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THE EDITIONS OF GREAT CONTROVERSY

by

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THE 1858 VISION

In the spring of 1858, Ellen was 30 years old. Accompanied by her husband, she was visiting conference meetings in several locations in Ohio. They had already visited Green Springs and Gilboa.

"The Lord has set before me matters which are of urgent importance for the present time, and which reach into the future."—1890.

"When the Great Controversy should have been circulated everywhere, it was lying dead."—1899

"It is our design to be at the conference at Green Springs the twenty-sixth, and to meet in conference with the brethren in Gilboa, March 6 and 7. We may spend three or four weeks in Ohio." —Review, February 18, 1858. Arriving the next weekend at Lovett's Grove (a small town near Bowling Green), they spoke during Sabbath and Sunday, March 13 and 14. The meetings were held in a public schoolhouse. On Sunday, the 14th, a funeral service was held in the building where the meetings were being held. The house was packed and not everyone could get in. Asked to speak, James White conducted the funeral service. As he ended, Ellen rose to express a few words of comfort to the mourners.

"When he had closed his remarks, I felt urged by the Spirit of the Lord to bear my testimony. As I was led to speak upon the coming of Christ, and the resurrection, and the cheering hope of the Christian, my soul triumphed in God; I drank in rich draughts of salvation. Heaven, sweet heaven, was the magnet to draw my soul upward, and I was wrapped in a vision of God's glory. Many important matters were there revealed to me for the church."—Life Sketches, pp. 161-162.

"A broad, panoramic view of the entire great controversy between Christ and Satan—covering more than 7,000 years from the fall of Lucifer to the close of the millennium—was given to Ellen White during those two hours while she lay in vision in that small, one-room schoolhouse in Lovett's Grove, Ohio.

As the years passed, additional information was given as she needed it for her writing work, and slowly the books Patriarchs and Prophets, Prophets and Kings, Desire of Ages, Acts of the Apostles, and Great Controversy were written, and then enlarged upon.

The gathered assembly watched with deep interest throughout that vision, and, when it was ended, the relatives of the deceased bore the casket to the cemetery. But many of the people remained behind to hear Ellen relate what she had been shown in vision. Commenting later on their reaction to what she told them, she said: "a great solemnity rested upon those who remained" (2 Spiritual Gifts, p. 270).

Equally concerned with personal problems of the believers in tiny Wood County as with the history of the intergalactic feud of Satan with Christ, God allotted part of that vision to matters relative to the spiritual welfare of these new converts living in northwest Ohio. So, after Ellen discussed those matters, she then proceeded to tell them portions of the great controversy vision.

And it was that part of this vision, which was of crucial importance to all of us!

(1) It provided the people of God living in these last days with a comprehensive view of trans-world history in its true reality. Instead of the history written by men, with its preoccupation with the actions and interplay of influential men, Ellen White was shown the history of the warfare between Christ and Satan in heaven and on earth—from the beginning of sin all the way down to its end, plus a glimpse beyond!

(2) This view of history is not only true; it fills the remnant with hope. Not only does it draw back the curtain so that we may behold the controversy fought over every soul, but it points us to the final victory of the armies of Heaven over the forces of the evil one.

(3) This vision was accompanied by the command to write it all out—so that the people could have it! It was not enough that the prophet personally know these things; the rest of us must be told also! The great controversy story must be printed and widely circulated!

"I am more anxious to see a wide circulation for this book than for any others I have written."—1905.

"In this vision at Lovett's Grove, most of the matter of the great controversy which I had seen ten years before was repeated, and I was shown that I must write it out."2 Spiritual Gifts, p. 270.

6 - THE ATTEMPT ON ELLEN WHITE'S LIFE

But there was more: a most solemn warning was also given:

"I was instructed to write it out. I was shown that while I should have to contend with the powers of darkness, for Satan would make strong efforts to hinder me, yet I must put my trust in God, and angels would not leave me in the conflict."—Life Sketches, p. 162.

On Monday morning, the 15th, the Tillotsons drove the Whites in their carriage to the railroad station at Freemont, and the next day they boarded a train for Jackson, Michigan, in route to Battle Creek. As they journeyed, Ellen and James earnestly discussed details of the forthcoming writing work. Much must be done, and she was determined to immediately set to work. Arriving at Jackson, they went to the home of Brother Daniel R. Palmer and his wife.

Satan was determined that this work be stopped.

"Two days afterward, while journeying on the cars to Jackson, Michigan, we arranged our plans for writing and publishing, immediately on our return home, the book entitled, *The Great Controversy between Christ and His Angels*, and *Satan and His Angels*, commonly known as *Spiritual Gifts*, Vol. 1. I was then as well as usual.

"On the arrival of the train at Jackson, we went to Brother Palmer's. We had been in the house but a short time, when, as I was conversing with Sister Palmer, my tongue refused to utter what I wished to say, and seemed large and numb. A strange, cold sensation struck my heart, passed over my head, and down my right side. For a time I was insensible, but was aroused by the voice of earnest prayer.

"I tried to use my left limbs (left arm and limb, 2 *Spiritual Gifts*, p. 271), but they were perfectly useless. For a short time I did not expect to live. It was my third shock of paralysis; and although within fifty miles of home, I did not expect to see my children again. I called to mind the triumphant season I had enjoyed at Lovett's Grove, and thought it was my last testimony, and felt reconciled to die."—Life Sketches, pp. 162-163.

Her friends pled with God to spare her life, and, by God's grace, the healing process began.

"The earnest prayer of my friends were ascending to heaven for me, and soon a prickling sensation was felt in my limbs, and I praised the lord that I could use them a little. The lord heard and answered the faithful prayers of His children, and the power of Satan was broken. That night I suffered much, but the next day I was sufficiently strengthened to return home."—Life Sketches, p. 163.

The pain was especially intense throughout the first night after the stroke occurred. But she felt sufficiently well the next day to continue by train on to Battle Creek. Arriving there, she was taken by carriage to their Wood Street home, where she was carried up the stairs to the front bedroom on the second floor.

One reason God chose Ellen White to be His messenger is because she was determined to stand loyal to Him. No matter how hard Satan might press the battle against her, she would obey, serve, and work for God! Whether it might result in life or death, she would write that book!

"No one feels the necessity or the importance of bringing it before the people. Brethren, how long am I to wait for you to get the burden?" 1890.

"For several weeks I could not feel the pressure of the hand or the coldest water poured upon my head. In rising to walk, I often staggered, and sometimes fell to the floor. In this afflicted condition I began to write on the great controversy. At first I could write but one page a day, and then rest three days; but as I progressed, my strength increased. The numbness in my head did not seem to becloud my mind, and before I closed that work the effect of the shock had entirely left me."—Life Sketches, p. 163 (*Spiritual Gifts*, Vol. 1).

Three months later, in a vision given to her in Battle Creek, Ellen was shown that the information in that vision was of such overreaching importance that Satan would use every means possible to keep it from the people.

"At the time of the conference at Battle Creek, in June, 1858, I was shown in vision that, in the sudden attack at Jackson, Satan intended to take my life, in order to hinder the work I was about to write; but angels of God were sent to my rescue. I also saw, among other things, that I should be blessed with better health than before the attack." Life Sketches, p. 163. (This section is also found, with slight variation, in 2 *Spiritual Gifts*, pp. 270—272.)

"I was shown that I should devote myself to writing out the important matters for Volume 4 [The 1858 edition was volume one of a series, the 1884 and 1888 editions were volume four, and our present *Great Controversy* is volume five of a series], and that the warning must go where the living messenger could not go, and that it would call the attention of many to the important events to occur in the closing scenes of this world's history."—1890.

"Why do not our people appreciate and circulate more widely the books bearing the divine credentials?" —1907.

This experience has profound implications.

(1) To our knowledge, there has been only one divinely inspired prophet in the last eighteen centuries, and only one message was given to that prophet which resulted in a direct attack by Satan on the life of that prophet. The attack was made to keep very important information from going to the people.

(2) That message must be very, very important. It must be of utmost importance, not only for her to write it out but for us to share it today!

(3) Ellen White, herself, surely thought so. Pain or no pain, she immediately set to work, putting it down on paper.

(4) Satan actually tried to kill her, just as she had been warned he would.

An intriguing question is why God permitted this attack to occur. It was clearly permitted in His providence. Satan could go so far, but no further. For a split second he was permitted to put forth his hand, but then, almost as instantly, the hand was barred from further access. Why? The answer is very obvious. God was not only trying to show Ellen White the importance of getting those messages to the people; He was trying to tell us also!

In His providential mercy, that attack was permitted because God foresaw what was coming: a seemingly endless variety of ways by which Satan would try to keep that book from reaching those who most needed it. Repeatedly, Ellen was to witness the efforts of fellow believers to slander her and the book, and try to forbid its widespread publication.

Even the very location where the attack occurred was significant. The attack came while Ellen was speaking with Sister Palmer in their home. Her husband, Daniel R. Palmer, was one of the three-man publishing committee of the Advent Review and Sabbath Herald, our church paper. Thus, he would be able to carry back an urgent report to the Battle Creek publishing house about the importance of that vision and the books she would be writing about it.

Repeatedly, over the years since 1858, Satan has worked to eliminate that book. At Jackson, he tried a physical attack, but since then he has worked through men to accomplish the same effect:

√' There would be so many meetings to attend that she would not have time to write the book (1860-1870s).

√' Scorn, insults, and false accusations would be poured upon her, to force her to give up trying to write the 1884 edition or later enlarge it into the 1888 edition (1880s).

√' "The book is too long, we want shorter books at the Review; make it shorter," she was told (1885-1887).

√' Because she would not return royalties to the Review, that was used as an excuse for not circulating the book (1888 -1890).

√' "There are other books which would sell better, so we'll leave that one on the publishing house shelves," was the policy decided on (1888-1890, and later).

√' "Some other people probably wrote the later editions, so have nothing to do with the 1888 or 1911 editions" (1970s onward).

√' "The earlier editions are not officially approved today, so do not circulate them; and we'll keep the current edition so highly priced you cannot afford it" (1950s onward).

√' "Everything in that book was copied from someone else, so the book is worthless" (1970s onward).

√' "The book could get us in trouble with the Sunday keeping churches, so do not distribute it" (1950s onward).

√' "That book should never be distributed first; always later, much later" (1950s onward).

√' "It's too hard a book to sell; the children's books are better" (1950s onward).

√' "Yes, I have the book at home on my bookshelf. No, I am so busy with other things, that I haven't read in it for years. But, yes, I do think it is very important."

Seeing the onslaught which would face that book over the next century and more, God permitted Satan to attack its author, so that we might KNOW of a certainty that THAT volume contained the most important messages for people living in the end-time.

Do not underrate the importance of this book in your own life or in the lives of those around you. Along with the Bible, it is the most important book in our world today. Determine that you will read it frequently, and that you will give it the widest possible circulation.

"Now Volume 1, or Patriarchs and Prophets, is ready for circulation, but even for this book I would not allow Volume 4 [Great Controversy] to remain longer as a light under a bushel. I am in sore distress of mind, but who of my brethren cares for this?"— 1890.

"As the Spirit of God has opened to my mind the great truths of the Word, and the scenes of the past and the future, I have been bidden to make known to others that which had thus been revealed, to trace the history of the controversy in past ages and especially so to present it as to shed light on the fast—approaching struggle of the future."—1888.

As result of having received the sweeping vision of 1858 at Lovett's Grove, Ellen immediately began work on *Spiritual Gifts, Volume 1*, containing the basic view she had been given of the great controversy of the ages between Christ and Satan.

As mentioned above, when she had nearly completed the writing of the manuscript for that book, she received a vision confirming Satan's intense hatred of the entire project. In later reference to the Lovett's Grove vision, she said this:

"I was taken off in vision. In that vision I was shown that in the sudden attack at Jackson, Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to my rescue, to raise me above the effects of Satan's attack. I saw, among other things, that I should be blest with better health than before the attack at Jackson."—2 *Spiritual Gifts*, p. 272 (*Life Sketches*, p. 163).

A month prior to writing the above statement, in May 1858, she told about 400 believers (assembled in the Battle Creek Dime Tabernacle for a General Conference Session) about the vision and the book she was writing. The session itself met from May 21 to 24, and she spoke to them on Sunday, May 23:

"During the forenoon, Sister White related a portion of the views she has had concerning the fall of Satan, the plan of salvation, and the great controversy between Christ and His angels, and Satan and his. It abounded in startling facts and vivid descriptions. And when the course of the narration had brought us down to the days of the first advent, the humiliation, the suffering, and finally the crucifixion of the Saviour, especially then did the silent tear and the audible sobs of many in the congregation announce that their hearts were touched by the sufferings of the Son of God for rebellious man.

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

The above description clearly reveals the immense breadth of what she had been shown in the Lovett's Grove vision: from the fall of Lucifer to the earth made new. After speaking all morning to the congregation, she then returned to the lectern early that evening and spoke till 10 p.m. Deeply stirred by this panoramic view, the people rose one by one and gave testimonies of praise and dedication.

Would you wish that you yourself might have been in that auditorium that day? We all do! Do you wish you could have heard that message by Ellen White? Oh, yes,

I am sure you do! Do you wish you could experience what they experienced on May 23, 1858? You can; this evening open *Great Controversy*—any edition—and read in it. You might begin with the *Origin of Evil* chapter, which presents such a sweeping view of history. And as you read, thank God for this great gift of light to mankind.

"But instead of this, the book was suppressed, . . . The book that should have gone did not go; and the men who should have worked to carry it forward, discouraged the canvassers from handling it. Thus saith the Lord, 'I will judge for this false, dishonest work.'"—1899.

"*Great Controversy* should be very widely circulated. It contains the story of the past, the present, and the future. In its outline of the closing scenes of this earth's history, it bears a powerful testimony in behalf of the truth."—1905.

In June, the Review reported that it was beginning to typeset copy for the initial chapters of this new book. In mid—August, she completed the writing of the book, and printing began. In September, it was ready for circulation. The book had a lengthy title: *Spiritual Gifts: The Great Controversy between Christ and His Angels and Satan and His Angels*. We today call it *Spiritual Gifts, Volume I*, or the first (1858) edition of *Great Controversy*.

The following notice of publication appeared in a June 1858 Review:

"The *Great Controversy*, — This is the title of a work now in the press, written by Mrs. White. It is a sketch of her views of the great controversy between Christ and His angels, and the devil and his angels, from the fall of Satan until the controversy shall close at the end of the one thousand years of Revelation xx, by the destruction of sin and sinners out of the universe of God. It will contain between two and three hundred pages. Price, neatly bound in muslin, 50 cents."—Review, June 24, 1858.

After a 12-page introduction, written by Roswell F. Cottrell, the text by Ellen White begins. Here is the first paragraph of what she wrote:

"The Lord has shown me that Satan was once an honored angel in heaven, next to Jesus Christ. His countenance was mild, expressive of happiness like the other angels. His forehead was high and broad, and showed great intelligence. His form was perfect. He had a noble, majestic bearing."—1 *Spiritual Gifts*, p. 17.

This small book of 41 chapters and 224 pages was the first edition of *Great Controversy*. Some will want to know how they can obtain a copy for themselves. It is reprinted in full in the third section of *Early Writings* (pages 145-295). Never underrate *Early Writings*; it is a most marvelous little book! Read it all —and frequently! It contains many very important truths that we need to

keep in mind. This 1858 edition is also available in reprint from your local ABC. It is Volume 1 of the four-volume, two-book set of Spiritual Gifts.

(Volume 2 of Spiritual Gifts was later enlarged to become Life Sketches. Volume 3 and the first half of Volume 4 was eventually expanded into Patriarchs and Prophets. The last half of Volume 4 is now found in Testimonies, Volume I, pages 113-455.)

Throughout our study, it should be kept in mind that information from that Lovett's Grove vision is to be found not only in Great Controversy but also in Patriarchs and Prophets, Prophets and Kings, Desire of Ages, and Acts of the Apostles. In 1864, Volumes 3 and 4 of Spiritual Gifts came off the press, and provided the remnant with a more comprehensive understanding of the fall of Lucifer, the Creation, the fall of man, the lives of the patriarchs, and the experience of Israel. Those two volumes bore the subtitle, Important Facts of Faith in Connection with the History of Holy Men of Old.

Throughout the 1858 edition of Great Controversy, the words, "I was shown" and "I saw," are to be found as many times, in fact, as there are pages in the book! From Creation, the story takes us down through the Old Testament, into the life of Christ and the apostles, and then to the apostasy of later ages, the Reformation, and the Final Crisis.

Before concluding this section on the 1858 edition of Great Controversy, we might mention that it was not written to bring earthly wealth to its author.

"What little profit there was on it was all solemnly dedicated to the Lord, and \$25 out of it had already been given to one of the Lord's needy servants (M.B. Czechowski)." —Review, November 25, 1858.

M.B. Czechowski was a converted Catholic priest who was fluent in seven languages. In the spring of 1858, he had been sent as a missionary from Battle Creek to upstate New York to work among French Catholics.

Are you thankful that the first edition of Great Controversy was not the last? It was so very small! In the providence of God, it was to be enlarged two times: first in 1884, and again in 1888.

Just as we can be thankful that the first edition of Great Controversy was not the last, so we should be thankful that the second edition of that book was not the last, either! Just as the 1858 edition was made larger in the 1884 edition, so that edition was made larger in the publication of the 1888 edition.

Be thankful for all the editions; they are all of great benefit to you and to others. Resist the whispered temptations of the evil one that any of those editions should not be read or shared.

Four years after publication of that book, in July 1872, Ellen and James were vacationing high in the Rocky Mountains of Colorado. They spent the afternoon outdoors reading this book with friends. What a pleasant way to spend a Sabbath afternoon!

"We arose this beautiful morning with some sense of the goodness and mercy of God to us.

"In the afternoon our niece, Mary Clough, Willie, and myself walked out and sat beneath poplar trees. We read about sixty pages of Great Controversy, or Spiritual Gifts [Volume 1]. Mary was deeply interested. We were happily disappointed [that is, happily surprised) in the earnest manner in which she listened. We see no prejudice with her. We hope she will yet see and receive the truth. She is a pure, simple-hearted, yet intellectual girl. We closed the Sabbath of the Lord with prayer. Mary united with us in prayer. Wrote letters upon religious subjects to Louise Walling and Elder Loughborough." —Manuscript 4, 1872.

8 — PREPARATION FOR THE 1884 EDITION

Due to the urgent importance of the 1858 Lovett's Grove vision, Ellen immediately began work on writing it out; and, that same year, it was printed. But, with the passing of years, she was instructed to produce a greatly enlarged edition.

A letter by James reveals that, in mid-January 1879, Ellen began work on the enlarged Great Controversy. This work was primarily done in two ways: (1) She was shown in brief flashbacks, while writing, portions of the 1858 vision which were not as clear in her mind and had therefore not been included in earlier presentations. (2) She was given additional material in new visions. She was also instructed that, as she searched other biographical accounts —especially on the life of Christ— she would recognize worthwhile ways to express her ideas in a fuller, pleasing variety; and, as she read through the writings of church historians, she would locate and date scenes she had been shown in vision. This she did.

As additional light was given regarding the great controversy, she was instructed that she should write it out. This she faithfully did. That is how the 1884 edition came to be. Later still, the same procedure produced the 1888 edition. Each one was an enlargement of the one before it; each one was therefore important. Yet the publication of a new edition did not negate the importance of the previous one. All of it is invaluable food. Remember the words of Jesus: "gather up the fragments, that nothing be lost."

"In the Great Controversy, the last message of warning for the world is given more distinctly than in any of my other books."—1905.

"By reading it some souls will be aroused and will have courage to unite themselves at once with those who keep the commandments of God."—1905.

"This book has to a great degree been misplaced by another book, which has kept from the world the light God has given."—1891.

All the Inspired writings are important! Value them all, read them all, share them all. Throughout Inspired Scripture, there is not one later writing that is more important than the earliest one, and vice-versa.

Some people will suggest to you that Ellen White did not write the second (1884) or later editions of that book, but instead just sat back, content to let others do the writing for her. That is not true. This woman was clearly willing to die rather than not go forward with the writing of that book. Her determination to obey God did not change in later years. As with all the other charges, accusations, and slander against Great Controversy and its author, these attacks on her character and authorship are instigated by the evil one. I would urgently warn you: let no man steal your crown. Believe not the lying rumors and vicious accusations. It is only as you remain close to God and in childlike obedience to His Inspired Word that you will be guarded by holy angels in the days ahead.

"It [Bible Readings] can never take the place the Lord designed that Volume 4 [Great Controversy] should have in the world and among our people. I have spread before them the light given me of heaven in that book."—1889.

9 — THE DEATH OF JAMES WHITE

It was while preparing an earlier, smaller study on the writing of Great Controversy that the present writer discovered the startling fact that there appears to have been a special, providential reason why James White died in 1881.

A careful biographical study of James and Ellen reveals that, by the year 1881, she was carrying an intense burden, laid upon her by Heaven, to write a new, enlarged edition of Great Controversy. But, for his own part, James was struggling with different burdens of various kinds and they were very real! On one hand, he was heavily overworked in his management of the Review while others, who should carry a larger share of the load, sat back and let him do the work; on the other hand, he recognized that, if he retired and let other minds take control, apostasy would enter the Review! He did not know what to do.

Yet Ellen White urgently needed to relocate to a quiet, secluded place where she could write the second edition of Great Controversy and many other books as well! Life in Battle Creek was confusion personified. There were problems of all sorts, coupled with seemingly endless calls to speak at churches, camp-meetings, and conference gatherings. Not only was she called to

speak, but James was also. Wherever he went, he wanted her to accompany him and speak also.

Picture the situation: It was the early 1880s, and she was already in her mid-50s. Yet she had written almost no books, other than a few small ones! My Spirit of Prophecy library is about 6 feet wide; yet very little of it was printed before the mid-1880s. How many books can you name which Ellen White wrote before 1885? Very few. Yet, at the rate problems and meetings compounded, she never would have been able to set aside time to write all those books if she had remained in Battle Creek! Repeatedly, she pled with James to retire and leave the area and move to the Far West, so she could work on the books. Destructive divisions between James and other workers were intensifying. Pressures and responsibilities were mounting. In reaction, James was becoming more and more impatient and overbearing with those around him.

Already John Harvey Kellogg had obtained a lock-grip on the Battle Creek Sanitarium. The early rumblings of the fight for absolute corporate control between Kellogg and the men in the General Conference, which exploded after the turn of the century, were already smoldering. Battle Creek was becoming like an armed camp, and Ellen was in the middle—and already 53 years of age. The years were rapidly passing.

As the spring of 1881 turned into summer, Ellen and James frequently prayed together in a grove near their home in Battle Creek.

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

"The statement made that these books [G. C. and P.P.] cannot be sold, is not true. I know; for the Lord has instructed me that this is said because human devising has blocked the way for their sale. It cannot be denied that these books were not the product of any human mind, they are the voice of God speaking to the people, and they will have an influence upon minds that other books do not have."—1890.

James had earlier agreed to quit his post of duty at the Review and go west with her so the book work could be begun in earnest, yet in 1881 he hesitated again. He did

not see how he dared to leave Battle Creek. He was certain the management of the work would fall into the wrong hands if he departed.

"Where are the men to do this work? Where are those who have an unselfish interest in our institutions, and who will stand for the right, unaffected by any influence with which they may come in contact?"—In Memorium, 1881, p.45.

Significantly, the above statement of James' was quoted by Ellen at James' funeral. Quoting him, she also said this:

"My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children, and I cannot separate my interest from them. These institutions are the Lord's instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the world's standard, his object is gained. It is my greatest anxiety to have the right men in the right place. If those who stand in responsible positions are weak in moral power, and vacillating in principle, inclined to lead toward the world, there are enough who will be led."—In Memorium, 1881, p. 45.

And she concluded that paragraph with these words of his:

"Evil influences must not prevail. I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence."—In Memorium, 1881, p. 45.

In July, Ellen suggested to James that it was time to leave. "Let us go to Colorado," she said.

"On making this decision, she felt at once a marked return of bodily and mental vigor, giving good evidence that this determination was in the line of duty."—In Memorium, 1881, pp. 34-35.

It was at this very time that, feeling better, she wrote several messages to leaders in the warring factions at Battle Creek. Then an invitation came to spend the weekend in Charlotte, a small town thirty miles northeast of Battle Creek, and Ellen and James went. Evangelistic meetings were being held there, and they spoke at the meetings. Although James spoke three times and Ellen four, they felt better than they had the previous week back in tension filled Battle Creek.

While there, they spoke together and James announced his renewed determination to be more of an encouragement to his fellow workers back home. Impressed with his words, Ellen thought that perhaps it was her duty to help her husband with his work in Battle Creek rather than to keep urging him to leave so the books could be written. "I think Father views matters in a

different light in some things I think he is striving hard for the Spirit of God. He seems more humble, more guarded in words and actions. He has a hard battle before him. I shall help him all I can. "I have felt crushed and heartbroken for months, but I have laid my burden on my Saviour and I shall no longer be like a bruised reed."—Letter 8a, 1881.

In addition, she agreed with James that it would be a strengthening of the work for them both to spend several weeks attending camp meetings in the East.

"The Eastern Camp Meetings: We have been urged to attend the camp meetings

"While writing the manuscript of Great Controversy I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and new."— 1911.

To be holden at Magog, P.Q. [Providence of Quebec), Morrisville, Vermont, and Water- ville, Maine. We shall attend these meetings and others, as the providence of God opens the way for us, and we have health and strength to labor."—Review, August 2, 1881.

The die was cast. Providence mercifully intervened. In the sight of Heaven, the books to be produced over the next 34 years were more important than even protecting the heart of the organization from apostasy! Remember that the organization may be important, but the books and the people are far more important.

"Providence mercifully intervened," I say, for James was laid to rest at exactly that time when he had asked forgiveness of God and man, and was at peace with both! You have a wonderful Father; trust your life to Him. He will not fail you.

Three days after the carriage trip home from the Charlotte meetings, on Sabbath, July 30, Ellen and James were walking together in the grove near their home. On Sunday, they laid plans for the trip to the eastern meetings. On Monday James became ill.

Here, in the words of Ellen, is how the end came: "Sabbath morning, as usual, we walked to the grove together, and my husband prayed most fervently three times. He seemed reluctant to cease pleading with God for special guidance and blessing. His prayers were heard, and peace and light came to our hearts. My husband praised the Lord, and said, 'Now I give it all up to Jesus. I feel a sweet, heavenly peace, an assurance that the Lord will show us our duty; for we desire to do His will.'

"He accompanied me to the Tabernacle, and opened the services with singing and prayer. It was the last time he was ever to stand by my side in the pulpit.

"On Sunday he thought he would be able to attend the Eastern camp meetings, and said the Lord could give him strength, if it was his duty to go.

"Monday he had a severe chill. Tuesday he did not rally as expected, but we thought the disease an attack of fever and ague [malaria], and supposed that it would soon yield to treatment.

"Tuesday night I was attacked with chills, and was very sick, being unable to sit up on the following day.

"Dr. Kellogg then proposed that we both be removed to the Sanitarium, where we could enjoy better facilities for treatment. A mattress was placed in a hack, my husband and myself were laid side by side, for the last time, and thus taken to the Sanitarium.

"On Friday my symptoms were more favorable. The doctor then informed me that my husband was inclined to sleep, and that danger was apprehended. I was immediately taken to his room, and as soon as I looked upon his countenance I knew that he was dying.

"I tried to arouse him. He understood all that was said to him, and responded to all questions that could be answered by Yes or No, but seemed unable to say more. "When I told him I thought he was dying, he manifested no surprise. I asked if Jesus was precious to him. He said, 'Yes, oh, yes.'

" 'Have you no desire to live?' I inquired. He answered, 'No.'

"We then knelt by his bedside, and I prayed for my husband in that solemn hour.

"Has the Lord moved upon my mind to prepare this work to be sent everywhere, and is He moving upon my brethren to devise plans which shall bar the way so that the light which He has given me shall be hid?"—1890.

"The Lord would have this work carried into the highways and byways where there are souls to be warned of the dangers so soon to come."—1890.

A peaceful expression rested upon his countenance. I said to him, 'Jesus loves you. The everlasting arms are beneath you.' He responded, 'Yes, yes.'

"I wished to be certain that he recognized us, and I asked him to tell who we were. He said, 'You are Ellen. You'—Looking at our elder son —'are Edson. I know you all.'

"Brother Smith and other brethren then prayed around his bedside, and retired to spend much of the night in prayer. My husband said he felt no pain; but he was evidently failing fast. Dr. Kellogg and his helpers did all that was in their power to hold him back from death. He slowly revived, but continued very weak. I remained with him through the night.

"The next morning he took some nourishment, and seemed slightly to revive. About noon he had a chill, which left him unconscious, and he quietly breathed his life away, without a struggle or a groan. I was mercifully spared the anguish of seeing my husband in agony battling with death. The scene was as pleasant as it was possible for a deathbed to be."—Manuscript 6, 1881 (see also In Memoriam, pp. 52-54).

James died a little after 5 p.m. on Sabbath, August 6, 1881. The sudden shock of this laid Ellen low also. Friends and physicians thought she would die also. At one point her pulse stopped for a time. By the 12th, she was so near death that most thought her funeral would soon follow. But the next morning she was taken to the funeral, and there laid in a bed. After Uriah Smith gave the funeral address, she unexpectedly rose, went forward and spoke with strength for 10 minutes.

After the funeral, Ellen recovered rapidly, and on Monday, August 22, she left with her two daughters-in-law (Emma and Mary) for Colorado for a rest and an opportunity to pray for guidance as to what she should do next. The burden of the bookwork was again laid on her and, instead of returning east, early in October she went to Oakland, California. Visiting churches and camp meetings, she arrived in Healdsburg that winter, and by March had made her home there.

Work on the books could now begin. The first would be the 1884 Great Controversy.

And what do you think would be the second? Of course, an even larger revision of it—the 1888 Great Controversy! Not until then, was she guided to start on all the other larger books, beginning with Patriarchs and Prophets (1890).

But Satan was not idle. He had failed to kill her in 1858, and then he failed to keep her embroiled in the Battle Creek turmoil's in the late 1870s and early 1880s. So now he switched to a more successful attack: the one he uses today.

10 — SATAN CHANGES THE METHOD OF ATTACK

As she traveled from one speaking appointment to another, Ellen wrote letters, magazine articles, and material for the forthcoming book. Many of the magazine articles consisted of content, which would later go into the revised Great Controversy. In addition some material, later to appear in Patriarchs and Prophets, was beginning to be published in journal articles also.

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

"It is a duty we owe to our people and to God, to send every ray of light given me of God, demanded at this time for every tongue and nation."—1889.

It was not until the early summer of 1882, nearly a year after James' death, that Ellen was able to get down to serious work on the books. The shock had subsided, and she had had two months to settle into her new home in Healdsburg, California. On her little farm on West Dry Creek Road, on the edge of town, she began by spending half a day working around the place and the other half in writing. This would be her West Coast home until she went to Australia in 1891.

One item she wrote that summer (June 20) was "The Testimonies Slighted," a remarkable chapter in the Testimonies (5T, pp. 62-84). Interestingly enough, it was not until that same year that the book, *Early Writings* (containing earlier 1846-1854 materials) was first published.

By 1883, she was deeply engrossed in writing. This marked the first time in her life that, for an extended period of time, this had ever occurred!

The publishing house expressed on-going concern that all the books in the four-volume set, entitled *The Spirit of Prophecy*, should not exceed 400 pages per book. Volume 1 dealt with Old Testament history, volumes 2 and 3 with the life of Christ and part of Acts. Volume 4 was supposed to conclude the rest of Acts, and a smatter of that later "great controversy" history which Ellen seemed so concerned to write about. Each book was to be about the same size, so each could sell for a dollar a copy. At least, that was the plan worked out by a publishing committee back in Battle Creek.

But Ellen was convicted that she should do differently.

In mid-January 1879, Ellen began work on the enlarged *Great Controversy*. (A January 17, 1879 letter by James White confirms that date.) But there was so much to do, so many appointments to meet, so many problems to try to settle, that she accomplished but little.

On February 29, 1880, she reported in her diary that, while on the train to meet appointments, she was able to write some on "Volume 4." This was the name she generally used in referring to this forthcoming edition of *Great Controversy*. (When later published in 1884, the full title would be: *Spirit of Prophecy, Volume 4*.)

Always hoping that, at last, she would soon be able to start on the book work, she wrote on October 14 of that year:

"We [James and Ellen] are now deciding to spend this winter and next summer in preparing books. First I get articles prepared for *Signs*. 2. I get out articles for private testimony, health institutions. 3. Get out *Testimony No. 30*. 4. Letters to her children by a mother. 5. [*Spirit of*

Prophecy] Volume Four 6. Life of Christ, both books, the most sharp and interesting matter in one large book for canvassers to use for public sale.

"So you see we have work to do. We dare not go south and will remain here this winter in Michigan. In summer we may go to Colorado. Thus you see how matters stand. Our time now must be in production of books before we get unable to use the pen."—Letter 43, 1880.

"Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for through them the truth will reach many minds. . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown. . . the Sunday-law movement would not be where it is today."—1905.

Over the protests of the Review, she determined that Volume 4 must begin with the destruction of Jerusalem, and then proceed with historical and future events, much as we have it in our present edition of *Great Controversy*. (The omitted portion of the Acts narrative was later written and included in a subsequent edition of *Spirit of Prophecy, Vol. 3*.)

"It had been Mrs. White's plan to resume the story of the Acts of the Apostles where it was left at the end of Volume Three, but she was instructed in night visions to adopt the plan now seen in *The Great Controversy*. It was revealed to her that she should present an outline of the controversy between Christ and Satan, as it developed in the first centuries of the Christian Era, and in the great Reformation of the sixteenth century, in such a way as to prepare the mind of the reader to understand clearly the controversy as it is going on in our day. We can now see that the divine instruction regarding the plan of the book has made it of untold value to the general public. However, at the time of writing, Mrs. White regarded it, like all her former writings, as primarily a message to the church, and in it she used some matter and many phrases and expressions especially adapted to Seventh-day Adventists." —Ellen G. White: *Messenger to the Remnant*, p.56.

Beginning with the May 31 issue of *Signs of the Times*, 20 articles by Ellen on the life and work of Martin Luther appeared in that journal. It was obvious that she was hard at work on Volume 4.

As mentioned earlier, in order to gather this material she relied on recollections of earlier visions —especially that one in Lovett's Grove. She also received "flashlight" — sudden, quick-visions to refresh her memory on various items she was in the process of writing about. In addition, she was also presented with new visions dealing with various details of the overall history of the great controversy. She also searched through reliable history books for information that is in agreement with

what she had been shown in vision. She was especially dependent on historians for dates, places, and some of the sequences which had not been shown her in vision.

In later describing this, her son William C. White made this comment:

"Mother has never claimed to be authority on history. The things which she has written out are descriptions of flashlight pictures and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, with views of past, present, and future history in its relation to this work.

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

"This is somewhat similar to the way in which the study of the Bible helps her to locate and describe the many figurative representations given to her regarding the development of the great controversy in our day between truth and error."—W. C. White, October 30, 1911, statement quoted in Notes and Papers, p. 164 (also 3 Selected Messages, p. 437).

She herself said this:

"The question is asked, How does Sister White know in regard to the matters of which she speaks so decidedly, as if she had authority in these things? I speak thus because they flash upon my mind when in perplexity like lightning out of a dark cloud in the fury of a storm. Some scenes presented before me years ago have not been retained in my memory, but when the instruction then given is needed, sometimes even when I am standing before the people, the remembrance comes sharp and clear, like a flash of lightning, bringing to mind distinctly that particular instruction. At such times I cannot refrain from saying the things that flash into my mind, not because I have had a new vision, but because that which was presented to me perhaps years in the past has been recalled to my mind forcibly."—The Writing and Sending Out of the Testimonies, p. 24 (1 Selected Messages, p. 37).

Ellen especially valued D' Aubigne and Wiley. But she did not try to keep those books to herself. Early in the winter of 1882, she recommended books, which helped her to believers everywhere:

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

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

"Many of our people already have the Life of Christ [by Geikie]. The Life of Paul [by Conybeare and Howson], now offered for sale at this office, is another useful and deeply interesting work which should be widely circulated." Review, December 26, 1882 (Geikie, himself, advertised in the Review of November 7, 1882).

In addition, the Review frequently carried advertisements for some of those books. G.I. Butler, in the March 13, 1882 issue, urged believers to purchase and read D'Aubigne's books. A notice on the back page of that same issue offered them for sale at a reduced price.

As she penned the material on Luther, Ellen had beside her D' Aubigne's History of the Reformation. The Spirit of God aided her in locating accurate information which she could use. In doing so, she had no concerns, for she had been told in vision to do this—and that, as she did so, she would be guided to recognize the true from the false in what she read.

But Satan had no intention of letting that enlargement (the 1884 edition of Great Controversy) be produced, if he could in some way stop it. Ellen White's body was protected, her determination was resolute; and, now, for the first time in her life, she had the time to bring out a more complete Great Controversy, plus all those other important books! How would you expect that he would meet this challenge? He met it by switching over to the same tactics he is using today against her and her writings.

The devil decided to work through other people to cast doubt upon her integrity and the worth of what she wrote. There were several non-Adventist organizations who hated God's people, and Satan suggested methods of attack to unprincipled writers. These wrote papers, articles, and booklets against Ellen White and her writings. Liberals among our own people read these materials and triumphantly shared them around.

The timing could not be more perfect. Just when Ellen was ready to begin writing in earnest, Satan tried to bring down the denominational roof over her head. Questions and dissatisfaction, based on shallow assumptions, arose in various areas, but centered at headquarters. A number of the leaders did little to discourage the attack, for they had earlier been reproved for their sins by Ellen and they would gladly see her put out of circulation. The mere fact that the Testimonies, with all its reproofs, were being sold as reading matter to our people was enough to anger them.

"My mind is stirred so deeply I cannot rest. Write, write, write, I must, and not delay. Great things are before us, and we must call the people from their indifference to get ready."—1884.

"Do you know what it contains? Have you any appreciation of the subject matter? Do you not see that the people need the light therein given?"—1890.

This attack began in earnest in 1882, just one year after the death of James and the same year that Ellen was beginning to focus her attention on writing. When asked about the problem, she replied:

" 'Why don't you meet them? Why don't you resort to the law?' says one. This is not my work. I ask, did Jesus do this when He was on earth? He had to meet just such things. He was abused and insulted. He was reviled, but He reviled not again. He was pursued with falsehood and with calumny. He passed on, doing His work with fidelity whether meeting censure or praise. "—Manuscript, 5, 1882.

Several individuals within the Church of God had begun writing slander against her and her writings. This attracted two dissident Adventists, McLearn and Green, who decided to unite with them. In 1881, Dr. A. McLearn had only recently joined the Adventist Church, but, upon arriving in Battle Creek, was quickly made president of Battle Creek College. Dr. Sidney Brownsberger had retired for health reasons, and McLearn had a Doctor of Divinity degree. Few in Battle Creek were concerned about the fact that McLearn knew practically nothing about our principles, and even less about the Spirit of Prophecy. His doctorate and his worldly education was enough to satisfy them. But, within a short time, he was stirring up trouble. By the summer of 1882, he was threatening to sue the church when they decided to close Battle Creek College, yet his annual salary already exceeded that of any other denominational employee. He told Battle Creek officials he would write against the church if he was not paid off. Uniting with J.S. Green, a discontented Battle Creek lawyer, the two went over to the Church of God and began writing for them. They produced a variety of tracts and papers attacking Ellen White, citing various imagined problems in her writings.

You will be interested to know that their work laid the basis upon which D.M. Canright and the Ballenger brothers later constructed their later hate-filled books against the Spirit of Prophecy.

You will also be interested to know that most of the attacks against Ellen White, which are circulating today, originated in satanic councils of demons working with McLearn, Green, and the dissolute men who followed them.

On which side will you stand in the warfare? Will you unite in the broad way with McLearn, Green, and

Canright? Or will you stand on the narrow pathway with historic Adventism and the Spirit of Prophecy?

McLearn and Green's initial writings on these subjects were printed in the Sabbath Advocate, the journal of the Church of God. In the spring of 1883, A.C. Long, a writer in that denomination, published a 16-page pamphlet, Comparison of the Early Writings of Mrs. White With Later Publications. His booklet began a line of attack, which was quickly taken up by liberals in Battle Creek who wanted to vilify the Spirit of Prophecy and, in this way, get rid of it. What better way to destroy the Spirit of Prophecy writings than to pretend to be zealots in defense of them while claiming that "the later writings of Ellen White have been changed or rewritten" by others! That neatly eliminates nine tenths of her writings, since she wrote very little in the earlier years! Has anyone told you that Ellen White did not write many of her own books? Well, now you know where that lie originated. Long, McLearn, and Green then edited a Sabbath Advocate "Extra" which came out c. April 1883. Filled with criticisms of Ellen White and her writings, this bitter attack was widely circulated. McLearn and Green obtained Adventist

"These words have been spoken in a charge to me, 'Write in a book the things which thou hast seen and heard, and let it go to all the people, for the time is at hand when past history will be repeated.' "—1890.

"When the earth is lightened with the glory of the Lord in the closing work, many souls will take their position on the commandments of God as the result of this agency."—1890.

Mailing lists from friends in Battle Creek, and sent their papers to many of our own people.

Satan was jubilant. Now Ellen White's bookwork would surely grind to a halt. If he could stir up enough discontent and infuse enough shallow questions, her own people would turn against her.

Before 1881 liberals within the church opposed James White because they thought he was the one controlling Ellen White and making her so stubborn to policy changes. After James' death in 1881, it was clear that Ellen was their problem. Her steps were being directed by Heaven, and she would not veer to one side nor to the other.

Can you not see how Satan works? Do you not understand his objectives? Will you cooperate with him in any way? It has been said that Satan is a dirty fighter. That is true. Let us not in any way be found among those aiding him in his work.

"Satan is . . . constantly pressing in the spurious—to lead away from the truth. The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. 'Where there is no vision, the people perish'

(Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony. " 1 Selected Messages, p. 48.

"There will be a hatred kindled against the testimonies which is satanic. The workings of Satan will be to unsettle the faith of the churches in them, for this reason: Satan cannot have so clear a track to bring in his deceptions and bind up souls in his delusions if the warnings and reproofs and counsels of the Spirit of God are heeded. "— 1 Selected Messages, p. 48.

In reply to the attack by the Sabbath Advocate group, Ellen wrote in the Review:

"There are many who consider it a mark of intelligence to doubt, and they pride themselves upon their ability to devise objections to God's Word, to His truth, or to those who proclaim it." —Review, August 28, 1883.

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

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

"Many ask, Why do you not contradict these reports? Why allow them to be circulated? The same question has been asked again and again for the last forty years. My answer is, in the language of one of old, I am doing a great work and cannot come down." —Review, August 28, 1883. "The adversary of souls is constantly seeking to divert our minds by bringing in side issues. Let us not be deceived. Let enemies handle your name and mine as they please. Let them distort, misrepresent our words and deeds. Let them fabricate falsehoods as best pleases them. .

"Why do we not give greater effort to circulating the books that point out Satan's plans to counterwork the work of God, that uncover his plans and point out his deceptions?"—1907.

"I have been aroused at one, two, or three o'clock in the morning, with some point forcibly impressed upon my mind as if spoken by the voice of God. "—1890.

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

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

In a letter to Uriah Smith, she mentioned the real source of the attacks:

"I expected worse than this because it is not the men who do this, but Satan behind them. They are merely men, but [are being used as] agents of Satan. It is his power we meet in them."—Letter 14, 1883.

In a brief 16-page pamphlet, she gave this reply:

"My attention has recently been called to a sixteen page pamphlet published by A. C. Long, of Marion, Iowa, entitled Comparison of the Early Writings of Mrs. White With Later Publications. The writer states that portions of my earlier visions, as first printed, have been suppressed in the work recently published under the title Early Writings of Mrs. E.G. White, and he conjectures as a reason for such suppression that these passages teach doctrines now repudiated by us as a people. He also charges us with willful deception in representing Early Writings as a complete republication of my earliest views, with only verbal changes from the original work." —Manuscript 4, 1883 (published in full in 1 Selected Messages, pp. 59-73).

That particular attack, by the way, is being repeated by certain conscientious believers today, who have read it in reports that are critical of Ellen White's writings. For example, it is said that A Word to the Little Flock originally printed in 1847, was later changed by the church in order to eliminate certain earlier beliefs. In an effort to counter this charge, in August 1883 the Review reprinted that 1847 article exactly and offered it for sale. But Ellen White herself denied the charge.

Just as Satan had attacked her physically at Jackson, so now he was attacking her writings. Yet she did not stop her work. Through the winter and early spring of 1883, Ellen continued to write on the revised edition of Great Controversy. This reminds us of the experience of the Jews under Ezra and Nehemiah as they tried to build the walls of Jerusalem. Every possible kind of disruption was introduced by Satan, working through agents both within and outside the church. The Spirit of Prophecy is, today, a special wall of protection to all who would seek safety from delusion before the end of time. The devil is determined to tear down that wall.

"The most extravagant, inconsistent reports in regard to my position, my work, and my writings will be put in circulation. But those who have had an experience in this message, and have become acquainted with the character of my work, will not be affected by those things unless they themselves backslide from God, and become corrupted by the spirit of the world. Some will be deceived because of their own unfaithfulness. They want to believe a lie. Some have betrayed sacred, important trusts, and this is why they wander in the mazes of doubt. .

"There are some, even connected with our institutions, who are in great danger of making shipwreck of faith. Satan will work in disguise, in his most deceptive manner, in these branches of God's work. He makes these important instrumentalities his special points of attack, and he will leave no means untried to cripple their usefulness. The same enemy that is even on my track will be on yours also. He will suggest, conjecture, fabricate all sorts of reports, and those who wish them true will believe them.

"But be assured that the attacks of Satan will not turn me from the path of duty. The work committed to me forty years ago I must carry forward as long as life shall last. I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning.

"For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding. My trust is in God. I have learned not to be surprised at opposition in any form or from almost any source. I expect to be betrayed, as was my Master, by professed friends." Review, October 16, 1883.

Yet, through it all, the common people continued to hear her gladly. Humble laymen, whose primary concern was godliness—Godlikeness—recognized the Spirit of Prophecy writings to be food necessary for their souls.

The heart of the problem is not fault in the Spirit of Prophecy writings, but in our own hearts. Men and women who do not want to be reprov'd of their sins and required to change their ways are the ones most eager to believe the lies circulated about Ellen White's writings.

"Through the illumination of the Holy Spirit, the scenes of the long continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the workings, in different ages of the great controversy between Christ and Satan."—1888.

"These books [Patriarchs and Prophets and Great Controversy] contain God's direct appeal to the people. Thus He is speaking to the people in stirring words,

urging them to make ready for His coming. The light God has given in these books should not be concealed."
—1890.

On March 26, 1883, in her home in Healdsburg, she wrote this:

"From Washington Territory and from the East. . . come urgent requests that I attend the camp meetings. . . I am now engaged in important writing that I have for six years been trying to accomplish. Year after year I have broken away from this work to attend camp meetings. .

"The last two summers I was brought very near to the gates of death, and as I felt that it might please the Lord to let me rest in the grave, I had most painful regrets that my writings were not completed. In the providence of God my life is spared, and my health once more restored. I thank the Lord for His mercy and loving-kindness to me. I have felt ready to go east or west, if my duty were made plain; but in answer to my prayer, 'Lord what wilt Thou have me to do?' the answer comes to me, 'Rest in peace until the Lord bids you go.'

". . . My brethren who urge me to attend camp meeting and to visit them are (also) anxiously inquiring, 'When shall we have Volume 4, Spirit of Prophecy?' I can now answer them. In a few weeks my work on this book will be completed.

"But there are other important works that require attention as soon as this shall be finished. . . While I have physical and mental ability, I will do the work, which is most needed by our people. . . I have, when traveling, labored at great disadvantage. I have written in the depot, on the cars, under my tent at camp meeting, often speaking until exhausted, and then rising at three o'clock in the morning and writing from six to fifteen pages before breakfast."—Life Sketches, pp. 267-268.

"In the sudden attack at Jackson [Michigan], Satan designed to take my life to hinder the work I was about to write; but angels of God were sent to raise me above the effects of Satan's attack. ". —1880.

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