhiteexposed.com/fannie2.shtml>

(Marian)

They are included in the Appendix.

Epilogue

When I read the Conflict of the Ages series, and note that the beginning of the first book reads

"God is love." His nature, His law, is love. It ever has been; it ever will be. Every manifestation of creative power is an expression of infinite love. The sovereignty of God involves fullness of blessing to all created beings. ...

and the end of the last book is:

.... One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that **God is love**.

then I don't think the whole thing is simply an accident. And, somehow, I still hope that the "Ellen White" quote **"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling ..."**, no matter who originally wrote it, will be proven true.

Appendix 1: Resources

Official SDA:

The White Estate: <http://www.whiteestate.org>
Adventist Archives - Old editions of the Review, Meeting transcripts, etc. <http://www.adventistarchives.org>

Sources of old books:

digital photograph PDF files of Original Books used by E.G. White

<http://www.archive.org/download/nightscenesinbib00marc/nightscenesinbib00marc.pdf>
<http://www.archive.org/download/walkshomesofjesu00marcrich/walkshomesofjesu00marcrich.pdf>
<http://www.archive.org/download/sermonsmcp01melv/sermonsmcp01melv.pdf>
<http://www.archive.org/download/greatteacherchar00harrich/greatteacherchar00harrich.pdf>
<http://www.archive.org/download/sabbatheveningre00cummm/sabbatheveningre00cummm.pdf>
<http://www.archive.org/download/weekdayrelig00mill/weekdayrelig00mill.pdf>
<http://www.archive.org/download/philosophyofheal00cole/philosophyofheal00cole.pdf>
<http://www.archive.org/download/earlylifeandlat00whitgoog/earlylifeandlat00whitgoog.pdf>
http://www.planetpdf.com/planetpdf/pdfs/free_ebooks/Paradise_Lost_NT.pdf
http://sdapillars.org/media/download_gallery/jb_OpenHeaven.pdf
http://www.a2z.org/wtarchive/docs/1853_Bliss_Memoirs_of_William_Miller.pdf
www.lmci.org/BOOKofJASHER-PDF.pdf
online Bible with Apocrypha: <http://www.ebible.org/kjv>

Rare and out-of-print book dealer: <http://www.alibris.com>
Download old books in digital photographed PDF format: <http://openlibrary.org>
Original William Miller material can be found here, at Watch Tower Archive (JW), containing several historical documents in digital photographed PDF format: <http://www.a2z.org/wtarchive/archive.htm>
reprints of pioneer SDA literature: <http://sdapillars.org> <http://adventpioneerbooks.com>
<http://www.earlysda.com>

Anti-SDA websites:

There are many anti-SDA websites. Many of these are not only anti-SDA, but are actually anti-Biblical, promoting Sunday, eternal torment, "grace frees us from the commandments", etc. Most reference material third hand. However, some try to present the material fairly, and get closer to the original sources. Note that these websites are composites of material from many authors, and the style of some of those authors may be more or less antagonistic. They contain material from Walter Rea, D.M. Canwright, as well as newer authors. These are listed below:

criticism of E.G. White, with many resources; some material offensive
<http://www.nonegw.org> (contains sensational graphics)
<http://www.ellenwhiteexposed.com>

online archive (in text format) of anti-SDA material, including writings from former SDA pioneers
<http://www.ex-sda.com>

Appendix 2: Fanny Bolton and Marian Davis

Part 1 of the Unfinished Story of Fannie Bolton and Marian Davis

by Alice Elizabeth Gregg, "Adventist Currents", October 1983, available on the Internet at:
<http://www.ellenwhiteexposed.com/fannie1.shtml>

Had Ellen White been prescient, she would never have employed Fannie Bolton or Marian Davis as her editors. Nor would she have written the letters to Fannie and Marian that appeared in "The Fannie Bolton Story: A Collection of Source Documents" released by the Ellen G. White Estate in 1982. But she did not know the end from the beginning; and as a result, the struggle over the dark secret they shared was to belong irrevocably to the annals of the Seventh-day Adventist church.

The barrage of words hurled from typewriter to typewriter, as can be read in that collection, barely gives a clue that much of the drama took place in the harsh and beautiful continent of Australia - land of the outback, the billabongs, the coolabah trees, and the koalas. The names of Cooranbong, Melbourne, and Adelaide, dropped occasionally in the letters, are only incidental to the conflict between the antagonists in the story.

The Story, a quasi biography of Frances Eugenia Bolton, cites her birthday as August 1, 1859. Her death certificate indicates that her birthplace was Chicago, Illinois. (1) Her father was a Methodist minister, and she had at least two brothers. Her picture on the title page of *The Story* shows an attractive brunette with the small, chiseled features that might please a cosmetologist.

Fannie was a June 18, 1883, graduate of the Preparatory School (high school) of Northwestern University in Evanston, Illinois; and she delivered one of the commencement orations, "The Flight of the Gods." (2) *The Story* indicates that she attended "Lady's Seminary" and/or "Evanston College." Whether she went beyond the preparatory school at that time has not yet been substantiated. What is known is that after her schooling she found work as a correspondent with the [Chicago] Daily Inter-Ocean, one of the predecessors of the Chicago Tribune.

She was converted to Seventh-day Adventism in 1885 by George B. Starr, a minister at the Chicago Mission. Fannie first met Ellen Gould White, Seventh-day Adventism's messenger, at the Springfield, Illinois, campmeeting in 1887 when she was reporting for the paper. She was then twenty-eight years old. Because of her background it was natural that she be asked to edit Ellen's sermons. According to Fannie's account to a friend, Ellen was pleased with the way she made the sermons over for the press, and she wished to employ her. (3)

Ellen had recently returned from Europe filled with ideas for writing books and articles. *The Great Controversy* was finished. The *Desire of Ages* was a dream, and the Adventist periodicals were constantly clamoring for articles. Marian Davis had been working for Ellen since 1879 and editing for her since the death of James White, her husband, in 1881. But with the numbers of requests for articles, tracts, books, and letters, Marian was staggering under the load. Ellen had to have more help, and Fannie was a likely candidate.

William C. White, Ellen's son, and Dores E. Robinson, her grandson-in-law, recalled many years later that Fannie "was recommended to her as a young woman of rare talents, of good education, and an earnest Christian." The arrangement for employment was beneficial for both Ellen and Fannie, they wrote, and Fannie "proved to be brilliant and entertaining, and, although somewhat erratic at times, was loved by the other members of the family." (4)

When Ellen left the campmeeting circuit to return to her home in California, she arranged for Fannie to meet her and her party at the Chicago depot so that they could travel together. Ellen was "not with her party, so Elder Starr hunted around till he found her behind a screen in the restaurant very gratified in eating big white raw oysters with vinegar, pepper and salt," Fannie wrote; and on the same trip Willie White brought into the car a "thick piece of bloody beefsteak" for Sara McEnterfer, one of Ellen's valued employees, to cook on a small oil stove. These incidents were shocking to Fannie, who had "lived up to the testimonies with all faithfulness discarding meat, butter, fish, fowl and the supper meal, believing that as the 'Testimonies' say, 'no meat-eater will be translated.'" (5)

When the party arrived in California, Fannie was given specific instructions regarding her assignment. She was told at the outset that she was to work under the direction of Marian in preparing letters, or "testimonies," as they were usually referred to, and in editing articles for publication. She was told also, according to White and Robinson, that the "matters revealed to Mrs. White in vision, were not a word for word narration of events with their lessons, but that they were generally flash-light or panoramic views of various scenes in the experiences of men, sometimes in the past, and sometimes in the future, together with the lessons connected with these experiences."

Likewise she was told about Ellen's tendency to make errors of mechanic (spelling, capitalization, punctuation) and of syntax, to be repetitious, and to fall short of organizing her material well - all of which the editors should correct, modify, or rearrange for clarity and effectiveness. (6)

Fannie enjoyed working on articles for publication, according to White and Robinson, but "she found the copying of letters of reproof to be distasteful and revolting to her. She was heard to say that she wished there were no such word as 'don't' in the English language." (7)

The first year of working with Fannie seemed a happy experience for Ellen. She wrote on February 13, 1888: "Fannie Bolton is a treasure to me. We are all harmonious, all working unitedly and in love." (8)

Fannie, however, was finding some aspects of her work appalling. Early during her employment she showed Marian some material she was working on, and to her surprise Marian asked if she had compared the chronology with Eldersheim or another standard religious writer. When Fannie told her that the Lord was a correct historian, Marian replied that Ellen was not. In recounting the story for his paper, *The Gathering Call*, Edward S. Ballenger later wrote that Fannie, on comparing, was "shocked and astonished to face a paragraph exactly like the one in the articles she was copying, although there was no sign in the articles of its being a quotation, and on turning a page found a whole page which in the articles was only changed enough to prevent its being an exact quotation." Ballenger went on to explain that Marian tried to reassure Fannie by saying that "the earth is the Lord's and the fullness thereof." But Fannie was not satisfied. (9)

In the days that followed, **Fannie found that many authors' works were used without credit. Nor was credit given to Fannie or to Marian for their original work** incorporated in articles going out over **Ellen's name and, moreover, represented as inspired of God.** Thus Fannie found herself involved in something she believed to be dishonest. **Conscience-stricken and disillusioned**, she brought the matter up with Ellen, in the conviction that she ought to uphold the "principle of ordinary justice and literary honesty [and be] a martyr for truth's sake." (10) There were golden rules for writing that were not being followed, she told Ellen. What Ellen said at that time is not known or included in *The Story*, but evidently she was intractable, inasmuch as Fannie retired to the typewriter and to doing the work assigned to her.

After the 1888 General Conference meeting in Minneapolis, Ellen went to live in Battle Creek; and in December Fannie and Marian were called from California. White and Robinson recollected that "on the way to Battle Creek, Miss Bolton spent a week in Chicago. There she met many of her former acquaintances, and found many things to remind her of old time experiences and ambitions. Soon after this she made it known to her fellow-workers that she was not satisfied to spend all her life in handling the thoughts and writings of another person. She had thoughts and ideas of her own, and longed to give expression to them." (11)

Although Fannie went on working for Ellen, the situation continued to deteriorate. At last, not yet two years after Fannie began working, White wrote to Charles H. Jones of the *Pacific Health Journal* on June 23, 1889, suggesting that it would be profitable for him to employ Fannie. "I believe that Sister Bolton is much better qualified for work on a journal like the *Pacific Health Journal*," he wrote, "for in this she would have more occasion for original work, and it would not demand the accuracy which our work on the *Signs* must have." (12)

Since Jones obviously, for whatever reason, did not employ her, Fannie continued working for Ellen, trying to "harmonize what seemed to [her] an inconsistency in the work with a worldly literary maxim that requires an author to acknowledge his editors and give credit to all works from which he quotes" and holding to "the position in [her] mind that Sister White should acknowledge her editors and every source from which she obtained suggestion or expression." (13)

Fannie must have kept the subject of crediting authors and editors fresh before Ellen during those months, for by the autumn of 1890 she was fired. Having found some courses that she wanted to take at the University of Michigan at Ann Arbor, Fannie eased herself out of her job, with the exception of a few of Ellen's manuscripts that she took with her to edit. About this, Ellen wrote that Fannie "asked for some articles of mine to take with her

to Ann Arbor, saying she loved the work. But I now think that she wished to use the pretext that she was employed by me in order to gain the confidence of others because I trusted her as my agent to prepare copy for my books. I see my folly now." (14)

Writing an apology to Ellen, Fannie said "I can not help writing to you because God has helped me so much since I last saw you. I did feel so sad about being severed from your work when I had just become so reconciled, so anxious to do it; but I cast all my perplexity on God." (15)

A year later, in the autumn of 1891, the General Conference asked Ellen White to go to Australia. When Sara McEnterfer unfortunately became ill with malaria, Ellen, to the surprise of others in the inner circle, invited Fannie to go with her as a replacement for Sara. Ellen acknowledged later that "Fannie pleaded hard and with tears to come with me [to Australia] to engage with me in the work of preparing articles for the papers. She declared she had met with a great change, and was not at all the person she was when she told me she desired to write herself and could not consent that her talent would be buried up in the work of preparing my articles for the papers and books. She felt she was full of the matter and had talent she must put to use in writing which she could not do connected with me." (16)

Once in Australia, Fannie settled into the work with her usual speed and efficiency. In a letter of October 7, 1892, she wrote that she had copied forty-two pages of the mail, had sent off seven articles for the *Review* and six for the *Signs*, and had prepared four articles more since the mail had gone. (17) On May 4, 1893, she wrote that she had rushed down town the day before and mailed eleven articles to Ellen - seven or eight for the *Youth's Instructor*, one for the *Signs*, and one for the *Review*. (18)

When campmeeting time came in 1894 (January 5-28), Fannie was ready for a vacation. Campmeetings were times for refreshing and exchanging experiences and views; and Fannie, a workaholic by nature, looked forward to them. While she was there, it is likely that friends told Fannie how wonderful it must be to work for such an inspired and brilliant writer as Ellen; and Fannie would have thought it was important to put the record straight. "She talked much to friends and acquaintances in Melbourne about the difficulties attending her work, and the faulty way in which some of the manuscripts were written," recalled White and Robinson of the occasion. "Her estimate of the great improvements made by the editors was dwelt upon, and the work of Mrs. White was belittled. Again she expressed her decided conviction that the talents of the copyists and their work should receive public recognition." (19)

At the same time she told Merritt G. Kellogg, half-brother of John Harvey Kellogg and William K. Kellogg, that she was "writing all the time for Sister White." Furthermore, she said that most of what she wrote was "published in the *Review and Herald*...**as having been written by Sister White under inspiration of God...I am greatly distressed over this matter, for I feel that I am acting a deceptive part. The people are being deceived about the inspiration of what I write.** I feel that it is a great wrong that anything which I write should go out under Sister White's name as an article specially inspired of God. What I write should go out over my own signature[;] then credit would be given where credit belongs." (20)

The essence of her complaints, as Fannie would express it to Ellen later when she looked back, was: "I thought as I have always thought before, that you did not see my perplexity, or comprehend my trouble, that IT WAS YOUR WITHHOLDING OF THE TRUTH ABOUT YOUR WRITINGS in not acknowledging your editorial help, that was at the bottom of all the perplexity, and that your work was not as you say the work of God ought to be, 'AS OPEN AS SUNLIGHT'" [emphasis added]. (21)

When Ellen found out that Fannie was revealing her working methods, she had a vision, according to what she told George B. Starr: "There appeared a chariot of gold and horses of silver above me, and Jesus, in royal majesty, was seated in the chariot.... Then there came the words rolling down over the clouds from the chariot from the lips of Jesus, 'Fannie Bolton is your adversary! Fanny Bolton is your adversary!' repeated three times." (22) Ellen wrote Marian also that she was "warned" that Fannie was her adversary. (23)

On February 6, 1894, Ellen wrote Fannie: "Now, my sister, I do not want you to be any longer connected with me in my work. I mean now, for your good, that you should never have another opportunity to do as you have done in the past." (24)

The only reference Ellen made in that letter to the matter of her "copying" from other authors was: "SHOULD I ATTEMPT TO VINDICATE MY COURSE TO THOSE WHO DO NOT APPRECIATE THE SPIRITUAL CHARACTER OF THE WORK WHICH IS LAID UPON ME, IT WOULD ONLY EXPOSE MYSELF AND THE WORK TO MISCONCEPTION AND MISREPRESENTATION. To present the matter before other minds would be

useless, for there are but few who are really so connected with God [who] see beneath the surface appearance as to understand it. This work is one that I cannot explain." (25)

Since she could not explain the copying - because to do so would disclose it - Ellen wrote ad hominem on Fannie's character, about which she could say much: "You are not a safe and capable worker. Your mind is subject to changes; first it is elated, then depressed. The impression made by this frequent change is startling. Self-control is not brought into your life. You choose a life of change, crowded with different interests and occupations, therefore you cannot possibly put your life, as you suppose you have done, into this work; you are most wonderfully deceived in thinking you do this.... All you engage in tastes so strongly of the dish that it is not acceptable to God." (26)

On the same day Ellen wrote to her son Willie: "Her love of ambition, her love of praise, and her idea of her own ability and talent was the open door Satan had entered to not only ruin her soul, but to imperil the work given me of God.... I am in a very grave perplexity and when I see how Satan works to take the very ones who ought to be intelligent and sharp as steel to understand their position before God, and their privileges and honor to have a part in the work, become disloyal, surmising, and whispering evil and putting the same into other minds, it is time decisive measures are taken that will correct the disaffection before it shall spread farther." (27)

Ellen spared no rhetoric in her invective during this period. She wrote to O.A. Olsen, the General Conference president: "Her ardent love for praise and ambition was very similar to that presented to me in regard to the workings of Satan in the heavenly courts to bring disaffection among the angels." (28)

To Marian, she wrote: "She becomes at times as verily possessed by demons as were human beings in the days of Christ. And when these paroxysms are upon her, many think she is inspired of God. She is fluent, her words come thick and fast, and **she is under the control of demons.**" (29)

"If she were converted," she wrote to George A. Irwin, soon to become the General Conference president, "she would have a clear understanding of the influence of her past misrepresentations of the work she has done for me, and would confess some of her misstatements regarding it, which have been used by the enemy to unsettle and undermine the faith of many, in the testimonies of the Spirit of God." (30)

To Willie, Ellen likened Fannie to Aaron and Miriam: "Aaron had been mouth-piece for Moses, and Miriam was a teacher of the women. But now come whisperings between the brother and sister in murmurings and jealousies against Moses, and they were guilty of disloyalty, not only to their Leader appointed of God but God Himself.... Those who give place to Satan's suggestions in their desperate efforts in panting for recognition of talents they flatter themselves that they possess, will be so blinded by the enemy that they will not discern sacred things in distinction from the common." In the same letter to Willie, she said that Fannie was like Eve: "Again the warning came, 'Fannie is your adversary, and is misleading minds by entertaining the suggestions of Satan as did Eve in Eden.'" (31)

To Fannie on the same day she wrote, in the third person singular, about Fannie's likeness to Saul: "My prayer is that God will convert the poor child [Fannie], that she may understand the leadings of His Holy Spirit. The character of Saul is a marked one. There was strength and weakness combined. Gifts of talent were bestowed upon him, and had he consecrated these gifts wholly to God, he would not have dishonored himself by his own transgression." (32)

Impaling Fannie thus on her sharp pen, **Ellen was able to divert attention from the copying problem to Fannie's character.** Nowhere in the record does Ellen say to Fannie, "Let's give credit where credit is due. Let's do the right thing." The red herring assault on Fannie's personality was the perfect tactic.

Fannie was remorseful, to say the least, having just lost her job, and she wrote to Ellen: "I can see just how Satan has come and has always found something in me whereby he could work to harass and distress those with whom I was associated. Self has never died fully and therefore a door was left for the entrance of the enemy. The bottom of all my trouble has been self, and that is Satanic.... In doing the work, I have looked at what was perplexing, and handling it day after day, have lost the real sense of its sacredness, and began to look upon it from a literary standpoint alone. I don't know that it is quite just to put it in that way either; for I have had a sense of what it was to me, and to all, above that of a mere literary matter.... My faith in the testimonies is stronger today than ever, and I feel that I want to put my whole influence on the side of upbuilding the faith of God's people in this great and sacred work." (33)

Ellen wrote back to Fannie the next day, on February 10, 1894: "I received and read your letter, and assure you

that my heart is deeply touched by its contents. I accept your confession. As far as yourself and your connection with me personally is concerned, I have and do freely forgive you." (34) Fannie was rehired on the spot.

Whether this was startling to Ellen's cadre is not known. They knew that Fannie was good help, and Ellen needed her help. Willie's letter to Edson, his brother, on October 25, 1895, confirmed that: "She [Fannie] has remarkable talent and handles mother's matters very intelligently and rapidly, turning off more than twice as much work in a given time as any other editor mother has ever employed." (35)

But not all was well with Fannie. She was in the process of forming a near-adulterous relationship with a married man. Ellen had hired a youngish man by the name of W.F. Caldwell in 1893 to help Fannie with the typing. He had been separated from his wife and two children for three years. Caldwell took to the cloistered life and showed "a fondness for the society of young girls and [was] full of gaiety, conducting himself like a boy," as Ellen later wrote pejoratively to I.N. Williams, president of Caldwell's home conference. (36) Although Caldwell's wife later divorced him, this had not been done before Fannie and he had formed "the attachment and love and had been pledged to one another, Fannie to Caldwell, and Caldwell to Fannie." Ellen reported to John Harvey Kellogg. (37)

As meliorist, Ellen pointed out to Fannie the less-than-heroic character of Caldwell: "The Lord has a controversy with Brother Caldwell. His love of self, his love of self-gratification, and his determination to have his own way, have made him unreasonable, overbearing, dictatorial. His practice of over-eating has taxed his digestive organs, distended his stomach, and taxed his nature to endure a burden that has reacted upon the brain, and his memory is weakened." (38)

Fannie denied at first that there was any affection between them. "She stood before me in my tent," Ellen wrote to her friends the Tenneys, "and declared that there was nothing to the reports. For one year after this, she was good for nothing to me, only a dead, heavy load." Fannie finally admitted that she loved Caldwell with all her heart and the "three times has this cup of bliss [engagement] been presented to me, and then been snatched away." (39)

Although Ellen was able to nip the romance in the bud, she continued over a period of two years to write to various people about the unseemly liaison: "It is not the work connected with me that has prostrated her [Fannie's] nervous system," Ellen wrote to Willard A. Colcord. "It is practicing a course of secrecy and deception and wrong-doing. It is not the requirements made upon her, but it is kindling a fire and walking in the sparks of her own kindling in connection with her wonderful desire for another woman's husband; lovesick sentimentalism." (40)

Rummaging in the past, Ellen brought out Fannie's dead second romance to couple with this third incident. In Ann Arbor Fannie had met a Californian named Blakley (first name not given) and had fallen in love with him. (41) When she went to Australia, Ellen told Colcord, "she expected he [Blakley] would write her, renewing his attentions to her, but no letter was received, and she almost blasphemed God because of His providence." (42) Ellen wrote to John Harvey Kellogg also about the Blakley matter, saying that Fannie "acted at times as if possessed of an evil spirit, and she set in to make us all miserable... [and] was sometimes impudent and accusing." (43)

When campmeeting time rolled around in 1895 (October 17 to November 11), Fannie was there to meet her Waterloo. Again she told her secret. Ellen wrote that she stood "like a sheep bleating about the fold." (44) The bleating and the romantic entanglement were too much for Ellen. Kellogg wrote Ballenger of Fannie's report that she and Marian Davis had to go over the material copied from the books of other writers "and transpose sentences and change paragraphs and otherwise endeavor to hide the piracy," and as a result of Fannie's objections, Ellen not only dismissed her but slapped her face. (45)

Finally, on November 12, 1895, Ellen wrote to Marian: "I have given nothing into Fannie's hands, and never expect to give her another chance to seek to betray me and turn traitor. I have had enough of 'talent' and 'ability' to last me a lifetime." Again on November 29 she wrote to Marian, "I have served my time with Fannie Bolton." (46)

This was to have been the end of Fannie's term of service. Off and on, for a period of seven and a half years, Fannie had worked for Ellen. Now, the once "Christlike," "brilliant," "entertaining," "talented," "educated," and "productive" Fannie had degenerated, according to Ellen's recriminations, into a "poor, shallow soul," a "flashing meteor," a "practicer of deception," a "lovesick sentimentalist," a "pretentious actor," a "poor, deluded, misshapen character," and a "farce," and said she had become "trying," "provoking," "one-sided," "impulsive," "fickle,"

"unbalanced," depressed," "vacillating," and "un-selfcontrolled." (47)

Incredible as it may seem, Fannie was invited to work for Ellen a fourth time. As Fannie quoted Ellen's words back to her later, Ellen said that she had been told by an "unseen presence on March 20, 1895," that Fannie was to be taken back into the work: "If she [Fannie] separates now from you,' said the spirit, 'Satan's net is prepared for her feet. She is not in a condition to be left to herself now to be consumed of herself. She feels regret and remorse. I am her Redeemer, I will restore her if she will not exalt and honor and glorify herself. If she goes from you now, there is a chain of circumstances which will bring her into difficulties which will be her ruin.'" (48)

In 1900 Ellen wrote to Irwin giving the reason for asking Fannie back a fourth time: "I now see why I was directed to give Fannie another trial. There are those who misunderstood me because of Fannie's misrepresentations. These were watching to see what course I would take in regard to her. They would have represented that I had abused poor Fannie Bolton. In following the directions to take her back, I took away all occasion for criticism from those who were ready to condemn me." (49)

But **Fannie was broken in body and in spirit**. The years of overwork and stress had taken their toll of her less than robust physical and emotional health, leaving Fannie in no condition to work, and she decided to return to America. Her ship sailed on May 10, 1896.

The conflict might have died there, but Fannie talked again and again, wavering between loyalty to her literary maxims and to Ellen and her work. In 1897 Ellen was still smarting from the reports when she wrote to Fannie in April: "I will cut off the influence of your tongue in every way I can," (50) and to the Tenneys in July: "Her imagination is very strong, and she makes such exaggerated statements that her words are not trustworthy." (51)

Fannie had given the reason for her conflict in 1894. "I felt that you were the servant of God," she wrote to Ellen, "and that I should be with you, there would be more hope of my salvation, than if I remained in any other branch of work. I thought that were I editing your writings, I should be found in the time of judgment giving meat in due season." (52)

Finally, in 1901, to the great relief of Ellen's supporters, Fannie wrote what they considered to be her true confession: "I thank God that He has kept Sister White from following my supposed superior wisdom and righteousness, and has kept her from acknowledging editors or authors; but has given to the people the unadulterated expression of God's mind. Had she done as I wished her to do, the gift would have been degraded to a common authorship, its importance lost, its authority undermined, and its blessing lost to the world." (53)

The last letter Ellen wrote to or about Fannie, according to *The Story*, was the one to Irwin in 1900. She was nearing age seventy-three, and Fannie was in her forty-first year. Perhaps Willie took over the controversy at that time. He wrote to Stephen N. Haskell: "It is no doubt a relief to you to write a few lines in each letter about Sister Bolton [to Ellen], but unless there is some obvious good to be accomplished, something definite to be done in response to what you write, it would be much pleasanter for Mother and greatly for the advancement of her work if such unpleasant things were not mentioned. The loss of two or three night's sleep over such a matter may deprive Mother of the strength which might have been used in bringing out some very important general matter for the instruction of the churches." (54)

In 1911, when Fannie was fifty-two years of age, her emotional health broke, and she was admitted to the Kalamazoo State Hospital. She was released after thirteen months (February 20, 1911, to March 18, 1912). Less than two years before she died, she was admitted again for three months (October 9, 1924, to January 21, 1925). To Fannie's detractors, this was an indication that divine retribution was being meted out in the here and now, and positive proof that she had been unbalanced all along.

Fannie was heard from off and on during the years following her employment with Ellen. As late as 1914 she wrote: "I was with Mrs. White for seven and a half years like a soul on a rock, because of all kinds of inconsistencies, injustices and chicaneries." (55)

Three songs for which she had composed the music, one with words, were published in *Christ in Song*. (56) In her possession when she died, according to Hattie L. Porter, "were a lot of poems, some finished, and some not. She had thought to get them out in book form, but was too near the end of life to finish the work. Some of these poems were worthy of a place in our papers, and some showed her physical powers had weakened, and her mentality could not operate. These she knew were incomplete, and she called them 'Junk.'" (57)

There was an Adventist man, Hattie wrote, who had wanted to marry Fannie; "but she could not see light in such a course with her health gone, but he visited her often, paid for her room and board and care, and funeral

expenses, together with the sustentation check sent." (58) (Whether the man was Blakley or Caldwell or someone else is not known.)

Fannie died in 1926 at Battle Creek, according to the Review, on June 28. She was not yet sixty-seven years of age. Her friend Hattie wrote the obituary for the Review: "The peaceful expression on her face told us she felt ready to meet her Master." One of Fannie's own compositions was sung - "Not I but Christ." She was buried at Eureka, Michigan. (59)

Ironically, her death certificate gives her occupation as "letter writer," the part of her work for Ellen that she disliked the very most.

(boldface added)

FOOTNOTES

1. The Calhoun Country, Michigan, death certificate (213-3126) filed 1 July 1926 for Frances E. Bolton, 36 Manchester Street, Battle Creek, notes that the informant for the "personal and historical particulars" was Josephine Huffman, of 68 Oaklawn Street.
2. Fannie's attendance years, graduation date, and the commencement oration title were provided 12 May 1983 by Northwestern University Library archivist, Patrick M. Quinn, who noted in passing that June 1983 was the hundredth anniversary of her graduation. The registrar's office at the University of Michigan certified in a letter of 26 May 1983 that Fannie was a full-time student in the liberal arts school there at Ann Arbor for the term September 1890 to June 1891, eight years after leaving Northwestern.
3. Ellen G. White Estate, comp., *The Fannie Bolton Story: A Collection of Source Documents* (Washington, D.C.: General Conference of SDA, 1982), Fannie Bolton to Mrs. E.C. Slawson, 30 December 1914; p. 108. (This compilation is hereafter referred to as *The Story*. Mrs. White is referred to as EGW. Unless another source is stated, the quotations in this Part 1 article are from *The Story*. The numbers shown for letters written by EGW refer to the file numbers at the White Estate. The page numbers are those in *The Story* collection.)
4. William C. White and Dores E. Robinson, *The Work of Mrs. E.G. White's Editors* (St. Helena, CA: Elmshaven Office, 30 August 1933), p. 3. (Hereafter referred to as *The Work*; Mr. White hereafter referred to as White or Willie.)
5. Bolton to Slawson, 30 December 1914; pp. 108-9.
6. White and Robinson, *The Work*, p. 3.
7. *Ibid.*, p. 4.
8. EGW to Stephen N. Haskell and Mr. And Mrs. William Ings, 13 February 1888 (Letter 25); p. 1.
9. Edward S. Ballenger, ed., *The Gathering Call*, February 1932, pp. 16-22. Quoted in *The Story*, pp. 113-16.
10. Fannie Bolton, "A Confession Concerning the Testimony of Jesus," ca. April 1901; p. 102.
11. White and Robinson, *The Work*, p. 5.
12. White to Charles H. Jones, 23 June 1889; p. 2.
13. Bolton, "A Confession," ca. April 1901; p. 102.
14. EGW to Marian Davis, 29 October 1895 (Letter 102); p. 44.
15. Bolton to EGW, 30 April 1891; pp. 2-3.
16. EGW to White, 6 February 1894 (Letter 88); pp. 28-29.
17. Bolton to EGW, May Lacey, and Emily Campbell, 7 October 1892; p. 8.
18. Bolton to EGW, 4 May 1893; p. 12.
19. White and Robinson, *The Work*, p. 12.
20. Merritt G. Kellogg statement [March 1908], *The Story*, p. 107.
21. Bolton to EGW, 5 July 1897; p. 81.
22. George B. Starr, "The Watchcare of Jesus over the Writings Connected with the Testimony of Jesus," 2 June 1915, *The Story*, p. 110.
23. EGW to Marian Davis, 29 October 1895 (Letter 102); p. 42.
24. EGW to Bolton, 6 February 1894 (Letter 7); pp. 20-21.
25. *Ibid.*, p. 27.
26. *Ibid.*, p. 21.
27. EGW to White, 6 February 1894 (Letter 88); pp. 29, 32.
28. EGW to Ole A. Olsen, 5 February 1894 (Letter 59); pp. 19-20.
29. EGW to Davis, 29 October 1895 (Letter 102); p. 44.

30. EGW to George A. Irwin, 23 April 1900 (Letter 61; revision of 61-a; pp. 92-4); p. 95.
31. EGW to White, 6 February 1894 (Letter 88); pp. 31, 29.
32. EGW to Bolton, 6 February 1894 (Letter 7); pp. 20, 27-28.
33. Bolton to EGW, 9 February 1894; pp. 32-33.
34. EGW to Bolton, 10 February 1894 (Letter 6); p. 34.
35. William C. White to J. Edson White, 25 October 1895; p. 41.
36. EGW to I.N. Williams, 12 April 1896 (Letter 104); p. 70.
37. EGW to John Harvey Kellogg, 20 December 1895 (Letter 106); p. 60.
38. EGW to Bolton, 26 November 1895 (Letter 115); pp. 52-53.
39. EGW to Mr. And Mrs. George C. Tenney, 1 July 1897 (Letter 114); pp. 79-80.
40. EGW to Willard A. Colcord, 7 January 1896 (Letter 21); p. 62.
41. EGW to Kellogg, 20 December 1895 (Letter 106); p. 60.
42. EGW to Colcord, 7 January 1896 (Letter 21); p. 62.
43. EGW to Kellogg, 20 December 1895 (Letter 106); p. 60.
44. EGW Manuscript 12-d 19[20?] March 1896; p. 64.
45. John Harvey Kellogg to Edward S. Ballenger, 9 January 1936. Quoted in *The Story*, p. 120.
46. EGW to Davis, 12 November 1895 (Letter 103); 29 November 1895 (Letter 22-a); p. 49 and pp. 53-54.
47. *The Story*, passim.
48. Bolton to EGW, 5 July 1897, quoting from EGW Manuscript 12-c (1 April 1896; 20 March dateline [see p. 65]); p. 85.
49. EGW to Irwin, 23 April 1900 (Letter 61; revision of 61-a, pp. 92-94); pp. 95-96.
50. EGW to Bolton, 11 April 1897 (Letter 25); p. 74.
51. EGW to Tenney, 5 July 1897 (Letter 115); p. 80.
52. Bolton to EGW, 9 February 1894; pp. 32-33.
53. Bolton, "A Confession," ca. April 1901; p. 106.
54. White to Stephen N. Haskell, 13 July 1900; p. 101.
55. Bolton to Slawson, 30 December 1914; pp. 108-9.
56. The hymnal *Christ in Song* (first published by the Review and Herald in 1908) contained three songs copyrighted by Fannie: No. 197, "Come Out in the Sunshine," words and tune; No. 209, "The Dove of Peace," tune only (words by S. H. Bolton, perhaps her father?); No. 230, "Not I, but Christ" (words adapted from Galatians 2:20).
57. Hattie L. Porter to William A. Spicer, 25 July 1933; p. 117.
58. *Ibid.*, p. 118.
59. *Advent Review and Sabbath Herald* 103:41 (5 August 1926), p. 22.

Part 2 of the Unfinished Story of Fannie Bolton and Marian Davis

by Alice Elizabeth Gregg, "Adventist Currents", October [sic, November?] 1983, available on the Internet at: <http://www.ellenwhiteexposed.com/fannie2.shtml>

The story of Fannie Bolton, Ellen G. White's most controversial literary associate, cannot be told adequately or completely without the story of Ellen's longtime literary associate, Marian Davis.

Marian was born on August 21, 1847, at North Berwick, Maine, to Obadiah and Elmira O. Davis. Her given name was Mary Ann, which she used until she was in her thirties. She was the oldest of four children, Grace being the next younger, then Obadiah, and last Ella. If there are any extant pictures of Marian, none has been found thus far. If she looked anything like her sister Ella, she had brown hair and a small, serious face with pleasing features.

When Marian was four years old, her mother became a Seventh-day Adventist; and soon afterward her father, who had been in California during the gold rush, also accepted the faith. In 1868, the year she was twenty-one, she went with her family to Battle Creek, Michigan. Shortly after that, Marian accepted a position teaching in a country school. Teaching proved to be so taxing that her health was affected, and she had to stay home a year to recuperate. Later she took work as a proofreader at the *Review and Herald* publishing plant.

Double tragedy struck the family in 1876. Grace died of "lung fever" on March 17, and then ten days later, on March 27, their mother died. Marian and her father wrote the obituaries for the *Review*. (1)

In 1880 Ella married William K. Kellogg, owner of the W.K. Kellogg Cornflakes Company. Obadiah went into business and became known for the durability of his electric water pumps.

When James and Ellen White took a wagon trip to Colorado in 1879, they invited Marian to accompany them. Marian went by railway from Michigan to Texas to join the eight wagons already en route. The story of the trip is told by Eileen E. Lantry in a children's book entitled *Miss Marian's Gold*. (2) Marian was thirty-two years of age when she started the journey that was to be the beginning of a quarter century's adventure to exotic and interesting places. When Ellen traveled - to California in 1882, to Europe in 1885, again to California in 1887, to Michigan in 1889, to Australia in 1891, and again to California in 1900 - Marian accompanied her to do her manuscript editing.

Marian became what Ellen called her "bookmaker." "She takes my articles which are published in the papers, and pastes them in blank books," Ellen wrote to George A. Irwin, who would soon become the next president of the General Conference of Seventh-day Adventists. "She also has a copy of all the letters I write. In preparing a chapter for a book, Marian remembers that I have written something on that special point, which may make the matter more forcible. She begins to search for this, and if when she finds it, she sees that it will make the chapter more clear, she adds it." (3)

Fortunately Marian's memory was very good. To draw from, she had at least "thirty scrapbooks, a half dozen bound volumes, and fifty manuscripts, all covering thousands of pages" of Ellen White's materials, besides a large library of books. (4) Also she attended classes and meetings and took notes that would help cover a given subject, such as the life of Christ.

Ellen had been "an interested reader of religious journals," according to William C. White, her son, "and during the many years that Uriah Smith was editor of the *Review*, it was her custom to request him after [he had] made use of the religious exchanges, to pass them over to her and she would spend a portion of her time in scanning them in selecting precious things which sometimes appeared in the *Review*. In these she also gathered information regarding what was going on in the religious world." (5) This was information that was also available for Marian to peruse for her bookmaking activities.

Marian was extremely conscientious about her work and would be very painstaking about bringing numerous details to the attention of Ellen or Willie for clarification. This could be very annoying to Ellen at times, as she wanted to get on with her "own thing," whatever it might be at the time.

On one occasion Ellen wrote to Mary, her daughter-in-law: "Willie is in meeting early and late, devising, planning for the doing of better and more efficient work in the cause of God.... Marian will go to him for some little matters that it seems she could settle for herself. She is nervous and hurried and he so worn he has to just shut his teeth together and hold his nerves as best he can. I have had a talk with her and told her she must settle many things herself that she has been bringing Willie.... She must just carry some of these things that belong to her part of the work, and not bring them before him nor worry his mind with them. Sometimes I think she will kill us both, all unnecessarily, with her little things she can just as well settle herself as to bring them before us. Every little change of a word she wants us to see. I am about tired of this business." (6)

Marian's experience, for one thing, taught her that the omission, addition, or misuse of a word or a comma can make all the difference in the world to meaning and clarity and can confuse or mislead rather than enlighten the reader. In other words, she was a skilled editor.

Further, Marian herself was clearly searching, studying, and selecting pertinent material not from Ellen's scrapbooks alone but from the works of other religious writers (Alfred Edersheim, William Hanna, John Harris, Daniel March, Henry Melvill, to name some) and from various Adventist ministers she heard lecture or obtained advice from in order to familiarize herself with the subject. Certainly it would follow, then, that she would be anxious that the manuscript work resulting from her searching's, incorporating, and organizing be scrutinized

thoroughly. Whose work should be more carefully done than that of "the prophet" speaking for God?

Zealous supporters of Ellen at times referred to Marian, Fannie, and others loosely as "copyists" (which means their editing would be limited to "mechanics" such as correcting simple grammar, spelling, punctuation) - thus subtly minimizing the associate. There are numerous pieces of evidence to indicate that Ellen's literary assistants, by whatever title, in fact did what is called 'substantive editing' - that is, rewriting, reorganizing, and suggesting ways to reinforce or modify the content - plus much more. **Marian, who researched for content ideas, organization, and expression and who attended to paraphrasing, was not called "bookmaker" without reason.**

The matter of using quotation marks for material drawn from the work of other religious writers eventually came up for discussion. William C. White and Dores E. Robinson wrote: "Mrs. White made no effort to conceal the fact that she had copied from other writers, statements that exactly suited her purpose. And in her handwritten manuscripts, most of the passages that she had copied word for word, were enclosed in quotation marks. But there were also many passages that were paraphrased.... The question arose, How shall these passages be handled? Much time would be required to study each passage and mark it consistently. The printers were waiting for copy, and the public were waiting for the book. Then it was decided to leave out the quotation marks entirely. And in that way the book was printed." (7)

Vesta J. Farnsworth, who was in Australia during the time Ellen was there, wrote that Marian "had shared in the decision to leave out quotation marks in the early edition of [The] *Great Controversy* and to the using of the general acknowledgment in the Preface. Then when there came severe criticism for this, she, with Sister White and her associates, felt it very keenly." (8)

That Marian was upset and weeping herself to sleep night after night eventually got back to the family, according to Obadiah, and they worried about her because the health of their sister was not robust. (9)

Dudley M. Canright, one of Ellen's biographers, wrote that Marian "was one day heard moaning in her room. Going in, another worker inquired the cause of her trouble. Miss Davis replied: '**I wish I could die! I wish I could die!**' 'Why, what is the matter?' asked the other. '**Oh, Miss Davis said, this terrible plagiarism.**'" (10)

Farnsworth commented on that story: "If this be true, it is only one of the many things connected with her [Marian's] work over which she was deeply distressed. Sister Marian Davis was exceedingly faithful and conscientious in her labors, and felt keenly her responsibility in the work entrusted to her in connection with Sister White's writings. She was frail of body and often low spirited. Many times she besought the prayers and the counsel of her associates and fellow workers. And by the help of God she did a noble work. She loved the work better than her life, and anything which affected it affected her." (11)

When Marian talked with Charles E. Stewart, a doctor in Battle Creek, she told him about her problems with her editing. He referred to this incident, without divulging the person's name, in a lengthy letter that he wrote to Ellen in 1907: "I am informed by a trustworthy person, that you in the preparation of your various works, consulted freely other authors; and that it was sometimes very difficult to arrange the matter for your books in such a way as to prevent the readers from detecting that many of the ideas had been taken from other authors." (12)

The work seemed to go fairly smoothly between Ellen and Marian until Fannie joined them. Then things began to happen. Ellen wrote that Fannie "would talk to my workers, especially Marian, and get her stirred up so that I could hardly get along with Marian. She was like another person, infused with a spirit that was excitable and unexplainable." (13)

What the editors talked about was the giving of credit to authors and editors. Fannie, according to Ellen in a letter to Ole A. Olsen, General Conference president at the time, "talked these things to Marian and Marian has been led into much of the same views, but not to the extent of Fannie." (14) Fannie talked to various ones about how the books were organized and written, and Ellen wrote, "she presented the matter to them in such a way that they thought injustice had been done to Fannie and Marian.... Fannie represented that she and Marian had brought all the talent and sharpness into my books, yet [they] were both ignored and set aside, and all the credit came to me." (15)

Fannie had "created such a state of things in her representations," Ellen wrote to John Harvey Kellogg, "that you would have supposed her to be the author of the articles she prepared, and maintained that it should be acknowledged that Marian and Fannie were in copartnership with me in the publications bearing my signature." (16)

Ellen finally brought this to a head one day in conversation with Fannie. She recounted the incident thus to Willie: "Should [my writings] be published Mrs. E.G. White, Fannie Bolton, and Marian Davis are a company concern in these productions? "oh," she says, 'I do not know, I do not know. I have been tempted. I am full of pride.'" (17)

After Fannie was discharged, Marian, according to Ellen, became "just as peaceable as she used to be." (18) However, when Ellen was upset with Marian, she was relegated from the "trustworthy bookmaker" to "poor little Marian."

Marian's father died in Battle Creek on March 1, 1903. In May of the same year Marian attended the General Conference meeting in Oakland, California. While she was there she caught a cold that settled in her lungs, and she was hospitalized at the St. Helena Sanitarium and Hospital. Gradually she seemed to recover from her lung problem, and she went back to work on Ellen's latest tome, *The Ministry of Healing*. But her appetite and strength never returned. Finally, when she became so weak that she could no longer sit at her typewriter, she was hospitalized again. Because she was unable to eat or sleep, she continued wasting away and never recovered. (19)

According to Canright, "it is said that before her death Miss Davis was greatly troubled over the connection she had had with Mrs. White's plagiarism, for she knew how extensively it had been carried on." (20)

That Marian was troubled can be read in letters written to her during that time by Ellen, who was traveling in the East. On August 24, 1904: "Let not one anxious thought come into your mind." On September 16: "I am grieved that you are troubled in mind.... He [God] has no such feelings of condemnation as you imagine. I want you to stop thinking that the Lord does not love you.... You need not think that you have done anything which would lead God to treat you with severity. I know better." (21) Even on October 9, when Ellen returned to California from her trip, she could not succeed in persuading Marian to eat.

At four o'clock on the afternoon of October 25, 1904, Marian - who had made *The Desire of Ages* sing, and who had given sinew and beauty to many other works for Ellen - was dead. Her funeral was held the next day in the St. Helena Church, and she was buried at St. Helena. In attendance were her sister, Ella Kellogg, and her niece, Beth Kellogg.

Willie wrote the obituary, a full column in length, for the *Review*. He described her as an "efficient laborer in the literary departments of our work.... [She] has been a most efficient and trusted worker, preparing for the press tracts, pamphlets, and books, and articles for our numerous periodicals." As for the thoughts that were troubling Marian at the time, Willie wrote that "Sister Davis sometimes, during her sickness, mourned because the imperfections of her work and experience, but at the last she grasped the firm promises of God, and found peace and rest and joy in the Lord." (22)

One further account stated that Marian died of tuberculosis. But, curiously, her death certificate states that she died of anemia. **She was fifty-seven years old, and she weighed fifty-seven pounds. Could it have been that starvation was the only way out** of a situation that she could no longer tolerate?

Even after the deaths of Marian and Fannie, the seeds of doubt about the authorship of Ellen's writings continued to sprout and flourish.

White and Robinson spent the year of 1933 endeavoring to compose an explanation of Ellen's writings so that members of the Adventists denomination would understand, once and for all time, how the "gift" worked. Together they wrote "A Statement Regarding the Experiences of Fannie Bolton in Relation to Her Work for Mrs. Ellen G. White," "Brief Statements Regarding the Writings of Ellen G. White," and "The Work of Mrs. E.G. White's Editors." Also, White wrote "The Story of a Popular Book, *Steps to Christ*," and Robinson wrote "The Authorship of *Steps to Christ*." All of these were issued at the time in typewritten form.

In their "Brief Statements" they recorded that "in later years when Mrs. White became aware that some of the readers of her books were perplexed over the question as to whether her copying from other writers was an infringement on somebody's rights, the inquiry was raised, 'Who has been injured?' No injustice or injury could be named." (23)

But Ellen knew who would be injured. "Fannie Bolton can hurt me as no other person can," she had said with some warmth to Merritt Kellogg.(24) In 1895, Ellen had said: "She [Fannie] has misrepresented me and hurt me terribly. Only in connection with my work has she hurt me. She has reported to others that she has the same as made over my articles, that she has put her whole soul into them, and I had the credit of the ability she had given

to these writings." (25)

According to Ellen, one of the greatest sins was Fannie's talking. Fannie wrote her in 1897: "I thought the only thing you disliked in me was speaking of the matter at all, that you wanted me to maintain secrecy about it all, but I thought that in justice to yourself, your work, your editors and readers, you yourself should have acknowledged your editor's work. In this matter I thought if I did not tell what I thought to be true, I would be a party in what I thought was not perfectly honest, open dealing." (26)

The Fannie Bolton Story was released by the White Estate in 1982 with the expectation, one suspects, of vindicating Ellen. Ironically, Walter T. Rea's *The White Lie*, which came out almost simultaneously demonstrating that much of Ellen's material was copied, in effect vindicated Fannie and Marian. (27)

The conflict between the protagonist and the two antagonists ended with their deaths - Ellen died in 1915, Marian in 1904, and Fannie in 1926. But the central conflict - with its significant literary, ethical, and theological implications - has never been resolved, and hence the story cannot yet end.

Throughout the years, from the earliest Adventist beginnings, there have been protests - sometimes as muffled mutterings, but in this century as crescendoing cacophony. **Officials and apologists in the church have always responded by shifting from one justification to another:**

1. ELLEN DID NOT COPY. "I do not write one article in the paper expressing merely my own ideas They are what God has opened before me in vision - the precious rays of light shining from the throne." (28) This explanation faded away after assistants for research, writing, and editing were employed for Ellen.
2. ELLEN USED THE WORDS OF ONLY HISTORIANS. "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." (29) That line of justifying was dropped when it became necessary to concede that subject matter other than history was copied: "She was told that in the reading of religious books and journals, she would find precious gems of truth expressed in acceptable language, and that she would be given help from heaven to recognize these and to separate them from the rubbish of error with which she would sometimes find them associated." (30)
3. ELLEN USED THE AD HOMINEM APPROACH. Fannie is the problem. She is unbalanced; therefore you cannot believe what she says. By giving the inquirer a more lurid topic to pursue, she got him off the subject of copying, a subject about which Ellen could not speak.
4. PARAPHRASING WAS SAID TO BE ACCEPTABLE A CENTURY AGO. Since "everybody was doing it," it was all right for Ellen to paraphrase ideas. "In the nineteenth century, plagiarism was known and condemned, but uncredited paraphrasing was widely practiced." (31) (It has also been widely practiced by college students whose teachers judged them cheaters.) Do two wrongs make a right? One can use the same analogy to excuse adultery or tax cheating.
5. BIBLE WRITERS COPIED. "An instructive parallel" is found among the Gospel. More than ninety percent of the Gospel of Mark, the apologists point out, is paralleled by passages in Matthew and Luke. (32) This kind of argument for license is akin to the ad hominem argument; turn your eyes to the Bible and see what its writers did. Published material, however, is not the same as oral tradition.
6. ELLEN'S COPYING WAS NOT ILLEGAL. On the basis of "our review of the facts and legal precedents, we conclude that Ellen G. White was not a plagiarist and her works did not constitute copyright infringement/piracy," wrote Vincent L. Ramik of Diller, Ramik & Wight, Ltd. (33) It must be said here that any lawyer worth his salt brings forward arguments intended to support or vindicate the clients paying him. Today the problem of legality under the copyright law is not the major issue in the conflict pertaining to the writings of Ellen White. The problems are those of questionable ETHICS (taking and camouflaging matter already published by other writers) and of a muddled meaning of INSPIRATION (presenting the White version of others' material as "precious rays of truth shining from the throne," usually interpreted to mean having come direct to her from God).
7. ELLEN WAS UNINFORMED ABOUT LITERARY STANDARDS. "She acted without knowledge of the literary standards that would count a moderate use of [others'] writings as unfair or worthy of

condemnation." (34) Not so. She had to know, rather early in her experience, that John N. Andrews, her close associate and friend (whose material she copied without crediting him), carefully credited the works he had studied in his preparations. She had to know that Edersheim, and those others from whom she read and drew, credited their sources. That was what Fannie's message was all about (and likewise what was thought to have troubled Marian).

8. **GOD'S WORDS BELONG TO EVERYONE.** "God is the author and owner of all truth, just as the tree is the author and owner of its fruit. God provides truth unstintingly to all who will receive it and use it." (35) Perhaps the same argument could hold true for the money in the bank and the cattle on a thousand hills. They belong to God. Is it all right, then, to steal them for God's cause? The end does not justify the means in either case.
9. **THE WORDS ARE NOT THE IMPORTANT PART OF ELLEN'S WRITINGS.** "Ellen White closed her letter [July 17, 1906] with a statement suggesting that the problems surrounding her work were the result of focusing on the words rather than the message of her writings," said the White Estate. (36) One wonders if that is really what they meant to say. One cannot have messages without words, unless the messages are on the nonverbal level - and that is another study. Words - their denotation, connotation, and signification - are the symbols or signs that convey meaning when they are arranged in relational patterns. (37) "The essential act of thought is symbolization.... One cannot think without symbols." (38)

This technical and complex philosophical subject in the field of logical empiricism is probably not what the White Estate wanted to get into at all. What they no doubt meant, but could not say, was that "the problems surrounding her work were the result of focusing on the [unacknowledged use of] words rather than the message of her writings."

Creative as these various justifications for copying may be, they are no substitute for truth.

Credit must be given to the White Estate, the Biblical Research Institute, and the President of the General Conference for conceding that "the amount of borrowing was greater than they had previously known." (39) However, when the officials, apologists, and the Seventh-day Adventist Church at large can go that one step further and acknowledge that Ellen was wrong to copy without giving credit to the sources used, then the conflict recounted in "The Unfinished Story of Fannie Bolton and Marian Davis" will end.

(boldface added)

ENDNOTES

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15. *Ibid.*, EGW to Marian Davis, 29 October 1895 (Letter 102), p. 43.

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32. Ibid.
33. Vincent C. Ramik, "Memorandum of Law: Literary Property Rights, 1790-1915" (Washington, DC: General Conference of SDA, 1981), p. 17.
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36. Ibid., p. 10.
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Appendix 3 - Misc References

There are two astronomers with the same name who lived around the same time. Joseph Bates quotes from the Scottish one.

James Ferguson (1710–1776), Scottish astronomer and instrument maker

James Ferguson (1797–1867), American astronomer

The text of the "Astronomy explained upon Sir Isaac Newton's Principles" p 385 talks about the cloudy stars
<http://hdl.handle.net/2027/uc1.b525543>