

*Ellen White
Did Not
Plagiarize*

- And here are the facts to prove it

Vance Ferrell



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Ellen White Did not Plagiarize

- And here are the facts to prove it

by Vance Ferrell

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by Vance Ferrell

"This work is of God, or it is not. God does nothing in partnership with Satan. My work .. bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."

-4 Testimonies, p. 230.

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*Did Ellen White plagiarize?
No, she did not.
We will prove it in this book.*

This book is the most comprehensive overview of the subject that you can find anywhere.

Step by step, it will discuss the charges and give you the answers you have been looking for.

It will also unveil new evidence, which we did not have back in the early 1980s, when Walter Rea issued his charges.

This is a book you will want to read. It will strengthen your faith, and place it on a sure foundation.

***ELLEN WHITE DID NOT PLAGIARIZE—
AND HERE ARE THE FACTS TO PROVE IT!***

Read This First

Did Ellen White plagiarize?

No, she did not. We will prove it in the following pages.

Why then did Walter Rea say she did?

First, he became disgruntled with church leaders, and he wanted to get back at them. So he used an attack on the Spirit of Prophecy to do it. Friends of his, who have personally known him over the years (both in Florida and California), told me this.

Second, Walter Rea wanted to make money. And he did. He really pulled it in for a time. He was reported to have been paid between \$7,000 and \$10,000 each weekend, for lectures, which he gave at community halls near major Adventist centers throughout North America on a major tour of the continent in the winter of 1981-1982. Afterward, he continued giving lectures throughout the early and mid-1980s.

But he said she plagiarized most of what she wrote?

Look at the facts: When pinned down, he said the book she plagiarized more than any other was Great Controversy. But when you push for data, he admits he only means the historical quotations she included in the book! Yet, in her introduction to that book, she said she freely said she had included such historical statements (GC 13:2-14:0).

But what about Desire of Ages?

That is the book, which Walter Rea specializes in. Others go to it to find God, for it has helped millions; Walter goes to it in an effort to destroy the influence of the book. He maintains that it is brimful of passages pulled directly out of other books.

Because Rea had excited so much interest in this, a special group was set up to check out the facts. Called the Desire of Ages Project, they spent six years comparing that book with other contemporary books of her time, dealing with the life of Christ. It is the only real analysis of her writings that has ever been made.

But were there not many made before that? And what about Walter Rea's findings?

Everything before the Desire of Ages Project was only talk, inference, and supposition, little more. Only the Desire of Ages Project did the careful research which was needed.

Yes, but whatever conclusion the project might come to would be tainted, since it was a church—appointed group.

Not so. We were all surprised when one of the most liberal Bible teachers in our ranks—Fred Veltman, head of the Religion Department at Pacific Union College—was appointed by the General Conference to be the sole manager of the entire project. Keep in mind that, to this day, Desmond Ford remains an honored member of the Pacific Union College Church. In regard to the New Theology, PUC has, since the 1970s, been one of our most liberal colleges. And Veltman was head of its religion department, when appointed to this new assignment. If the data could be slanted in favor of Walter Rea, Veltman would be in a position to do it. He had full control of the project.

Maybe he secretly was a conservative and believed in the Spirit of Prophecy.

Frankly, we were shocked when he was appointed to direct the whole project, micro-manage its discoveries, and write up all its conclusions. About the year 1982, Veltman, by that time head of the Desire of Ages Project, spoke at a ministerial retreat at PUC and at an Adventist Forum in San Francisco. His sentiments were very liberal, indicating his disbelief in the Spirit of Prophecy. More on this later.

What were his conclusions?

Six full years later, Veltman issued his report. We will provide you with an overview of his findings later in this book. But, in brief, he discovered that there was almost nothing in Desire of Ages that he could find which could be attributed to even partial literary borrowing!

What was Walter Rea's charge?

In October 1980, Walter Rea, pastor of the Long Beach, California, Church, went public with his charges that Ellen White was a book thief. He declared that she had copied large quantities out of other books. Indeed, he said she had copied so much that most of her writings were taken from other books! In addition, he said this plagiarism ran through all her books.

The story, initially released through the Los Angeles Times, on October 23-24, 1980, was carried by wire service and news syndicate and appeared in dozens of newspapers across the United States.

Did Rea prove his point?

No, he did not prove his point at the time, and the Desire of Ages Project totally devastated his claims later. Yet anyone can prove the matter for himself: Just pick up any other book printed in the 19th century—and see if it reads like a Spirit of Prophecy book on your shelf!

It is of special interest that the two books which Rea really talked much about were Great Controversy and Desire of Ages. He said Great Controversy was "borrowed" because she referred to historical sources and quoted historians. Later in this book, we will examine that charge—and find it is not significant.

He said Desire of Ages was heavily borrowed; but, on that score, Veltman's research proves quite the opposite.

Well, I'm ready now. Tell me the truth about the plagiarism charge against Ellen White.

Did Plagiarism Actually Occur?

THE RAMIK REPORT — 1

There are two kinds of plagiarism. The first is copyright infringement. This is courtroom plagiarism. The second is excessive literary borrowing. This is regular plagiarism. Both were analyzed in the Ramik Report.

Did Ellen White illegally plagiarize in any way?

No, she did not.

As part of his initial charge in 1980, Walter Rea said that Ellen White had plagiarized so badly, she could have been sued for copyright infringement by other authors in her day.

But a research study found that this claim was also untrue.

Yes, but hardly anything was copyrighted back then. If it had been, she could have been sued.

That is not true. The Ramik study revealed that only a third of the books Ellen White could possibly have referred to, were copyrighted. Yet, even if they all had been, no valid copyright infringement lawsuit could have been brought against her. She was not guilty of copyright infringement.

What was this Ramik study? Give me the details.

The office of the chief counsel of the General Conference, under the direction of Warren L. Johns, decided to get to the bottom of the legal aspects of this matter. So on April 21, 1981, six months after Rea issued his plagiarism charges, that office retained the services of a highly reputable firm specializing in patent, trademark, and copyright law. As you might imagine, the best of those legal firms are in Washington, D.C., since that is where U.S. government applications are made and defended.

Since it was felt that a specialist in copyright law was needed, Vincent L. Ramik, senior partner in the law firm of Diller, Ramik & Wight, Ltd., was retained to personally carry out the work.

Was Ramik an Adventist or otherwise favorable to our message?

Our leaders had done no work with that firm since the turn of the century. Ramik, himself, was a Roman Catholic. This is stated three times in the final report of the research study, which was printed in the September 17, 1981, issue of the Adventist Review (Ramik said so twice, the editor said it once). Later, Victor Cooper, a General Conference officer, also said so in the October 15, 1981, issue of the Mid-America Adventist Outlook. It should be noted that, as part of his task, Ramik read Great Controversy. He said that, in the course of his research, he read the entire book.

Over a period of four months (April 21 to late August 1981), Ramik spent more than 300 hours researching about 1,000 relevant cases in American legal history.

What were his findings?

Here are some of what was discovered:

"Based upon our review of the facts and legal precedents. . . Ellen White was not a plagiarist, and her works did not constitute copyright infringement/piracy." —Vincent Ramik, 27—page Report, quoted in Adventist Review, September 17, 1981, p. 3.

"The charges about plagiarism, literary piracy, copyright infringement, and so on, are shown to be entirely without foundation in law."—Warren Johns, quoted in of. clt., p. 7.

"The charges made against her simply do not hold water. She did not operate in an underhanded, devious, unethical manner as charged. She was an honest, honorable Christian woman, and author."—Editor, quoted in of. clt., p. 7.

"Ellen G. White emphatically would not have been convicted of copyright infringement." —Vincent Ramik, quoted in of. clt., p. 3.

"In other words, the words themselves have been there for years and years. The crucial issue is how you put them together, and the effect you wish to produce from those words." —Ramik, of. clt., p. 6.

"Nowhere have we found the books of Ellen G. White to be virtually the 'same plan and character throughout' as those of her predecessors. Nor have we found, or have the critics made reference to, any intention of Ellen White to supersede. . [other authors] in the market with the same class of readers and purchasers." —Ramik, of. clt., p. 3.

"Now let's take Walter Rea. He reads Ellen White and says: 'I found a certain phrase here, a certain paragraph there, and it came from this predecessor.' Well, that's not proof; that's assumption."—Ramik, of. clt., p. 5.

After reading a number of her books, and comparing them with the purported books she is supposed to have copied, Vincent Ramik said this:

"Considering all factors necessary in reaching a just conclusion on this issue, it is submitted that the writings of Ellen G. White were conclusively unplagiaristic."—Ramik, of. cit., p. 3.

"If I had to be involved in such a legal case, I would much rather appear as defense counsel than for the prosecution. There simply is no case!" —Ramik, of. clt.. p. 6.

Did he come to the study favorable to Ellen White?

Having already read about Walter Rea's charges in the Washington Post, Vincent Ramik came to this case somewhat prejudiced against Ellen White. He explained what happened when he first read statements by her critics and defenders—and then opened and read her books and compared them With other books: "Somehow, as I read one particular Adventist-authorized defense of Mrs. White, it left me with the feeling that she was not, in fact, very well defended.

"I came back thinking that Mrs. White was, if I may use the expression that has been used by others, a literary 'borrower: And that she had borrowed a lot and that she had borrowed with something less than candor and honesty! In other words—and this was before I had delved into her works themselves—I became actually biased against her in the sense that I thought she was what some people, such as her latest critic, Walter Rea, had alleged—guilty of plagiarism. .

"[After beginning to read her books] I gradually turned 180 degrees in the other direction. I found that the charges simply were not true. But I had to get that from her writings; I did not get that from either the people who said she was a plagiarist or the people who said she was not. I simply had to read her writings and then rid my mind of the bias I had already built into it—prejudice. And, in the end, she came out quite favorably. But it took more than 300 hours of reading—including case law histories, of course." —Ramik, OF. clt.. p. 4.

Ramik, a Roman Catholic, was astounded by the content of her writings, and could not see how anyone would want to criticize a person who wrote such breathtaking, heavenly portrayals of Christ and the plan of salvation. As part of his assignment, Ramik compared her writings with other contemporary religious books of her time—including those Rea spoke of.

"I believe that the critics have missed the boat badly by focusing upon Mrs. White's writings, instead of focusing upon the messages in Mrs. White's writings.

"Mrs. White moved me! In all candor, she moved me. I am a Roman Catholic; but, Catholic, Protestant, whatever—she moved me. And I think her writings should move anyone, unless he is permanently biased and is unswayable."—Ramik, *Opt clt.*, p. 4.

What did he find?

He was amazed at the spiritual depth in those writings, which were lacking in the other books of her time. "I have been asked whether I thought Ellen White was 'inspired:

Well, inspiration is a theological word, not a legal word; and I am more at home with legal words than I am with theological words. "I don't know whether she was inspired, in the theological sense.

I do believe that she was highly motivated. And if it wasn't God who motivated her, then I don't know who it could have been. .

"The bottom line is: What really counts is the message of Mrs. White, not merely the mechanical writings —words, clauses, sentences —of Mrs. White."—Ramik. *op. clt.*, p. 6.

"Most certainly, the nature and content of her writings had but one hope and intent, namely, the furthering of mankind's understanding of the word of God."—Ramik. *op. clt.*, p. 3.

Ramik contended that, not only Ellen White's message but also her obvious sincerity of purpose were significant.

"One certainly perceives from Mrs. White's writings that she was motivated by 'the influence of the Holy Ghost' which itself belies wrongful intent..

"It is impossible to imagine that the intention of Ellen G. White, as reflected in her writings and the unquestionably prodigious efforts involved therein, was anything other than a sincerely motivated and unselfish effort to place the understanding of Biblical truths in a coherent form for all to see and comprehend. Most certainly, the nature and content of her writings had but one hope and intent, namely, the furthering of mankind's understanding of the word of God. "—Ramik. 27 —page Report.

Ramik concluded that, in a legal sense, Ellen White was not guilty of plagiarism. But let us pursue this matter further. Let us now turn our attention more closely to this matter of "borrowings."

It was too original to have been copied-

THE RAMIK REPORT - 2

Preliminary examination, such as done by Walter Rea, indicated that there could possibly be some "borrowings," by Ellen White, of words and phrases from other authors.

If there were such borrowings, how extensive were they?

Walter Rea assumed that there must be lots of them; but, as we will find later in this book, there is actually very little of that nature to be found.

In any borrowings that Ellen White might have made, was there actual copying or Just rearrangements into a better form?

First, whatever so-called "borrowings" were made, were done so effectively that they result in a totally different book, which is a vast improvement on anything in contemporary literature. Second, as we shall learn later,—**aside from a specifically stated use of historians' statements In Great Controversy, we can hardly find any real borrowings!** But more on that later. **By the way, other people have read through many 19th century books and have not been able to find hardly anything worth calling a similarity between her writings and those of others. Try It yourself;** you will probably come up with zeros also. There is more hocus—pocus in Walter's accusations than may at first appear.

What are the legal aspects of plagiarism?

It should be kept in mind that to take an idea of someone else and vastly improve on it is not plagiarism. But, of course, that presupposes that Ellen White borrowed ideas from others.

An important copyright judge said that, **when dealing with any given topic, many of the words a person uses will be like those which others would use in describing the same topic.** That is perfectly normal. And it is an important principle! It does not indicate collusion or copying. Ramik speaking again:

"In the middle of the nineteenth century—just when Ellen White was beginning to write for print, 1845—in the legal case of Emerson v. Davies, Massachusetts Circuit Justice Story in effect exonerates a writer who has used other men's words and ideas and woven them into his own composition.

"In effect, Judge Story says, Only fools attempt to do that which has been done better in the past; no one really ever builds a language exclusively his own.

"In other words, the words themselves have been there for years and years. The crucial issue is how you put them together, and the effect you wish to produce from those words." —Ramik, Adventist Review, September 17, 1981, p. 6.

An editorial in the same issue of the Review made this comment:

"Mr. Ramik's 27-page opinion quotes heavily from court cases dealing with copyright infringement and plagiarism. We have spent considerable time reading and studying these cases. In the case of Emerson v. Davies et al., Justice Story, who, according to Mr. Ramik, 'is recognized as the most influential judge in the area of copyright law in the era in question: concluded that 'the question is not, whether the materials which are used are entirely new, and have never been used before or even that they have never been used before for the same purpose. The true question is, whether the same plan, arrangement and combination of material have been used before for the same purpose or for any other purpose. . [The author] may have gathered hints for his plan and arrangement, or parts of his plan and arrangement, from existing and known sources. He may have borrowed much of his material from others, but if they are combined in a different manner from what was in use before; and afortiori [more conclusively], if his plan and arrangement are real improvements upon the existing modes, he is entitled to a copyright in the book embodying such improvement.' "— Editorial, Adventist Review, September 17, 1981, p. 13.

From what I read, Ellen White's writings do not seem to be like other books.

It was clear to Vincent Ramik, and it is clear to any objective reader—that Ellen

White produced original works. If there were borrowings, they ought to be easy to find. But the truth is that her works are different than others—yet borrowing would have rendered them similar to other books! Second, such "borrowings" hardly exist, although a few possibilities have been found.

It takes considerable imagination to read through any book written at her time—and come up with much that appears to be the same as what she wrote! The present author has tried to do it, without success.

Ellen White's writings have a magnificence above all others. They are in a class by themselves. That is all there is to it. The complainers can quibble all they want, but the Spirit of Prophecy stands apart from other books, before her time or since. Only the Bible writings compare with her statements.

For this reason, in order to understand how she wrote her books, we must turn back to the Bible. More on this later.

What is an original book?

Judge Story defines what an original production is like. He says that, In an "original production," "the resemblances are either accidental or arising from the nature of the subject." That definition fits the Spirit of Prophecy writings very well.

"He [Ramik] quotes from Justice Story in the decision of Emerson vs. Davies et al.:

" I think it may be laid down as the clear result of the authorities in cases of this nature, that the true test of piracy (infringement of copyright), or not, is to ascertain whether the defendant has, in fact, used the plan, arrangements and illustrations of the plaintiff, as the model of his own book, with colorable alterations and variations only to disguise the use thereof; or whether his work is the result of his own labor, skill, and use of common materials and common sources of knowledge, open to all men, and the resemblances are either accidental or arising from the nature of the subject. In other words, whether the defendant's book is, quoad hoc [in this respect], a servile or evasive imitation of the plaintiff's work or a bona fide original compilation from other common or independent sources: .. —Editorial, Adventist Review, September 17, 1981, p. 13.

But what about the volume of Ellen White's writing? Since there is so much of it, surely she must have copied much of it from others?

Actually, there are very simple reasons why the large quantity of Ellen White's literary output—all by itself—proves that she did not copy from others!

Below will be found samples of Ellen White's handwriting.

You will notice that she wrote steadily and directly. She did not write and rewrite, trying to figure out what she wanted to say or try to piece together what others said.

Pix here-

How can we be sure she did not copy most of it?

VOLUME NULLIFIES COPYING

"During her lifetime, Ellen White wrote an estimated 25,000,000 words in her letters, manuscripts, articles, and books. Often, in her most productive years, she would average about 4,500 words (18 pages) a day." —Robert Olson.

So here is a fact about professional writing: **Ellen White wrote such a vast amount of material—that she either had to copy large amounts of it or she had to**

be a very original writer. There is no alternative.

“Mother writes very rapidly. She writes early in the morning, endeavoring to place upon paper a word-picture of the things that are flashed into her mind as a panoramic view of the movements of nations, of communities, of churches, and of individuals.”—W.C. White, Letter. May 13.1904.

If she copied that much, we would have evidence of it today for the other books from her time are still in existence, and they could easily be compared with her writings. But we do not have such evidence. There is hardly anything that can possibly be considered as evidence of copying. A word, a phrase, here and there, does not constitute such evidence.

But there is another fact: If she had even resorted to copying a word from this book and a phrase from that book—she could not have produced the vast amount of material that issued from her pen! She would be too slowed down by copying bits and pieces from many books!

It would seem to be a lot harder to copy a little here and a little there—then to just sit there and write as it came to mind!

A professional writer finds it far easier to write than to have to constantly look up this item and quote that point.

If she copied a little from this book and a little from that book, she would have been forced to write so slowly that she could not have produced such a massive quantity of written material. In that case, she would only have writing a few books and articles, not the immense amount she turned out.

But, if she wrote originally—that is, just sat down and wrote as it came to mind.—then, and only then, could she have poured out the large amount of material which flowed from her pen! —Unless she used one other method:

Instead of doing original work, what other way could she have written so many books?

She could still have produced the terrific output—if she had straight copied whole chapters and books. But she did not do that. We know that she did not do that. All we have to do is read in the other books from her time to see that she did not do that.

Ellen White's literary output approximated 25 million words during a writing career spanning nearly 70 years. A number of the 90-plus books, including compilations, from her pen in print today have been translated into as many as 100 languages. (According to research done at the Library of Congress by Roger Coon, she is the fourth most—translated writer in history, after Vladimir Lenin, Georges Simenon, and Leo Tolstoy.)

All in all, **we see in these writings, not only a depth of spirituality, but also an astounding productivity.** She wrote so much!

Did you know that Ellen White wrote more than any other woman in history? Did you know that she is the most published woman author of all time? Did you know she is the second most published author (man or woman) in American history? She wrote a huge amount of material!

That is why people suspect she copied much of it from other authors.

It is easy to suspect such a thing, especially if you do not do much writing yourself. For many of us, the only way we could produce a lot of books—would be to copy them from other books! But, because this is such an important point, it is here stated again:

Ellen White wrote such an immense volume of books, articles, and letters, that, if she had copied, she would have had to do it on a massive scale—of entire chapters and books. If that had happened we would know it today, for all the contemporary 19th century books are still available.

It would be something like a bank robber: If one robbery succeeded, it would lead to still more—until there would be a large amount of plagiarized material. And it would all be directly traceable.

Joseph Smith (founder of the Mormon Church) plagiarized an entire book, and published it as his own. We know because the other book still exists.

D.L. Canright (oddly enough, the first one to charge Ellen White with being a plagiarist) copied an entire book by Moses Hull, an earlier Adventist minister, and published it under his own name! So others have attempted this, but we can always track down what they did, because, as always occurs, copies of the other books still exist.

Yet, in the writings of Ellen White, we do not find evidence of massive copyings. We hardly find any hint of borrowings either. Ellen White was, by definition, a professional writer. A "professional writer" is one who spends large amounts of time writing. She wrote such a mass of material, it would have had to be either original or heavily copied! There simply is no other alternative.

The one writing the book you now have in hand is also a professional writer. He sits down and churns out publication after publication, week after week, year after year. Since 1980, he has probably produced more printed material than any other person in our denomination.

Yet he can tell you that no one can keep writing, hour after hour, day after day, unless he has a writing ability. **A large literary output either has to be copied in massive quantities or it has to pour out of the head.**

Every day, from Ellen White's pen, there came diaries, magazine articles, letters—and still more pages (averaging 18 a day) of her latest book.

She could not have produced such an output if she had used sources—in the manner charged by Walter Rea! It just could not have been done! She could not possibly have the time to look up all those little bits and pieces in other books, here a little and there a little!

A non-writer does not realize this, and imagines that it would be easy for her to turn to this book and that book, and just copy down material. But no, that would only greatly increase the difficulty of the task! The use of sources would slow down the writing task.

The present writer has noticed that when he has to refer to source material (as finding the data and quotations for this book), the work goes much more slowly. It is always that way.

To say it a third time: The only way Ellen White could have poured out such a volume of material—was either by being an original writer or by massive copying from other books. And if she had done the latter, it would have been discovered as such; yet no evidence of massive copying has ever been produced, in spite of Walter Rea's misleading claims.

But didn't she have lots of books in front of her; as she wrote? That is what Walter Rea says.

Ellen White wrote wherever she could find space to sit down—on the train, at

campmeeting, on the ship, or wherever she was staying overnight. When at home, she wrote in her bedroom or sitting room. Visitors noted that there were few or no other books lying around, other than the Bible. The books were hardly to be found, because she was not referring to them.

Much of her writing was done in a comfortable chair with a lapboard in front of her. How much research can you do sitting in an armchair, with a lapboard in front of you? Very little. But you surely can write a lot out of your head in an armchair with a lapboard in front of you. And that is what she did.

All right, granted that the physical writing position she chose would not permit her to use hardly any books while she wrote *Desire of Ages*. —Yet it has been charged that, not she, but her assistants wrote her books!

There are all kinds of charges against Ellen White. The devil hates those books, and suggests every possible excuse to ignore and oppose them.

As part of his exhaustive research Fred Veltman, the director of the *Desire of Ages* Project, analyzed not only that book, but also her earlier life-of-Christ writings. He discovered that the style, vocabulary, and concepts were identical. It was clear that the same mind, the same hand had written both! Yet, when she wrote those earlier books, Ellen White did not have the helpers she had when she wrote most of her books (from 1885 onward). Veltman's conclusion from this was that Ellen White wrote *Desire of Ages*—and not her assistants! That is a major substantiation.

The little lady sat in an armchair, with a study board in front of her—and almost no room to put anything on it but a Bible and a sheet of paper—and wrote *Desire of Ages*!

Is that how she wrote her other books?

To our knowledge, that is how she wrote all her books, except when she was traveling from place to place, stopping overnight in someone else's home, or attending a campmeeting or other gatherings. —And does anyone expect that she packed a pile of library books around the countryside with her as she traveled?

Would her age have any factor in all this?

Ellen White was born on November 26, 1827. By the year, 1884, she had written only Volumes 1 to 4 of the Testimonies (primarily composed of collected letters), a few small books, and one major book: the 1884 edition of *Great Controversy*.

The truth was that she could not get much writing done until her husband died and she could get away from the seemingly endless squabbles at Battle Creek. So it was not until 1885 that she began her intense writing work, churning out one major book after another: the expanded 1888 edition of *Great Controversy* and, after that, *Patriarchs and Prophets*, *Steps to Christ*, *Gospel Workers*, *Desire of Ages*, *Mount of Blessing*, *Christ's Object Lessons*, *Education*, *Ministry of Healing*, *Acts of the Apostles*, *Prophets and Kings*, and *Counsels to Parents and Teachers*, plus Volumes 5 to 9 of the Testimonies.

So all of this talk about "copying" and "plagiarism" concerns books written during these last 30 years of her life, from 1885 to 1915. —But Ellen White was already 58 years old when she started all this writing in 1885!

Read the following list and see how old she was when each of those books was published (and think to yourself whether, at those ages, she would have the energy to plagiarize all those books as she sat in that soft chair with a lapboard):

Great Controversy (1888, 60 years old); Patriarchs and Prophets (1890,62), Steps to Christ (1892,64), Gospel Workers (1892, 64), Desire of Ages 1892 to 1898, 64—70), Mount of Blessing (1896, 68), Christ's Object Lessons (1900, 72), Education (1903, 75), Ministry of Healing (1905, 77), Acts of the Apostles (1910, 82), Prophets and Kings (1915, 87), and Counsels to Parents and Teachers (1915, 87),

It is amazing to think that she wrote those books at such advanced ages. Yet Veltman's research shows that she did her own writing! (The preparation of the last two books primarily consisted in gathering together her earlier writings on a given subject, and she would write bridgework material connecting it.)

Once again, I say: Can anyone really imagine that such an aged lady spent her time ransacking through books for items to copy into her own? And can anyone think that she did it while sitting in a chair with a lapboard in front of her? Try sitting in a chair with a lapboard across the arms of your chair and see how much research you can get do in various books you can get done.

Surely, the God of heaven helped her turn out all those books, and produce writings which were mutually harmonious and perfectly accurate!

But did she not read in other books?

Yes, there are times when she read in other books. We will understand this better in the following chapters on the Desire of Ages Project.

Are there any exceptions to this pattern? Are there any times when she did sit down with a number of other books and refer to them?

In real life there are always exceptions, when situations arise out of the ordinary, and a person has to do things differently that he normally does.

In the case of Ellen White, that happened when she wrote the book, Great Controversy. In preparing the 1888 edition of Great Controversy, she did use statements of historians. But, on pages 13:2 and 14:0 of her Introduction, she said that—in that book—she had done just that! She told the reader what she had done in that particular book, before they began reading chapter one.

"I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages. and especially so to present it as to shed a light on the fast approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world. .

"This history I have presented briefly, in accordance with the scope of the book. and the brevity which must necessarily be observed. The facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford in brief, a comprehensive view of the subject. or has summarized details in a convenient manner, his words have been quoted; but in some instances no specific credit has been given. since the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has been made of their published books."—Great Controversy, pp. 13-14.

A careful reading of the above quotation reveals why she incorporated statements by historians: There was a space problem.

In one of his books, Arthur L. White, her grandson, explains that Ellen White was

hard-pressed by the Battle Creek publishing house—to keep Great Controversy as short as possible.

When one stops to think about it, Great Controversy was a very difficult book to write. It is always difficult to place a lot of information in a small space. Yet this was the challenge she was confronted with, during the writing of that book. There were so many truths to present; yet, if the book was too large, people would not want to buy and read it. But that book contained vital truths to be shared with everyone. —And we surely are thankful she wrote them down!

As the above statement says, she searched for short statements by historians which would briefly, succinctly, summarize various events. It was a means of keeping the book short so she could have more space, from chapter 23 onward, to say more about our time and final events!

Did she write other books that way also?

Never again did Ellen White find herself in that situation.

In all her other books, we generally find only the slightest indications of parallels to other books. (However, as we shall notice later, there were a few instances in which she copied a few paragraphs from another writer, the way you would copy a pretty poem out of a book.)

Yet, in the one instance when she had to do it—while writing Great Controversy—she stated, at the very front of the book what she had done.

Were there any historians' books, which she especially made use of?

She especially used historical studies by J.H. Merle d'Aubigne (History of the Reformation) and J.A. Wiley (History of Protestantism).

But wasn't it illegal for her to use statements by historians, without naming the sources?

At that time, writers regularly included other materials in their writings, without mentioning sources. It was commonly done. Various studies have been prepared by others, showing how frequently such men as John Wesley, Adam Clarke, Conybeare, Howson, and others regularly did it. It was commonplace; the sharing of truth was thought to be more important than quoting names.

Here is a sample comment, written over a hundred years ago, by a writer of that time:

"All the Commentators have drawn largely from the [church] fathers, especially from St. Augustine; and most of them have made general property of Patrick, Lowth, and Whitby. Poole has exhausted the old continental writers; Henry has made very free with Bishop Hall and others; Scott and Benson have enriched their pages abundantly from Henry; Gill has translated the spirit of Poole's 'Synopsis.' but he most generally gives his authorities; Adam Clarke and Davidson have been much indebted to all the best critics. though the former does not always mention his obligations, and the latter never; but his preface to his admirable 'Pocket Commentary' is a confession that he intends to be no more than a compiler." —Ingram Cobbim, The Condensed Commentary and Family Exposition of the Holy Bible, Preface, p. 9 (1863).

In her Preface to Great Controversy, as quoted earlier, Ellen White also clearly stated her indebtedness to earlier writers, in this case, historians; she was in no way trying to hide the fact. It is of interest that, in the pages of the Review, she recommended d'Aubigne's History of the Reformation as an excellent set of books for everyone to read and share with others (Review. December 26. 1882). She wanted others to read the

complete work, which she had, to some extent, used.

What was her normal pattern in reading and using other books?

We will understand this better in the following chapters on the Desire of Ages Project. Let us go directly to them.

The dismal start of an in-depth research project

THE DESIRE OF AGES PROJECT - 1

On October 23, 1980, Walter Rea, a pastor in the Southern California Conference, announced that large quantities of Ellen White's writings had been copied from outside sources, most of which had been written by non-Adventists.

The news, wired by Associated Press from the Los Angeles Times to newspapers across our nation, stunned our people. Many pastors and church members left, and the faith and courage of many others was greatly weakened.

But gradually, with the passing of time, the untruths in Rea's charges began to surface. The faith of those who refused to abandon confidence in the Spirit of Prophecy was confirmed.

Walter Rea may have a few strong parallels to show off, but that is all he has. In relation to the vast amount of material she wrote, he had only a few.

The findings of the Desire of Ages Project have greatly helped clarify the truth of the situation.

What was the Desire of Ages Project?

PREXED (the GC President's Executive Advisory Committee) decided to ask a Bible teacher in one of our colleges to take on the assignment of analyzing a significant portion of the book, *Desire of Ages*,—and find out, once and for all, what the real situation is. Let the chips fall where they may.

And to help the chips not fall toward favoring Ellen White—PREXED selected Fred Veltman to have total charge of the research!

That decision was made by a special committee on January 28-29, 1981, at a meeting held in Glendale, California.

Where did Fred Veltman stand, in regard to Ellen White?

At the time, Fred Veltman was head of the Religion Department at Pacific Union College. You may recall, if you have read our earlier papers, that it was a sizeable portion of the faculty and administration of that school which sent a signed telegram to N.C. Wilson at Glacier View, on Sabbath, the day after the Glacier View meetings had ended, demanding that he not fire Ford! Over the years since then, that faculty and administration has remained so New Theology in outlook, that they have consistently refused to disfellowship Desmond Ford, who continues as a member of the Pacific Union College Church.

When James C. Cox (also a New Theology advocate) turned down the DA Project assignment, so he could accept an appointment to become president of Avondale College in Australia, Veltman was approached. To the surprise of everyone, Fred Veltman, a thoroughgoing New Theology liberal who cared little about Ellen White, accepted the position (see *Adventist Review*, December 25, 1980, p. 21).

The task was expected to require two full years of work, and Veltman set to work. No one had ever before done such exhaustive research into this matter. Walter Rea had

only touched it with his fingertips.

At first, we hoped that Veltman would exonerate Ellen White, but then we began despairing that this would happen.

Why were you so sure Veltman would not deal with the subject fairly?

First, several months after his appointment, we learned that, three months prior to accepting it, Veltman wrote a letter to Neal C. Wilson, requesting that a study committee sit down with Desmond Ford, attempt to see his side of the situation, and try, by all means, to get him back into the Adventist teaching work! (See six-page Veltman letter to Wilson, Braciford, Warnick, and Eva, dated September 15, 1980; also see his two-page letter of April 18, 1980 to the same parties. Both letters, which are appeals to accept Desmond Ford back into the ministry, are reprinted in full in WM—37-38; now included in our 146-page White Tractbook.)

The next year two more events occurred which convinced the faithful that the project had been put in the wrong hands:

First, Veltman gave an address at an Adventist Forum lecture in San Francisco on a Sabbath (April 18, 1981, at the University of San Francisco, a Jesuit institution). Second, he spoke at a ministerial retreat held at Pacific Union College on a Sabbath afternoon, during which his sentiments were even more liberal, indicating his disbelief in the Spirit of Prophecy.

The present writer was sent tapes of both speeches. **Veltman spoke of the need for new prophets to interpret the Bible for our modern times, since we no longer had a prophet. He said Ellen White was dead; and, since her death in 1915, our church has had no prophet—except our college and university Bible teachers!**

"In brief, he made four points: (1) Prophets are only of value to us while they are alive; after death their counsels are of far less importance. (2) Ellen White died in 1915 and therefore is a dead prophet. (3) We today need living prophets, and they are in the church. They are our 'Bible scholars,' meaning our Ph.D. college and university Bible teachers. (4) Past prophetic guidance is not adequate for today's needs and modern culture. We need to listen to our current prophets; the dead ones are far less important."—VF. The Desire of Ages Project. Part 1. WM 351.

When news of that lecture traveled around (we helped it on its way), N.C. Wilson wrote Veltman a letter and told him to hush up, stop accepting speaking appointments, and focus his attention on the Desire of Ages Project. This he did, and we heard no more lectures from him. But silence did not eliminate the problem. The fox was in the hen house.

By January 1981, Veltman was requesting additional funds from the General Conference so an additional two years could be spent on the project. making it even more exhaustive. He was determined to find those "borrowings"!

So this was to be a more in-depth research project than any before it?

Never before had such a thorough analysis been undertaken. Rea had not done it; neither had earlier critics, such as Canright. They were armchair complainers, but now Veltman would be able to really dig in and find the ammunition to show that Ellen White was a copycat.

As for the General Conference, they just wanted the matter settled once and for all, regardless of how it turned out.

How did the project turn out?

Frankly, we found that Fred Veltman was made of better stuff than we had imagined. What he found, he reported exactly as it was. He did not try to sway the data in accordance with his beliefs.

He exonerated Ellen White fully, completely! More on this in the next chapter.

What chapters in *Desire of Ages* did Veltman research? First, since the work would be so microscopic in nature, Veltman decided to limit the study to fifteen chapters in *Desire of Ages*. It was assumed that, if Ellen White had copied material it surely would show itself in those chapters. This amounted to two thirds of the chapters, about 75 percent of the book.

Five chapters were selected from the shortest chapters, five from the medium-sized ones, and five from the longest chapters in the book. Here are the fifteen chapters which Veltman researched: chapters 3, 10, 13, 14, 24.37, 39, 46, 53, 56, 72, 75, 76, 83, and 84.

The text of those 15 chapters was then divided into short sections (he called them "sentence units"), most of which were sentences and a few were split-up compound sentences. The 15 chapters contained 2,624 "sentence units." As you can see, this was done as professionally as possible.

(However, it should be noted that her most unique chapters were not included in the above listing, instead only the ones she would be more likely to copy. The following, more unique, chapters were not included: chapters 1, 2, 5, 7,9,12,26.31,34,38, 41.42.43,44,47.48,51.52,54,55.59,60,64,65,66,67.68, 69,70,71,73,74,79,81,82,85,86, and 87. But Veltman did include chapters 3, 13, 46, 72, and 84, all of which would be somewhat more unique. Look through *Desire of Ages* and prepare your own list of unique chapters.)

What do you mean by "unique" chapters?

These are chapters which contain extended comment on special themes, which do not always directly describe a single incident in Christ's life. For example, chapter 26, "At Capernaum," deals with three extended topics, each of which is not focused on a single specific incident: Jesus' manner of preaching, the nature of demon possession, and a sample 24-hour period in Christ's life. Nowhere else in the book do we find each of these subjects dealt with as fully as in this chapter which, at first, one assumes will be about incidents during His stay in Capernaum.

By the way, page 258 has the cause and cure of Walter's problem. When you criticize Scripture, you are inviting the control of demons, for the defenses of the soul are broken down. Yet it is only through the help of God, working through your faith in His Word—which can bring you deliverance. By placing himself above the holy writings, as one able to cavil at them, Walter Rea has cut himself off from salvation.

My friend, while you still have probationary time, do not sit in judgment on either the Bible or the Spirit of Prophecy!

Did Veltman only compare *Desire of Ages* with other authors?

That was his basic assignment, but he did much more. One area of Veltman's research was to examine all earlier Ellen White statements about the life of Christ, which dealt with any part of those 15 chapters.

In doing so, he consistently found that, except for grammatical improvements, *Desire of Ages* was essentially identical to those earlier life-of-Christ Spirit of Prophecy passages. This was a very important discovery. It meant that she had not copied non-Adventist books which had been published after those earlier Ellen White passages.

Commenting on this in his final report. Veltman said this evidence clearly pointed to Ellen White as the researcher and author of the materials.

How many other non-Spirit of Prophecy books did he and his staff go over, four or five?

At the outset of the project, fully expecting to find that large quantities of literary parallels were going to be found, Veltman and his staff read "more than 500" books on the life of Christ, searching for parallels indicating copying by Desire of Ages! The majority of them had been published in the 19th century, but some earlier. This is a fantastic number of books!

There can be no doubt that his team covered the subject thoroughly.

Did Veltman's research team also look at outside books other than life-of-Christ biographies—for literary parallels or copying?

Yes, they did. They covered every base as fully as they could. They even tried to locate Desire of Ages parallels in books other than life-of-Christ biographies. Sermonic and inspirational books by such men as Andrew Murray were carefully examined.

What did he discover? Did Ellen White refer to any of them and, if so, how did she use them?

In the non-life-of-Christ books, they drew a total blank.

They found nothing, no parallels at all. In the life-of-Christ books, Veltman and his helpers only found a few.

The only real analysis could not find anything significant!

THE DESIRE OF AGES PROJECT - 2

Ellen White's first books on the life of Christ were Spirit of Prophecy, Volume 2 (1877) and the first 19 chapters of Volume 3 (1878). But, as the years passed, she continued to write still more on Jesus' earthly life.

After Great Controversy was completed in 1884 and enlarged in 1888, and then Patriarchs and Prophets in 1890, she determined that, at last, she would write a full-size book on the life of Christ. Six years were dedicated to the task, for she was often interrupted by problems throughout the world field, especially in Battle Creek.

"When she went to Australia in the autumn of 1891, it was her expectation that the long-hoped-for life of Christ could soon be prepared. During the years 1892 to 1898, she spent much time in writing chapters for this book."—AL. White, Ellen G. White: Messenger to the Remnant, pp. 58-59.

In the course of going through all this material for his Desire of Ages Project, Veltman gradually recognized how Ellen White prepared each chapter in Desire of Ages.

How would she write a chapter?

Ellen White would sit down and either begin writing or she would select one (sometimes two, but never more than two) other book on the life of Christ and see what they did.

Then she would set the book aside, and, referring to her earlier writings on the topic at hand, she would rewrite it, adding bridgework and new material.

Occasionally, as she wrote, a word or phrase, which she had noted in that life-Of-Christ, would come to mind and she would use it. Thus, nearly all the time, that which

she wrote was her own (aside from Bible quotations, of course).

Was that copying? No it was not. Was it borrowing? No. Was it plagiaristic? Not in the least. More on all this in the next chapter.

Though Ellen White never looked in more than one or two books at a time, before beginning to write, what were the names of the books she might have looked at?

There were nine possibilities: Lyman Abott, A Life of Christ; Alfred Edersheim, The Life and Times of Jesus the Messiah; F.W. Farrar, Life of Christ; John Fleetwood, The Life of Our Lord and Saviour Jesus Christ; Cunningham Geikie, The Life and Works of Christ; William Hanna, The Life of Christ; George Jones, Life Scenes from the Four Gospels; Daniel March, Walks and Homes of Jesus; Hugh Macmillan, Our Lord's Three Raisings from the Dead.

Please understand that she may not have referred to all of those books. It only appeared that, at times, there may have been, in Desire of Ages, words or phrases similar to what was found in one of those books.

Can you give me samples of what these similarities were like?

Here are similarities found in chapter 58 of Desire of Ages (pages 524—536). You will note that they do not amount to much. We will place the Spirit of Prophecy phrase in bold type:

"The greatest of Christ's miracles" (DA 524).

"The greatest of His miracles" (Hanna 452).

"This crowning miracle" (DA 529).

"The great closing crowning miracle" (Hanna 450).

"Lazarus was stricken with sudden illness" (DA 525).

"Lazarus was stricken down with one of those sharp malignant fevers of Palestine which break out suddenly" (MacMillan 146—147).

"I have entered upon the last remnant of My day, but while any of this remains, I am safe" (DA 527).

"So long as I do what He desires, my life is safe" (Hanna 449).

"Absorbed in her grief, Mary did not hear the words" (DA 529).

"Mary had not heard at first of the Lord's coming, or, if she had, was too absorbed in her sorrow to heed it" (Hanna 458).

"Jesus encouraged her faith" (DA 530).

"Jesus, who was willing to encourage this imperfect faith" (Fleetwood 281).

After looking at the above typical examples of so-called "borrowing," one might well say, what is all the fuss about? There is just nothing of significance here!

Frankly, the complaining and the charges are pathetic, when compared with the supposed "parallels" which are actually found. "The greatest of the miracles." Well, it was, wasn't it? Why would she not use that adjective? She did not have to read someone else's book to figure that out. Lazarus had been dead three days. Prior to His resurrection, no physical miracle Christ did was greater.

"The crowning miracle." We agree that this was a unique phrase. Yet is this one similarity a decent reason to condemn Ellen White as a low-down thief and criminal?

"Stricken with illness." How else would she say it? Was she supposed to say "He got sick," "He came down sick"? No reading of someone else's book was needed to hit on the commonplace phrase, "stricken with illness."

"I am safe. .. This is an obvious explanation of the meaning of John 11:9.

"Mary did not hear. .. This is a simple and much needed explanation of John 11:20. Note that Hanna was not sure which of two possibilities was the real reason; while Ellen White, with certainty, selected one.

"Jesus encouraged her faith. .. Well, didn't He? Jesus spoke the words in John 11:23, in response to her grieving statement of 11:22. Read the progression in 11:22 to 26. It is obviously a progressive encouraging of her to exercise faith in Him as a divine Person and as the Great Healer. It takes no searching of books to figure that out.

In conclusion, with the possible exception of "crowning miracle," nothing in that chapter appears to have been taken from any other authors. —Yet those are the similarities to be found in one of the chapters of *Desire of Ages*.

But should not every book in the world be totally different than every other book?

In all this, we should keep in mind that it is natural for two different writers—when speaking of the same subject to use similar words and phrases.

The next time you have a study circle with friends, hand everyone a sheet of paper and ask them to write, in one brief paragraph, what happened when Jesus walked on the water by the boat—from the moment the disciples first saw Him until they suddenly recognized Him.

Then compare sheets—and you will find many similarities. But, basically: (1) They saw a mysterious figure walking. (2) They were afraid. (3) He spoke. (4) They recognized Him and were glad. Some may have added another point, which came immediately afterward: (5) They pled with Him to come to them, and stop the storm. Unless somebody wrote in a foreign language, all the sheets will be similar. Next, compare the sheets, count the supposed "parallels," —and decide, "who borrowed from whom." You will find that, theoretically, everybody in the room "borrowed" from someone else.

I would think that a key issue would be, not whether she used a similar word occasionally, but whether Ellen White slavishly adhered to the concepts and theology of other writers.

There is a dramatic difference between Ellen White's choice of concepts and those of others. In the four Gospels, many (many!) details are left unexplained. Yet, in writing an expanded commentary on the life of Christ, it would be needful to fill in some of those gaps. The other life-of-Christ authors would hesitantly suggest this or that possibility. But Ellen White always spoke with fullest certainty, selected only one possibility,—and everything she wrote sounded just right! Here are some samples of this contrast between the ideas in *Desire of Ages*, as compared with those in other books:

"Ellen White is clearly unique in what she chooses to include and what she does not choose to include in her description of this subject:

"1 — Lazarus died 'after' the messenger returned to Bethany (not 'before' the messenger returned). Here E.G.W. differed with Abbott, Edersheim, Farrar, Hanna, March, and MacMillan.

"2 — Christ's promise, 'Thy brother shall rise again,' pointed to the future resurrection of the just (not to the immediate raising of Lazarus). Here E.G.W. disagreed

with Edersheim, Farrar, and MacMillan.

"3 — Lazarus' death was an unconscious sleep (not a conscious existence somewhere). Here E.G.W. disagreed with Abbott, Farrar, Geikie, Hanna, March, and MacMillan.

"4 — One reason why Jesus wept was that the people were mourning while the Life-giver stood by to help them. Abbott, March, and MacMillan gave other reasons, but not this one."

"The Use of Earlier Writings by Scriptural Writers" [PG-6], a collection drawn from selected studies given at the New Orleans (1985) General Conference Session, by R. W. Olson, R.W. Coon, and P.A. Gordon, pp. 2-3.

How did Fred Veltman carry on his research work?

He set up his office in Angwin, California, home of Pacific Union College and his many liberal friends. Then, having recruited unpaid volunteers to help him, he set down 14 questions, which each staff member would have to rigorously apply to each of the 2,624 "sentence units," which the 15 Desire of Ages chapters had been broken down into. One would think this was a CIA operation! It surely was as complicated. Although it would take six tedious years to do it, the group was determined to find every source for those 15 chapters!

Specifically, what were his conclusions?

There were thirteen of them. Let us briefly consider each one:

The following information is based on pages 871-903 of Veltman's 958-page Desire of Ages Project Report. If you wish to read a far more detailed discussion of that project, we refer you to the present author's 16-page tract set, The Desire of Ages Project [WM...351-354].

#1 — Veltman and his assistants found that there were pre-DA sources ("pre-DA sources" is Veltman's term for earlier writings by Ellen White on life of Christ topics) for the entire book. Analyzing them, and comparing their style, vocabulary, and concepts with Desire of Ages,—he concluded that Ellen White wrote Desire of Ages, and not her assistants! That is a major discovery, but there are more (Veltman Report, p. 871).

#2 — Veltman found that Desire of Ages fully agreed with the theological positions in Ellen White's earlier writings. None of the religious views or teachings had changed (p. 874).

#3 — Veltman disclosed his findings after he and his assistants spent six years comparing the spiritual level of Desire of Ages with 500 non-Spirit of Prophecy books. They found that, consistently, Desire of Ages was much more spiritual in content than any or all of the 500 other books on the life of Christ! None of those other books had the spiritual emphasis found in Desire of Ages (p. 875)!

#4 — His research questions 5 to 7 bring us to the heart of the research: Did Ellen White copy other sources? [5] — "What is the nature of the dependency of the DA text on literary sources?" "What proportion of the chapter contains sentences which in their composition or reflect the influence of sources?"

(6) — "What is the nature of the independence of the DA text from the influence of literary sources? What proportion of the chapter contains sentences which do not reflect the influence of literary sources in their composition?"

(7) — "What is the degree of dependence for the dependent sentences when evaluated according to the rating scale? How do the dependent sentences rate when figured against all sentences in the chapter other than Bible quotations" (pp. 20—21)?

These three questions distill down to this: **To what extent did Ellen White use sources?** Veltman's chart (REPRINTED in this book between pp. 42-43), summarizing data for these three questions is entitled, "Statistics on Source Parallel Evaluation for the DA Text." Here is a Summary of the conclusions shown on that chart: Look at the bottom (horizontal) line of the chart. This is the "totals" line. It is this that was essentially discovered in the six years of exhaustive work. It reveals seven basic facts:

(1) There are 2,624 sentence units in the entire 15 chapters (column 2, bottom). (We will refer to them as "sentences" since nearly all are full sentences, except for nine which are split compound sentences which he split in two.)

(2) Of the 2,624 sentences, none are "strict verbatim" (col. 11, bottom). That means NOT ONE of the 2,624 sentences was DIRECTLY COPIED FROM ANY SOURCE, other than earlier Spirit of Prophecy writings or the Bible! That is the conclusion of six years of Intensive research!

(3) Of the 2,624 sentences, only 29 were "verbatim" or partially quoted! That is a ratio of one sentence out of every ninety, which showed a slight similarity!

(4) Columns 7—9 indicate various degrees of paraphrase, and the total for them is 532. That means, of the 2,624 sentences, 532 appeared to show some indication of possible paraphrase. But keep in mind that, because of the nature of the material, it is easily possible for many of those 532 sentences to only appear as paraphrastic, when in fact they are not. (You will recall our earlier analysis of when Jesus spoke with Mary and Martha at the death of Lazarus. Nearly all the supposed parallels amounted to nothing.) "Paraphrase" means saying all or part of the idea of a sentence, but in different words.

(5) Column 6 indicates that a Bible quotation, which a source is quoted from, differed from the King James Version. Veltman incorrectly termed each such instance "an outside source." A Bible quotation is not an "outside source"! Yet Veltman used column 6 in preparing his column 12 total.

(6) Column 5 represents "partial independence," which refers to those sentences in which the slightest hint of possible use of a source might be present. This category sounds so loose that it probably means little. Veltman counted 178, and also used this column in arriving at his Column 12 total.

(7) Summary: Of the 2,624 sentences in the 15 chapters, none were actually verbatim (exact copies); only 29 were partially verbatim; and only 532 might be paraphrases.

(8) The final total for Column 12 is the totals of columns 5 through 10 added together, which is really unfair,—yet that total is only 823. (If Columns 7-11 had been used, the Column 12 total would only have been 561.)

There you have it: Exhaustive six-year research has produced zero "strict verbatims" and only 28 partial "verbatims" out of more than twenty-six hundred sentences!

Ramik said there simply was no case, and the data from Veltman's research essentially says the same thing.

#5 — Veltman tried to ascertain the books Ellen White most likely looked at, before she would begin to write a chapter. Veltman's three charts indicate possible major and minor sources (other than her earlier writings and the Bible) she might have used. William Hanna's book, *Life of Christ*, was definitely referred to most frequently. None of the other books were used very often. Since Veltman found that none of the life-of-Christ books had the deep spirituality that *Desire of Ages* had, why would Ellen White bother with looking at them at all?

The answer is simple enough. She primarily referred to them for factual material, such as geographical, historical, and cultural data, etc., which had not been revealed in vision. She knew she would be guided to clearly discern truth when she read it. She had been told she could do so; she was encouraged to do so, therefore she did so.

"In her early experience when she was sorely distressed over the difficulty of putting into human language the revelations of truths that had been imparted to her, she was reminded of the fact that all wisdom and knowledge comes from God, and she was assured that God would bestow grace and guidance. 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 they were sometimes associated."—W.C. White, Letter dated 1933, written from Elmshaven, California.

"She was acquainted with Daniel March's Walks and Homes of Jesus, and his Night Scenes in the Bible, Geikie's Hours with the Bible and Edersheim's works on the Temple and its services and Jewish social life were known to her as well as some others. While, as noted these books did not constitute what might be said to be her sources, they proved an aid to her in her descriptions of places, customs, and historical events." —AL. White, *The Australian Years*, pp. 385-386.

Looking at the three source charts which Veltman's staff prepared, one is struck by the fact that there is hardly anything there which could possibly be called "sources"! This little bit was all that his staff could find in 500 books!

#6 — Veltman found that Ellen White used "source data" (information she gleaned from other books) more often for "background and descriptive material, than devotional and evangelical comment" (p. 900). This fact reveals that Ellen White used other books only for factual background data. This may be one of the most important findings in this study. When writing a book, what is wrong with finding additional background material on geography, secular Roman history, and similar things from other books? Absolutely nothing!

#7 — Veltman noted that Ellen White may possibly have patterned a small part of the order and titles of chapters after those of other authors. This point has never been contested. Ellen White was frequently not shown in vision which event came before or after another event. It was left to her to decide on chapter titles.

"As the materials were assembled and arranged into chapters, careful attention had to be given to the sequence of the events in the Saviour's life. To what extent and in what detail visions provided the sequence in ministry and miracles in Christ's life and work is not known. It is known that a decade earlier she made a significant request: 'Tell Mary to find me some histories of the Bible that would give me the order of events' (EGW, Letter 38, 1885). The Gospel writers in their accounts did not help much in the point of sequence. In the absence of direct instruction from Ellen White, or clues in the materials themselves, Miss Davis conscientiously, suitably carefully prepared harmonies of the Gospels, and as the work progressed made considerable use of S.J. Andrews' *Life of Our Lord Upon the Earth*, which as noted on the title page took into account 'Historical, Chronological, and Geographical Relations: "—AL. White, *The Australian Years*, pp. 384—385.

"Chapter titles came rather naturally as the material was prepared, being representative of the subject matter. The Bible narrative suggested some, but there was some paralleling with chapter titles used by others who wrote on Christ's life. Selection was based on appropriateness and reader appeal." —Op. cit., p. 385.

#8 — Veltman discovered that, using his exhaustive research methods, all the "sources" seemed frequently to be copying one another! At this point, this foolish study

of chasing after rabbits which cannot be found —turns into a comedy.

"We often found similarities and even verbatim expressions among the sources used by Ellen White." —Veltman Report. p. 952.

"The writers used by Ellen White often exhibited literary parallels between themselves equal to those found between the writings of Ellen White and these same writers." —Ibid.

Using the methods that Veltman used to trace "literary dependency" and "use of sources" (pp. 920, 952), it appears that all the sources were copying one another! Too bad Veltman did not make charts interconnecting all the "borrowings" by the various "sources" from one another. He could have tabulated how much everybody "borrowed" from everybody! Quite obviously Veltman's assumptions, of what constitutes "borrowed materials," is so stringent —that it would apply to everything anybody writes! The next time you write a letter to someone, know that you must have "copied it" from someone else you have never met or heard about!

These charges of "plagiarism" against Ellen White have injured thousands; yet they are based on extreme assumptions of similarity of content —which would condemn anyone's writings!

Who is willing to throw over his faith in the Spirit of Prophecy, so he can wander down the wilderness trails blazed by critics, such as Walter Rea?

#9 — Elsewhere, Veltman mentions another discovery about *Desire of Ages* (p. 901): Unlike all the other 500 authors of her time, Ellen White spoke, with authority, as though she absolutely knew that each detail was correct! There would be no way humanly possible for a life-of-Christ author to know which possibilities were correct. For this reason, the other authors frequently expressed uncertainty, but not Ellen White.

"Where the source might invoke the use of imagination and supposition or in other words make clear that it was not necessarily dealing with the real facts of the case, Ellen White's descriptive commentary reads like a work of history." Op. cit., p. 901.

#10 — Veltman also did some checking into sources of the pre-DA Spirit of Prophecy writings. His conclusion (pp. 903-904) was that there was not enough evidence that her pre-DA writings had been borrowed from outside sources.

#11 — After very careful analysis, Veltman concluded that Ellen White's helpers did not write her book, *Desire of Ages*, nor any part of it. They did not arrange its structure, and they did not write its content. But, as earlier reported, they did make grammatical corrections (p. 913).

#12 — After much close investigation, Veltman also concluded that there had been no progressive change in her writing style, content, objectives, beliefs, etc., between her pre-DA writings and *Desire of Ages* itself (p. 925).

#13 — It has been charged that Marian Davis, Ellen White's primary assistant, may have been the author of *Desire of Ages*, *Christ's Object Lessons*, *Education*, and *Ministry of Healing*.

But Veltman concluded that this could not be so. He said that Marian Davis could not write Ellen White's books, since Davis' work on *Desire of Ages* stopped abruptly in 1899, due to overwork. Yet that which was done beforehand and afterward on the book was all alike. So Marian could not have done any actual writing (pp. 945-946).

So those were the thirteen discoveries, which Fred Veltman nailed down. Are there any other factors we should take into consideration?

We should also keep this in mind:

1 — Ellen White received frequent visions during the time she was writing *Desire of Ages*. Not only were her earlier writings used, and possibly some consultation with other life-of-Christ books, but she also received direct counsel from the angel. It is known that she wrote many fresh, new sections—in addition to rewriting her earlier materials.

"As the reader has observed the frequency of the visions given to Ellen White in Australia dealing with the various features of the work and the experience of individuals, it is reasonable to assume that as she wrote, views on the life and work of Jesus were frequently given to her also. In 1889 she told of how 'the betrayal, trial, and crucifixion of Jesus' had passed before her point by point' (Letter 14. 1889). In 1900 she wrote:

" 'Heavenly scenes were presented to me in the life of Christ, pleasant to contemplate, and again painful scenes which were not always pleasant for Him to bear which pained my heart' (MS 93,1900). "—AL. White, *The Australian Years*, pp. 382-383.

2 — *Desire of Ages* contains a very special class of material, which would be far easier to interpret as "dependent on sources" than most other Spirit of Prophecy books. Why was not Testimonies to Ministers, Messages to Young People, and other Spirit of Prophecy books selected by Rea for his attacks, and Veltman for his research? The answer is that *Desire of Ages* especially requires a knowledge of geographical, historical, and cultural data, which Ellen White would normally need to turn to outside writers for.

3 — The very nature of the content of *Desire of Ages* lends itself to imagining literary dependency when little or none actually exists. This is because she is describing stories, which many other authors had described. It would therefore be easy for someone to later come along and find many imagined parallels in description.

Take the story of Jesus healing the sick man by the pool of Bethesda. There are only a few ways of describing that narrowly circumscribed scene. Out of 500 books, it should be easy to find some author, which had described that scene in a similar manner!

How would you describe the event? There are only a limited number of ways a partially described Bible story can be told, for it is a specific, short-term incident. The facts, as given in the Bible, place within narrow limits what can be said about it.

If you wrote a book on the life of Christ, everything you wrote would be "similar to" and "parallel to" all the other books on the life of Christ! But if you wrote a book on something more unique—a set of stories not found anywhere else in print, then your book would appear different from other books. Is that why *Desire of Ages* was selected for the rough treatment, in an attempt to prove "borrowing" and "plagiarism"? Walter Rea knew he could play games with that book.

It is significant that, in spite of these factors the best that Veltman could arrive at was this: No directly quoted sentences, and only 29 "verbatim" or partially quoted sentences out of a total of 2,624! That is only one sentence out of every ninety, which showed a slight similarity! That is all that six years of research produced!

Let's face it: The entire case against Ellen White is weak and shallow. Additional reasons why the case is shallow will be presented in the next chapter.

Did Veltman see things differently by the time he completed this project?

It has been said that the Word of God is like a block of solid granite, which is the same measurement in all directions. You can push it, shove it, turn it every which way, but it will always be right side up.

That is the way the Spirit of Prophecy also is. The skeptics can claw at the cliff of Scripture, but they will never wear it down. It stands firm against all the attacks of the

critics.

Surely, such findings as these must have had an effect on Veltman! It is obvious that the Desire of Ages Project, which at first was supposed to take two years, then extended to four and finally to six, changed Fred Veltman! He had been in close contact with God's Word for six years, and it shook him up. He entered upon the project an open doubter in the Spirit of Prophecy and very willing to express his questions openly. He concluded it with this statement:

"I am under the strong conviction, now more than before I began this research project, that the issue is not one of deciding if Ellen White was a prophet or merely a religious leader. It is not a case of 'either/or.' Rather, it is an issue of 'both/and.'" —Veltman Report. p. 956.

Here are several additional concluding comments from Veltman's official report: "The special character of Ellen White's commentary is to be found in its practical use of Scripture and in its stress on spiritual realities and personal devotion." —Op. clt., p. 925.

"Anyone aware of Ellen White's limited formal education would be surprised at the high level of readability, the clarity, and the literary force her original writings exhibit: —Op. clt., p. 927.

"Another quite distinct character of Ellen White's work on the life of Christ is in the stress given to what, for lack of a better term, I have labeled 'spiritual realities.'" —Op. clt., p. 928.

"Ellen White seems to have had a great interest in the 'other world: in the invisible and real world of spiritual beings of the universe. "—Ibid.

"Ellen White writes as if she is dealing with realities, whether on earth or beyond the world we see. The reader is not left to imagine anything except what it would have been like to have been in Palestine in the time of Jesus and to have faced the realities she is describing:—Op. clt., p. 929.

"[She] stayed with the main storyline and with the essential elements of the background and characterizations. The reader of the DA is hardly ever conscious of the text itself or impressed with the literary skill of the author. One is caught up with the narrative and its meaning and appeal: —Op. clt., p. 930.

"The fingerprint of Ellen White may be found in the devotional, moral, or Christian appeals or lessons which may be expected anywhere in the chapter, but are often placed at the end." —Op. clt., pp. 930—931.

"What needs to be recognized in addition to her independent commentary is the selectivity represented in the many decisions she must have made NOT to use material from her sources. "—Op. clt., p. 937.

"If there is one general conclusion generated from my countless hours spent in reading and studying her writings over the past six years it is this: Ellen White was above all a practical believing Christian. Her writings were written to inform and to build personal faith in and personal obedience to God's will as it comes to expression in His Word, the Bible."—Op. clt., p. 957.

The work of a prophet

HOW A PROPHET WRITES

In the last chapter, we mentioned that, while writing Desire of Ages, Ellen White would sometimes look at another book on the subject, to see the pattern, which that

author had followed. Then she would set the book down and begin her writing.

Why did she bother with other books? Surely, the Lord could have told her!

It is our misconception of the work of a prophet and the means by which a prophet is to receive information that causes our misunderstanding of the work of Ellen White. Keep in mind that, prior to December 1844, we had not had a true prophet for about 1,750 years. In the life of Ellen White we are given an unusual opportunity to understand how God works with and through one of His Inspired messengers.

Yes, she received visions, but only a limited amount of Information was received through them. However, early on, she was instructed that she would be able to read in other books—and be able to recognize truth when she found it. In addition, the Lord guided her as she sorted out Information In her mind and wrote it on paper.

"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." —W.C. White, quoted in Robert Olson, 101 Questions, p. 72.

The result was perfectly accurate, fully inspired writings. One of her working principles was that truth itself comes ultimately from God, rather than from men,—and that In presenting It, we should seek to lead people to God, not praise men.

"Christ was the originator of all the ancient gems of truth. Through the work of the enemy these truths had been displaced. They had been disconnected from their true position, and placed in the framework of error. Christ's work was to readjust and establish the precious gems in the framework of truth. The principles of truth which had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as precious jewels, and stand fast forever.

"Christ Himself could use any of these old truths without borrowing the smallest particle, for He had originated them all. He had cast them into the minds and thoughts of each generation, and when He came to our world, He rearranged and vitalized the truths, which had become dead, making them more forcible for the benefit of future generations."—Manuscript 25. 1890 [compare Desire of Ages, pp. 464-465].

She correctly saw that the writer of truth is an agent or instrumentality, which God is using. But the truth itself, which came from God, is —of paramount importance.

"Let all be under the controlling influence of the Holy Spirit of God. Under the direction of the Holy Spirit, one may use the same expressions used by a fellow worker under the same guidance. He should not make an effort to do this or not to do it, but leave the mind to be acted upon by the Holy Spirit." —Letter 53, 1900.

We can all receive guidance from Heaven as we live and carry on our work. Yet a genuine prophet is different: We make mistakes (very frequently), but a prophet does not. He always receives the total guidance needed for unerring accuracy. However, he is not thereby released from work.

When in vision, Ellen White generally was not given dates, places, or names. But she was shown scenes and faces, which she would afterward recognize. This especially held true for her great controversy visions. She would read the works of D'Abigne, Wiley, and other historians, in order to obtain many place names, dates, and connecting links in the order of events.

"The great events occurring in the life of our Lord were presented to her in

panoramic scenes as also were the other portions of the Great Controversy. In a few of these scenes, chronology and geography were clearly presented. But in the greater part of the revelation, the flashlight scenes, which were exceedingly vivid, the conversations and the controversies which she heard and was able to narrate were not marked geographically or chronologically; and she was left to study the Bible and history and the writings of men who had presented the life of our Lord to get the chronological and geographical connection." —W. C. White. Letter to L.E. Froom. January 8, 1932.

It is the Lord's plan that all His creatures work, including His prophets. They have to work at accomplishing their tasks, Just the rest of us do. It would not be good for their characters if all they had to do was lazy-around, and wait for heaven to spoon-feed them what they are to write. We have here the principle that Heaven does not put the food into the bird's bill; it must go out and search for it. Just as God does not want lazy birds, He does not want lazy Christians or prophets.

Ellen White could have said, "I won't read any letters which come or talk with anyone; but I will wait for visions to instruct me." No, she did talk, read, listen, and think. Then God would guide her as what she should do next. This is how the Lord works with all of us.

What if Ellen White were assigned the task of writing a geography book (which she never did). She would set to work to gather information and write the book. The result would be totally accurate; but, in the process, she would have looked at outside sources.

"A second reason why Ellen White at times used the works of other writers is that she relied on these authorities for historical and geographical information not revealed to her in vision. In her introduction to the book, the Great Controversy, she speaks about the 'facts' of history, which she presented. She does not claim that these facts were all revealed to her in vision. For example, she states, 'In 1816 the American Bible Society was founded' (GC 287). There is no reason to believe that this fact was revealed to her in vision."—R.W. Olson, *Ellen G. White's Use of Uninspired Sources*.

It is also known that Ellen White would look at other books, to refresh her memory as to visions she had earlier received on the subject on which she was writing.

"Another purpose served by the reading of history. Life of Our Lord [Hanna 1863] . . . was that in so doing there was brought vividly to her mind scenes presented clearly in vision, but which were, through the lapse of years and her strenuous ministry, dimmed in her memory." —W.C. White, Letter to L.E. Froom, January 8, 1928.

The complete W. C. White letter, partially quoted above, has been reprinted in *3 Selected Messages*, pp. 453-461, as a portion of Appendix C.

I can understand that, but why did the E.G. White Estate keep this information from us?

It hid nothing, as the statements above and below indicate. Repeatedly over the years, the workers at the E.G. White Estate mentioned this. In his book, *E.G. White and Her Critics*, ED. Nichol spent over 60 pages discussing the matter (403-467). That book was released in 1951.

The fact that she sometimes looked at other books was really no secret. Here is a statement made by her son William C. White, nearly 70 years ago:

"Many times in the reading of Hanna, Farrar, or Fleetwood [authors of books on the life of Christ], she would run onto a description of a scene which had been vividly presented to her [in vision], but forgotten, and which she was able to describe more in detail than that which she had read." —W.C. White, Letter to L.E. Froom, January 8,

1928.

The truth is that Bible writers did the same thing.

"The question may be asked, 'Can the descriptions of scenes and events copied from other writers find a proper place in the inspired writings of a messenger of God?' We find that writers of the Bible not only copied from historical chronicles, but they sometimes used the exact language of other Bible writers, without giving credit. And, likewise, if in the writings of one today, who gives abundant evidence of being a chosen messenger of God, we find phrases or statements from other writers, why should this be an occasion for questions more than the same circumstances when found in Scripture?" —W. C. White, Advanced Bible School address, Angwin, California, June 18, 1935.

More on Bible writers in the next chapter.

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

That frank statement by Ellen White, written in May 1888, has been printed in millions of books over the decades since then. It continues to be currently published. There is nothing to hide, no attempt to conceal the fact that she gleaned information from other writers.

She did not give credit to earlier sources because footnotes and "credit lines" were not commonly used then as they are today. But, even more important, she believed that it was the presentation of principles that mattered, not the citing of this or that authority of the principle.

For reasons stated above, Ellen White did not hide the fact that she had sometimes quoted historians, without using quotation marks. But, when, in the 1890s, she learned that times were changing, and writers wanted to be quoted, she also changed.

"When critics pointed out this feature of her work as a reason for questioning the gift which had enabled her to write, she paid little attention to it. Later when complaint was made that this was an injustice to other publishers and writers, she made a decided change." —W. C. White, Letter to L.E. Froom, January 8, 1928.

John Wesley had a similar attitude toward the matter. He believed that pointing men to truth and God was more important than quoting men.

"It was a doubt with me for some time, whether I should not subjoin to every note I received from them the name of the author from whom it was taken; especially considering I had transcribed some, and abridged many more, almost in the words of the author. But upon further consideration, I resolved to name none, that nothing might divert the mind of the reader from keeping close to the point of view, and receiving what was spoken only according to its own intrinsic value."—John Wesley, *Explanatory Notes Upon the New Testament*. Preface.

Can you give an example of an instance in which Ellen White appeared to use some phraseology she found in another book?

It is not easy to find them, but here is one:

"He [Satan] cast his hellish shadow right between us and our hope, and our strength, and our comfort, that we should not see him, that he might eclipse Jesus, that we should not discern Him and what He was to us, and what He would do for us, and what He would be to us—that he should cast this dark and gloomy shadow between us and our Saviour." —Manuscript 10, 1890, p. 4.

"Planting himself between God and man, he sought to intercept every beam from heaven, and to throw his awful shadow across the earth; the gloom of his presence fell, like a pall over human hope, involving us in darkness that might be felt." —John Harris, *The Great Teacher*. 1836 edition, p. 134.

But it is not easy to find such passages. They are few and far between. This is the finding of others and the present writer. Arthur White said it clearly and correctly:

"One reads in vain for more than a few phrases or parts of sentences, and, very rarely, a full sentence or two here and there, showing that Ellen White found in these authors materials that helped her describe what she had seen in vision.

"But beyond this, she gives details found in neither the Bible nor other authors, indicating she primarily has seen in vision that which she was describing. Innumerable exhibits could be cited."—A. L. White, article, *Adventist Review*, November 27, 1980, p. 8.

Further down, he says this:

"It is difficult even to find that she used the same words, except in a relatively few instances. The illustrations used [by Rea] in the [Los Angeles] Times are unusual." —Ibid. In addition, Ellen White's comments frequently ran counter to those of every writer on a given subject. She was an independent thinker, guided directly by God in what she put on paper.

"Take, for instance, the *Desire of Ages* chapter on the ordinance of foot washing, which Christ established with His disciples as a commemorative service and in which they and His followers were to participate. None of the six commentators I have examined hold the command as one indicating that it should be literally fulfilled. Two go out of their way to show that it is not binding. Ellen White in the *Desire of Ages* gives three pages to the subject, showing the binding claim and the lessons the ordinance teaches.

"Take the chapter on the resurrection. None of the several commentators I have read knows exactly when Christ was raised to life. One conjectures this and another conjectures that. Ellen White goes right down the line in this thrilling account, even quoting the command of the angel. 'Son of God, come forth; Thy Father calls Thee': It is very clear that she was not dependent on others for what she wrote." —Ibid.

But does not the concept of "verbal inspiration" teach that God must give every literal word that the prophet writes down?

Our people do not believe in "verbal inspiration." The Spirit of Prophecy teaches that the correct position is "thought inspiration. . . The Lord guides the prophet in what to select, where to find it, and how to phrase it. But the prophet is not a machine; he uses his own words.

"Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own." —Review, October 8, 1867.

Ellen White explained this at length. You will find it in *1 Selected Messages*, 19-39. However, many of us have unconsciously been "verbal inspirationists." therefore we are confused when we find that Ellen White functioned, not as an automated machine, but, like all God's creatures, as a thinking person.

"Unlike many conservative Christians, Adventists do not hold that inspiration works to dictate the words of God's prophets. We believe in inspired people, not inspired words (see Selected Messages, Book 1, pp. 19-39).

"While this has been our position from the days of the pioneers, many of us have never thought through the doctrine. In practical terms we have been verbal inspirationists, subconsciously holding that, because inspiration brings God's message to people, it somehow must overpower the human medium. . We have devalued humanity by our idea that divinity must supersede it.

"But the Word of God does not short-circuit the usual human channels for acquiring knowledge, even as it does not confer upon the inspired prophet an unique 'Holy Ghost' literary style. The prophet as a total person is inspired. From the human perspective, the prophet, utilizing the common fund of human knowledge, displaying both strengths and weaknesses of expression, is like any other writer. But, because God is using the person as an instrument to convey His revelation, there is divine superintendence in selection of material and in literary activity. The end result is always 'Word made flesh'—fully human but more than human."—Editorial, Adventist Review, November 27, 1980, p. 13.

Are there any definite places, which we know of, where Ellen White copied someone else?

There are very few. Here are most of them, listed in the order of amount which was copied, in ratio to the total size of the Ellen White production:

1 — Manuscript 24, 1886—This is a short passage. She read something, which she liked so much, that she wrote a summary of it. You will find it in 1 Selected Messages, 19:1-21:2. The source was a chapter (pp. 13-20) in the book, Origin and History of the Books of the Bible (1867), by Calvin E. Stowe. After summarizing it, she apparently laid the sheet aside —and others found it and gave it a manuscript number. It was not published until 1958, when 1 Selected Messages was printed. We have no other instance quite like this one. Forty-two percent of the Stowe chapter is in her summary statement. David Neff did a research study on this manuscript. Here are his conclusions:

"We have evidence of her writing most of the ideas which are common to her and Dr. Stowe at a time prior to the writing of this manuscript [MS 24, 1886]. Indeed, some of these references antedated any possible awareness on her part of Dr. Stowe's book. In addition to the common theological material, there are several points at which the two authors diverge or have distinctively different emphases. These are of sufficient importance for us to conclude that in writing Manuscript 24, 1886, Mrs. White was not 'appropriating the ideas of another man: "—David Neff, *Ellen White's Alleged Literary and Theological Indebtedness to Calvin Stowe*, SDA Seminary, p. 25 (1973).

2 — Letter 19e, 1892—More than half of this letter, which was never published, was adapted from a chapter in J.C. Geikie's, *The Precious Promises* (pp. 47-52).

3 — "Science and the Bible" in *Education*—Roughly 20 percent of this chapter can be traced to prior sources. She gleaned through other writings and selected some correct scientific data for this chapter.

4 — Historian's statements in *Great Controversy*—She quoted historians and did not often place the quotations within quote marks. But she said in her Introduction to that book that she had done this.

"She also recommended d'Aubigne's *History of the Reformation*, from which she borrowed, as an ideal holiday gift." —Robert Olson, *Ellen G. White's Use of Uninspired Sources*. [The ad appeared in the December 26, 1882, issue of the Review.]

5 — Sketches from the Life of Paul —This small 1883 book had some material included, which was from Conybeare and Howson's Life and Epistles of St. Paul. Both books were advertised in Adventist publications that year, and our people were encouraged to purchase both books. Sketches was actually a Sabbath School lesson helps book.

"Ellen White made no attempt to hide her borrowing. She even called special attention to Conybeare and Howson's work in the same year that she was drawing extracts from it [for her book, Sketches from the Life of Paul]. In support of an advertisement for the book in the Signs of the Times of February 22, 1883 [as a premium for Signs subscriptions], she wrote, 'The Life of St. Paul by 'Conybeare and Howson I regard as a book of great merit, and one of rare usefulness to the earnest student of the New Testament history' (Signs, February 22, 1883, p. 96). Four months later, in June, 1883, her own volume on Paul was published. She must have known that the relationship between Sketches from the Life of Paul and the Conybeare and Howson book would soon become apparent to her readers, but this obviously was of no concern to her."—Ibid.

6 — Steps to Christ—a few passages may, or may not, have been borrowed.

7 — Some words or phrases in Desire of Ages — A few words or phrases, and nothing more. The Desire of Ages research study established that fact.

8 — The other books — Essentially nothing, which is why Desire of Ages was selected for the research: Rea cited it, along with Great Controversy, as the most plagiarized of her books.

"Of her enormous literary output—25 ,000,000 words—only a small fraction can be traced to other authors." —Robert W. Olson, E.G. White Estate.

Really now, think about it: 25,000,000 words! Such a mass of written material, yet almost none of it traceable to outside sources! During her lifetime, Ellen White wrote 100,000 handwritten pages! Yet, that which is listed above is most of what she "borrowed" from other writers!

"The girl that was supposed to die before spring of 1845 did not do so. God had called her to the work of a prophet.

"The years passed and they were filled with exhaustive traveling and writing. In 1881 her husband, James, passed away. Ellen kept at her work and the years continued on. "And the years brought article after article, book after book. Gradually, 100,000 pages of handwritten manuscripts were produced. This amounted to 25 million handwritten words (for she never used a typewriter or shorthand). She wrote 4,500 magazine articles. Over 100 books were published. "—V. Ferrell, Prophet of the End. pp. 193-194.

Is there any other reason why we know she could not have copied material from all those books on her desk?

As was mentioned earlier, Ellen White wrote wherever she could find space to sit down—on the train, at campmeeting, on the ship, or wherever she was staying overnight. When at home, she wrote in her bedroom or sitting room. Visitors noted that there were few or no other books lying around, other than the Bible.

She did not have a desk! If you have ever visited Elmshaven, you will have been shown her little chair in the corner of a second-floor room, In front of a window, where she sat and wrote. There was no room on the little writing board In front of her, for much more than her pen, paper, a Bible, and several pages of earlier writings on that subject!

Is there any other evidence that she did not copy Desire of Ages from other books?

While in Australia, writing on Desire of Ages, she was so crippled that she could only use her hand and forearm, without severe pain. —Yet Walter Rea says she copied most of what was in that book! This is but another evidence of his false statements.

"It was during her ten-month-long illness in 1892 that Ellen White actually began to do much writing on the ministry of Christ. In her diary.. she noted: . . . 'Thursday, July 14: After arranging my position so as not to bring any strain on arms or shoulders, I go to work at my writing, asking the Lord to bless that which I write. I know that He helps me . . . I am now writing on the life of Christ: "—AL. White. The Australian Years. pp. 381-382.

"Some of the choicest passages in the Desire of Ages came from her pen when she was confined not only to her room, but much of the time to her bed or to her writing chair fitted with an adjustable rest for her pain-racked arm. Soon after she reached Australia, she began to suffer with inflammatory rheumatism, and for eleven months was in constant pain. Of this experience she wrote: 'I have been passing through great trial in pain and suffering and helplessness, but through it ail I have obtained a precious experience more valuable to me than gold: "—AL. White, Ellen G. White: Messenger to the Remnant, p. 59.

Nearly the first year of writing on Desire of Ages was done in an almost totally crippled, pain-filled condition. Yet, all the while, according to Rea, she was busy copying material out of other books! The truth was she could hardly pick up a book during that time, much less turn its pages!

I have heard that she wrote everything from memory.

There are those who believe that Ellen White had a near photographic memory for things she had read In the Bible and elsewhere. There is no doubt that she always seemed to know exactly what Bible text to quote!

W.C. White said that Ellen White read In other books In earlier years, and then, when It came time to write a book, she would mainly concern herself with writing, and refer relatively little to other works.

"Regarding the reading of works of contemporary authors during the time of the preparation of these books, there is very little to be said, because when Sister White was busily engaged in writing, she had very little time to read."—W.C. White. January 8, 1928.

I have also heard that Marian Davis helped her write her books; is that right?

Marian Davis would gather materials Ellen White had earlier written, which could be used for a forthcoming new chapter, but Marian did not do any of the writing, nor did any other helpers. The following statements will help explain this matter:

"I feel very thankful for the help of Sister Marian Davis in getting out my books. She gathers materials from my diaries, from my letters, and from the articles published in the papers. I greatly prize her faithful service. She has been with me for twenty-five years, and has constantly been gaining increasing ability for the work of classifying and grouping my writings."—EGW, Letter 9. 1903 [cf 3 Selected Messages. p. 93].

"She does her work in this way: She takes my articles which are published in the papers, and pastes them in blank books. 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.

"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 . . . Marian is a most valuable help to me in bringing out my books."—Letter 61a 1900 [cf. 3 Selected Messages, pp. 91].

About a year into the writing of *Desire of Ages*, Marian wrote this: "Perhaps you can imagine the difficulty of trying to bring together points relating to any subject, when these must be gleaned from thirty scrapbooks, a half-dozen bound [EGW] volumes, and fifty manuscripts, all covering thousands of pages." —Marian Davis, letter to W.C. White, March 29, 1893.

Ellen White would take the material, bridge some together, add still more, and a new chapter would take shape.

"We have stood side by side in the work, and in perfect harmony in that work. And when she [Marian] would be gathering up the precious jots and tittles that had come in papers and books and present it to me, 'Now,' she would say, 'there is something wanted [needed]. I cannot supply it: I would look it over, and in one moment I could trace the line right out. We worked together, just worked together in perfect harmony all the time.'"—EGW, Manuscript 95, 1904.

Here is another statement on this:

"In the preparation of the *Desire of Ages*, as in the preparation of other later publications, Mrs. White did not write the book straight through, chapter by chapter, in the order in which the chapters appeared in printed form. This was not necessary, for during the preceding thirty-five years she had written many hundreds of pages on this theme, much of which had already been published. With this background of materials, she instructed those who were employed as her helpers to gather from her published books, articles, letters, and manuscripts what they could find on the subject. With this in hand, she wrote many additional articles as the experiences of Christ were opened anew to her. When these newly written passages, together with what she had written in former years, were grouped in their natural order, she again studied the story in its connection and sometimes added connecting events." —AL. White, *Ellen G. White: Messenger to the Remnant*. p.59.

What did her assistants have to say about this matter?

Here are several statements by different ones:

"In all good conscience I can testify that never was I presumptuous enough to venture to add any ideas of my own or to do other than follow with most scrupulous care the thoughts of the author."—D.E. Robinson, statement made in 1933.

"None of Mother's workers are authorized to add to the manuscripts by introducing thoughts of their own." —W.C. White, statement made in 1900.

"I can say that just as far as it is consistent with grammar and rhetoric, her expressions are left intact." —Fannie Bolton, statement made in 1894.

"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 others] was done." —Marian Davis, statement made in 1900. Ellen White herself said this:

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

Many of those false reports came from liberals in the church, who wanted to undercut her influence in order to benefit themselves. Men are still doing it today.

In late 1898, *Desire of Ages* was finally printed.

"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 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: "'—EGW, Letter 90, 1906.

What about the Bible writers?

HOW BIBLE WRITERS WROTE

Walter Rea was on his great tour of North America. Everywhere he went, Adventists flocked to his meetings in rented halls in Adventist centers.

The meeting this night was in an auditorium in Walla Walla, Washington. The hall was crowded with students, faculty, and villagers from Walla Walla College, at nearby College Place. They listened attentively as Walter listed point after point in his steady attack on the integrity of the Spirit of Prophecy writings. (He was always careful to spend more time attacking her than in presenting "borrowings" —since he did not have much of them to present. In his book, he always placed the "borrowings" in very large print, to give the impression there were a lot of them, when he had only found a few.)

At the conclusion of his talk, triumphant with what, to him, appeared to be a devastating overthrow of the Spirit of Prophecy, he turned to walk away from the podium.

And then he paused, and something inside him caused him to turn back to the microphone and say. "Don't you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible, too!"

"Walter Rea inadvertently revealed the crux of the matter when he told his College Place audience on Saturday afternoon: 'Don't you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible, too.'"—*North Pacific Union Gleaner*, February 1, 1982, p. 10.

With that he sat down.

Why did Walter Rea utter that warning?

That ominous statement was a forecast of what would happen to those who chose to walk that road with Walter. It was also a prediction of what would later happen to him; more on that in the next chapter.

Ellen White's writings are—almost—in a class by themselves. But not quite. In origin, nature, and content, they can be directly compared to the methods and productions of the Bible writers.

For, you see, any charge which can be leveled against Ellen White can also be leveled against the Bible writers!

Walter Rea knew that in that doleful statement (in Walla Walla), seemingly forced out of him, he predicted that eventually those who followed in his steps—would eventually disregard the integrity of the Bible or reject it entirely.

Then we can learn how Ellen White did, or did not, use sources, by seeing how the Bible writers used them?

The only thing they can be compared with are the Bible writings. The complainers can quibble all they want, but the Spirit of Prophecy stands head and shoulders above all other books, except the Bible writings.

For this reason, in order to understand how she wrote her books, we must turn back to the Bible.

Why did Walter Rea not come out openly and admit that his attacks against Ellen White are also attacks against the Bible!

Walter Rea's attack on the Spirit of Prophecy is both sneaky and insidious. He does not come out openly and attack the pure doctrines or the high standards, which are found in her writings. He does not fault her flawless writing style.

Instead, he insinuates that she copied large portions of her books from other writers. In this way, he tries to undercut her basic integrity as a child of God, a Christian, and a moral person.

Yet, in her writings and in this present book, we have found that, in spite of the craven charges of Walter Rea, her writings stand in their unblemished beauty, remarkable accuracy, and perfect adaptation to the needs of mankind. We have seen that, among 500 contemporary books she was compared with, she is without a peer. Above the jostling crowd of other authors, the Spirit of Prophecy stands sedate, godly, and perfect.

We have also found that Rea's charges are without decent foundation. Yes, there are a few times when Ellen White wrote down some things found in other books. But so do you and I; so does everyone.

And so did the Bible writers.

The specific charge against Ellen White, not always stated in so many words, is that, since she is supposed to be an inspired writer, she cannot use other sources. According to this theory, she must get every idea and fact direct from God: She will see it in vision or hear it in a soundless voice in her ear, and she will then write it down.

But that is not how the Bible writers produced their books. Walter Rea said: "Don't you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible, too." He was right.

Walter Rea knew that, if the youthful students attending Walla Walla College followed through on his ideas and methods—they would erelong become atheists! And, on the pathway there, they would become hardened liberals who only paid lip service to the words of God, as found in His Scriptures.

Reader, think about it. Which road do you want to take?

Well then, did the inspired writers borrow a lot from outside sources?

We have found that only a small portion of Ellen White's writings were, in any manner, borrowed. The Bible writers did not use a lot of other sources, and neither did Ellen White.

So then, only a very small portion of Ellen White's total writings were borrowed?

Yes, you will recall that in the last chapter we listed her primary writings, in which other sources may have been used:

1 — Manuscript 24, 1886—A short 2Y2 page summary she made of a chapter. It was not published until 1958 (1 Selected Messages, 19:1-21:2).

2 — Letter 19e, 1892—Half of a letter came from an outside source.

3 — "Science and the Bible" in Education—About a fifth of this chapter came from scientific statements she considered accurate.

4 — Historians' statements in Great Controversy—A number of statements by historians. In her Introduction to that book, she mentioned this.

5 — Sketches from the Life of Paul—This small 1883 book had some outside material included in it.

6 — Steps to Christ—a few passages may, or may not, have been borrowed.

7 — Some words or phrases in Desire of Ages—A few words or phrases, and nothing more. The Desire of Ages study proves that.

8 — The other books—Hardly anything, which is why Desire of Ages was selected for the research.

In view of the fact that Ellen White wrote 25,000,000 words, the above represents only a small fraction of her total written output. Try as hard as they may, the critics cannot find much more than the above items to complain about.

Can you give me some examples of borrowing by Bible writers?

Here is a brief overview of some examples of how the Bible writers used earlier written sources, in preparing their writings. Some of these sources were earlier Bible writings; some were pagan and heathen writings.

They did just as Ellen White did: They did not live in a hermetically sealed house; they observed events in the world about them, read widely, and, on occasion, used a variety of materials in preparing their scriptures. Here are a few of the borrowings by Bible writers:

1 — Material was borrowed from earlier Scripture writers. Ellen White did this in large amounts, and so did the Bible writers themselves. For example, compare Isaiah 2:2-4 with Micah 4:1-3.

2 — Also compare Isaiah 36 to 39 with 2 Kings 18 to 20.

3 — The book of Mark is remarkable. Either Mark copied Matthew and Luke or they copied Mark. Matthew and Mark's Gospels are remarkably similar. Several decades ago, the present writer did a study of Mark, in an attempt to locate original events in it. He found only a couple; both insignificant. Every occurrence in Mark you will find in Matthew (and many in Luke). But, when Mark writes about an event, he frequently says more than Matthew provides, which is why we quote Mark at all. A full 95 percent of the content of Mark is in Matthew and/or Luke. Mark 14:51 is one of the few incidents in Mark not to be found in Matthew and/or Luke.

The likelihood is that Mark wrote his small gospel first. Then Matthew heavily used it, while adding still more events. Then Luke placed Matthew in front of him, and used much of it, plus adding a large section (especially from chapters 10 to 19) which has many parables and miracles.

Luke's introduction to his Gospel (called "Luke's prologue," Luke 1:1-4) reads like Ellen White's Introduction to Great Controversy. Both of these inspired writers declare that they used outside sources.

In contrast, John's Gospel is unique. He writes as one who was well-acquainted

with the earlier three Gospels, yet he wrote quite independently of theirs. Most of the book of John is not to be found in the other three, which, for that reason, are called the "synoptic (see-alike) Gospels."

In view of Luke 1:1-4 and the Matthew and Mark Gospels, it is extremely likely that the Gospel writers also used still other sources, which we do not now have.

"Luke did not acquire his information through visions or dreams but through his own research. Yet while material in the Gospel of Luke was not given by divine revelation, it was nonetheless written under divine inspiration. He did not write to tell his reader something new, but to assure them of what was true 'that you might know the exact truth about the things you have been taught: What Luke wrote was not original, but it was dependable. God led Luke to use the right sources.'" —Robert W. Olson, Ellen G. White's Use of Uninspired Sources.

4 — While preparing Proverbs, Solomon may have used earlier materials: "In addition to being a wise man, the preacher also taught the people knowledge; and he pondered, searched out and arranged many proverbs. The preacher sought to find delightful words and to write words of truth correctly."—Ecclesiastes 12:9-10, New American Standard Bible.

5 — The Apostle Paul quoted from Epimenides, a sixth century B.C. Greek poet. Compare Titus 1: 12 and Acts 17:28 with the following poetical passage from Epimenides:

"They fashioned a tomb for Thee, O holy and high One—The Cretans, always liars, evil beasts, idle bellies! But Thou are not dead: Thou livest and abidest forever; for in Thee we live and move and have our being."—Epimenides.

Clearly, originality was not a test of Inspiration.

6 — When writing Jude 14-15, Jude may have quoted from an earlier work called the Book of Enoch, a pseudepigraphal (false-named) book, written about 100 years before the time of Christ.

"And behold! He cometh with ten thousands of His holy ones to execute judgment upon all, and to destroy all the ungodly: and to convict all flesh of all the works of their ungodliness which they have ungodly committed, and of all the hard things which ungodly sinners have spoken against Him." —Enoch 1:9, quoted in R.H. Charles, The Apocrypha and Pseudepigrapha of the Old Testament, Vol. 2, p. 189.

It is likely that this statement by Enoch (quoted in Jude 14,15) may have been handed down by word of mouth, and then was written by an unknown author in the Book of Enoch. A reading of that book, which the present writer has done, discovered little of worth. But Jude was guided to know that this one statement, from Enoch, was correct.

In the same way, Ellen White could read the writings of historians and know which facts were correct, although one historian would say this and another would say the opposite.

7—12 — Several passages in the book of Revelation are similar to other sentences in the Book of Enoch: "And I saw. . . and behold a star fell from heaven." — Enoch 86:1 (compare Revelation 9:1).

"They were all judged and found guilty and cast into this fieryabyss."—Enoch 90:26 (compare Revelation 20:15).

"And the first heaven shall depart and pass away, and a new heaven shall appear." —Enoch 91:16 (compare Revelation 21:1).

"The horse shall walk up to the breast in the blood of sinners."—Enoch 100:3

(compare Revelation 14:20).

"Their names shall be blotted out of the book of life."—Enoch 108:3 (compare Revelation 3:5).

"After that I saw. . . a multitude beyond number and reckoning, who stood by the Lord of Spirits."—Enoch 40:1 (compare Revelation 7:9).

Now it may well be that the above passages are merely coincidences, and that John did not refer to, or copy, Enoch. Yet these "coincidences" are far greater than the trivial word connections used by Walter Rea and the Desire of Ages Project team, to indicate "borrowing" by Ellen White from other writers.

13 — We are not certain when the Code of Hammurabi was written before the time of Moses; but if it was, then Moses may have been guided to use some of its principles.

Code of Hammurabi, No. 14: "If a citizen has stolen the son of a citizen he shall be put to death."

Exodus 21:16: "And he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death."

Code of Hammurabi, Nos. 196 and 200: "If a citizen destroys the eye of the son of a citizen, his eye shall be knocked out,"

Deuteronomy 19:21: "Life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot,"

But there were other laws in Hammurabi's Code which were inhumane and vicious. These were not included in the Mosaic writings (see 1 Bible Commentary, 616-619).

Frankly, the above two examples of "copying" are just common sense and do not indicate "borrowing" to the present writer. Yet the critics present us with similar common-sense word structures, which Ellen White is supposed to have "borrowed."

14 — Then there is Jude and 2 Peter 2-3. This will provide you, in your spare time, with a fascinating evening of study. Read the book of Jude, and find where it is essentially repeated in the second and third chapters of 2 Peter. Especially note Jude 4-18 with 2 Peter 2:1-3:33.

It is likely that, first, Jude wrote his book, and later Peter, referring to it, changed it around a little and put it into his second epistle. But it may be that Jude took a portion of 2 Peter, rearranged it, and produced his epistle.

Someone will say, "Well, both 2 Peter and Jude are Scripture," But, at the time they were written, neither may have considered the other to be equal to the Old Testament writings. The borrower here was just using another Christian's written materials,

15 — Another borrowing, which may have a simple explanation, is 2 Chronicles 36:22-23 and Ezra 1:1-3a. It is likely that Ezra wrote both Chronicles as well as Ezra. So he repeated the last of 2 Chronicles at the beginning of his book of Ezra. That recalls to mind Ellen White's method of incorporating her earlier writings into Desire of Ages.

16 — We also have an instance in which another Bible writer copied one of the psalms. Psalm 18:2-50 was copied into 2 Samuel 22:2-51.

That is an impressive collection.

If it is wrong for prophets to obtain information from other sources, then why did

Moses listen to, and heed, the advice of Jethro (Exodus 18)? Why did he not wait for a vision to instruct him? Why did God let Moses become dependent on a mere human being for advice rather than giving him a vision from heaven? An inspired prophet of God explains:

"When Zipporah rejoined her husband [Moses] in the wilderness, she saw that his burdens were wearing away his strength, and she made known her fears to Jethro, who suggested measures for his relief. ."

"This counsel was accepted, and it not only brought relief to Moses, but resulted in establishing more perfect order among the people, The Lord had greatly honored Moses, and had wrought wonders by His hand; but the fact that he had been chosen to instruct others did not lead him to conclude that he himself needed no instruction,"— Patriarchs and Prophets, 384, 301.

17 — In Acts 17:28, Paul quotes from another ancient poet, the Greek Aratus, who centuries before had written: "For we are His offspring" (see Acts of the Apostles, 239),

Paul borrowed from both Epimenides and Aratus, and we now acknowledge these borrowings to be a part of the Inspired Word of God. The Lord guided Paul to know what to select and place in his writings. If Walter Rea had lived in Paul's time, he would have been urging people to throw Paul's writings in the fire.

Someone will say, "Well, Paul didn't copy very much. " Well, out of 25,000,000 words, Ellen White copied very little too. We have listed all the essential items, and it amounts to very little,

18 — 1 Corinthians 15:33 is a third quotation by Paul from a heathen writer, Menander, who lived three centuries before Christ.

"Paul gives no credit to Menander; neither does he hint that this is a quotation. The proverb was not original with Paul and it is a reasonable assumption that the Lord did not supernaturally reveal to Paul what Menander had said, yet we accept 1 Corinthians 15:33 as fully Inspired. It was not Inspired before Paul said it, but when he put that line into his letter to the Corinthians it became a part of the sacred canon of Scripture." —Robert Olson, Ellen G. White's Use of Uninspired Sources.

This is why Walter Rea warned his listeners not to do to the Bible, what he was trying to do to Ellen White's writings. He knew that the same principles and practices were used by both.

Did this Issue about Bible writers come up again during Walter Rea's lecture tour across the continent?

Elsewhere, on his continent-wide tour to destroy confidence in the Spirit of Prophecy, Rea went to New England. In preparation for Rea's lecture at Atlantic Union College, in Massachusetts, one of the Old Testament Bible teachers, Dr. John Wood had been asked to give a rebuttal, as soon as Rea's lecture had ended. This provided more of an atmosphere of a debate, and increased the excitement of those who wanted to attend.

At a later time, the present writer spoke with Dr. Wood by phone and was told that, unlike many others, Wood felt he was prepared to meet Rea. He noted he had specialized for years in comparisons between Old Testament writings and secular writings. He said, for example that a certain psalm was found in an earlier heathen writing. Such a concept did not seem pleasant and may not be correct; but, whether correct or not, it points up the fact that Rea's charges can also be brought against the Bible writers.

Sunday evening January 24, 1982, first Rea and then Wood spoke. Afterward, Rea came up to him and, with deep respect, in effect said, "I cannot answer what you say. My charges would apply equally to Ellen White's writings as well as to the Bible,"

This recalls to mind a summary statement by Robert W. Olson, secretary of the E.G. White Estate at the time:

"The answer, then, to our question, 'Did Ellen White's literary borrowings in any degree dilute her claim to inspiration?'—is No. That is, the answer is no unless we insist on one standard for the Bible prophets and a different standard for Ellen White. If it was proper for the Biblical prophets to use uninspired sources at times, we can hardly fault Ellen White for following their example." Robert Olson, *Ellen G. White's Use of Uninspired Sources*.

Here are some excerpts from a lengthy report on that sensational evening, as presented in the AUC newspaper:

"Sunday, January 24, many AUC students and faculty left their TV sets and the Super Bowl to attend an event which promised to be nearly as exciting—John Wood, Assistant Professor of Religion, facing Walter Rea, former Adventist pastor, and author of the book, 'The White Lie.' The confrontation, held at Lancaster Town Hall, and sponsored by the Association of Adventist Forums, attracted a fairly large audience. .

"Rea spoke first, his talk being entitled 'The White Lie,' An Adventist minister for 35 years before his dismissal In 1980, he still considers himself an Adventist, and is still officially a member. .

"[After ridiculing the Spirit of Prophecy, Rea said:] 'We should trust our theologians [instead of the Inspired Writings]. If we can't, why did we educate them in the first place?'

"Elder Wood spoke on 'Prophets and Plagiarists,' centering his arguments on what he feels is the real issue —the nature of inspiration. He attacked the 'Fundamentalist heresy: . . He gave numerous examples where the Bible 'plagiarizes' from apocryphal and even pagan sources. Psalm 29, he said, is a Canaanite psalm describing an appearance of Baal to his people. . The tabernacle and Solomon's temple were shown to be similar In design and decoration to pagan temples, ." —"Rea vs. Wood at Town Hall. .. in *The Lancastrian*, the official weekly newspaper of Atlantic Union College. February 9.1982, p. 1.

The present writer rejects all such suggestions that either the Bible or Spirit of Prophecy is copied from everyone else. We have observed a small amount of borrowed phrases, but nothing more.

In regard to the above statements by Dr. Wood, keep in mind that ancient dates are frequently mixed up. The cause of much of this is a dating error by archaeologists since the late 1930s in Egyptian dating. This topic is covered in much detail in the present writer's book, *The Truth about Archaeological Dating*, which is number 20 in our *Evolution Disproved Series*. For example, archaeologists did, indeed, find the wall of Jericho which fell down flat. They used the Egyptian dating method, based on a false interpretation of Manetho's king list and the so-called Sothic cycle. For more on this, see the above-named book, which will soon be reissued.

It is for such reasons that Hammurabi can be erroneously said to predate the Mosaic Code, and that song to Baal be said to precede Psalm 29.

The *Lancastrian* article concludes by quoting several comments made by those who attended:

"A senior theology major said, 'I was sitting there thinking, This ought to be on

Real People! I've never seen anybody get so many words into such a short time period'. One person felt that 'Rea was impressed with Wood.'

"Dale Cradall commented, 'It was clear that if we were to reject Ellen White on the basis of Elder Rea's conclusions, we would also have to reject all the prophets of the Bible, because they also borrowed from their contemporaries.' '—Ibid.

The men who attack:

CANRIGHT AND REA

Dudley Marvin Canright was born in 1840. He later converted to Adventism and began evangelistic work. Like Walter Rea, he had a natural aptitude with words and, like him, would enter moods of doubt and discouragement. At such times, Canright would find someone else to blame for his problems.

Several years ago, the present writer produced a five-part biography of Canright (Canright: the Man Who Boarded the Phantom Ship (DH-20 1-205), now in the first section of the White Tract-book).

Repeatedly, Canright became discouraged, and would blame God or someone else. Like King Saul, he sometimes came to himself for a short time and admitted the fault was his. Then he would let the evil spirit take him down again.

Ultimately, in a note of triumph, he wrote Ellen White and said he was leaving the church for good. He had said he could be a famous preacher and a great man if he would leave the Adventists.

But, when he left, the Baptists rather quickly recognized his rancor and hatreds, and booted him out of the local church they had given him.

In later years, he would write contemptible accusations against Ellen White, and then would weep at what he had done. For a time, Carrie Shasky was his secretary, and she later reported on the utter misery of his experience.

When Ellen White died, he waited his turn in line—and then stood by the bier and wept bitterly. Canright knew he was a lost man. But he could no longer control himself.

Here is a statement by L. H. Christian, president of the Lake Union Conference who, early in 1915, visited Canright: "In 1915 I was urged to visit D. M. Canright, who at one time was prominent in our church. He lived then on a poor little farm near Grand Rapids, Michigan. He was eager to tell about his past experiences and seemed to regret that he had ever left the Advent people. He talked like a discouraged, disappointed man. As we talked about old—time Adventists, he began to tell about Mrs. White.

"He said, 'I knew her very well. For some time, as a young man, I lived in her home, and for eighteen years was intimately acquainted with the White family. I want to say to you that I never met a woman so godly and kind and at the same time so unselfish, helpful, and practical as Mrs. White. She was certainly a spiritual woman, a woman of prayer and deep faith in the Lord Jesus:

"I asked him what he thought would happen to people if they followed the Testimonies of Mrs. White.

"He answered, 'Anyone who follows her writings, the Testimonies, as you call them, in prayer and faith will certainly get to heaven. She always exalted Jesus, and she taught true conversion and genuine sanctification as few others have. I have known a great many men and women who claim to be extraordinary in their imagined divine calling and gifts. I have always found them more or less arrogant and proud, eager to be

recognized and often arbitrary and harsh in judging others. With Mrs. White I found the exact opposite. She was reserved and modest and seemed to have no desire at all to call attention to herself as someone great or to her authority:

"Some months after these visits, at the funeral of Mrs. White in Battle Creek, I met D.M. Canright again. There were six of us men who stood as a guard of honor while the people passed through the tabernacle to view Mrs. White as she lay in her plain casket. I noted Mr. Canright as he came down the aisle toward the rostrum. He stopped at the casket and looked at Mrs. White quite a while. He reached down and took hold of her right hand, which had done all that immense amount of writing.

"Later I asked him, 'Now that she is dead, what do you really think of Mrs. White?'

"He replied, 'She was a most godly woman. All her life she lived near to Jesus and taught the way of living faith. Anyone who follows her instructions will surely be saved in the kingdom of God: "'—L.H. Christian, quoted in *Fruitage of Spiritual Gifts*, pp. 51-53.

And then there is Walter Rea.

"Now let's take Walter Rea. He reads Ellen White and says: I found a certain phrase here, a certain paragraph there, and it came from this predecessor. Well, that's not proof; that's assumption."—Vincent L. Ramik, 27-page Report, quoted in *Adventist Review*, September 17, 1981, p. 5.

Here is a solemn thought to ponder:

Fred Veltman was immersed in Desmond Ford's liberal teachings, and, as a result, thought little of Ellen White or her writings ("She is a dead prophet," he said), and afterward accepted an opportunity to be paid for several years—while he unearthed evidence to prove she was uninspired.

Yet, after six years occupied in reading *Desire of Ages*, and comparing it with hundreds of other books in her time,—Veltman declared that she was truly a prophet of God for her time and ours, and that her writings were far superior to those of any other modern writer!

After a six-year study of *Desire of Ages*, Fred Veltman was converted. It may well be the saving of his soul.

In sorry contrast, we see Walter Rea, who studied Ellen White's writings for as many or more years—with the sole purpose of destroying people's confidence in those books. During that time, he had to repeatedly beat off the convictions of the Holy Spirit, as he sought for ways to destroy the influence of the inspired words he was reading. It was not easy, kicking against the pricks, but he kept at it—until he hardened his conscience into stone. May God have mercy on his poor soul.

Lucifer became a devil in heaven, because he stood in the presence of great light, attributed it to evil, and did so to draw attention to himself as the great scholar able to uncover wickedness in God and His works.

That is what makes a person into a devil.

Does Walter Rea tell why he did what he did?

In the Prologue, at the front of his book, *White Lie*, Walter Rea explains that it was a thirst for vengeance that got him started on his mission to destroy the Spirit of Prophecy. He says that, after he compiled two Spirit of Prophecy books of quotations about Old and New Testament personalities, the E.G. White Estate appeared to give his books little attention. He felt miffed. They had not praised him as he thought he should

be praised. So he determined to strike back.

How did Rea launch his attack?

On Thursday and Friday, October 23-24, 1980, the Los Angeles Times ran headlined articles about Walter Rea's charges that Ellen White was a plagiarist. The title of one of the articles was "Plagiarism Found in Prophet Books." Associated Press wired the story to other newspapers across the United States.

In order to make the article more sensational, Walter Rea deliberately broadened his falsification of facts.

How did he do that?

That Times article, based on information supplied by Walter Rea, quoted Elder Neal C. Wilson, General Conference president, as saying that "the degree of borrowed material and literary dependence is of alarming proportions. "

But he deliberately twisted what Wilson had said, and then gave it to the Times, to go across America. What he did reveals the character of the man making all these charges! It was a lying report, made by a man who makes charges which he knows are untrue. Do not forget that!

Here was N.C. Wilson's complete sentence, which Rea lifted out of a letter Wilson had written shortly before:

"As a result of 14 or 15 years of study, and more intensive research in the last two or three years, Elder Rea feels that the degree of borrowed material and literary dependence is of alarming proportions." —N.C. Wilson, letter to the members of the committee set up by the General Conference to study Walter Rea's charges, quoted in *Adventist Review*, November 27, 1980.

When someone sent Rea a copy of that letter, he lifted that phrase out of its full sentence—and then gave it to the Los Angeles Times, making it appear that the General Conference president believed Rea's conclusions to be true.

Frankly, If Rea will so wrest a sentence by Elder Wilson, to suit his own purposes,—can you trust his charges against Ellen White to be any more true?

—Especially in light of the fact that the wilder his charges, the more money he knew he would make from them, during the forthcoming lecture tour which the Adventist Forums was setting up for him.

On November 13, 1980, Rea was discharged from the ministry. Not long after, he began his North American lecture tour. It was like a great victory conquest. He appeared to be a man brave enough to sell his soul for the rewards of publicly condemning Ellen White.

In reality, he was cashing in on his own self-destruction.

But Walter Rea used to believe in the Spirit of Prophecy, and practice its standards! How could he fall like this?

It can happen to anyone. But, in Rea's case, he apparently had always been in partial rebellion against the standards given in those books. The present writer's phone call to Dr. Wood, of Atlantic Union College, was mentioned in the preceding chapter. In describing that encounter, Dr. Wood said that the school administrators wanted him to meet Rea ahead of time. So a dinner was arranged before the lecture. When they met at the restaurant, after introducing themselves they sat down at the table. Then the menus were brought, and Walter Rea said abruptly,

"I never took the Mau Mau pledge!"

Then he ordered a full meat dinner. This was his way of saying he had never been a vegetarian.

So Walter Rea's unwillingness to submit to the Spirit of Prophecy writings went back all the way to the beginning.

But it was his tour of Adventist centers throughout America— which caused the most damage. The curious came in high excitement to hear what he had to say. He spoke hard and fast, giving a literary parallel or two, then roundly condemning Ellen White for a while, then giving another parallel or two. The sophisticates loved it. But they endangered their souls by attending his meetings.

"God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness." —Early Writings, 125.

How did Walter Rea arrange for such a systematic tour of Adventist centers? He must have had someone helping him.

He did. The Association of Adventist Forums provided him with a complete lecture circuit schedule of meetings—across America and Canada.

The AAF is a loosely connected organization, which holds local monthly meetings in large Adventist churches and college campuses all over North America. In advertising their meetings, they often give the appearance of being "officially sponsored" by the church. Indeed, their meetings are frequently announced in union-wide church papers. The AAF also publishes Spectrum, a quarterly publication of liberal and skeptical sentiments. The use of jewelry is approved, homosexuality is excused, Ellen White is downgraded, and Creation is said to have occurred millions of years ago. Such are the sentiments you will find in its pages.

But, as the above Spirit of Prophecy statement indicates, there is danger in attending such meetings. Speakers are frequently selected who introduce subtle doubts about our historic doctrines and standards, and the trustworthiness of the Spirit of Prophecy. The above quotation should be posted over the entrance to such meetings or handed outside to those entering its doors.

Can you give me an idea of what Walter Rea's book is all about?

Walter Rea's book, *White Lie*, can be summarized in four sentences:

- (1) Repeated statements that he had been humiliated by leadership and wanted to get back at them.
- (2) A strong animosity against Ellen White, because, as he stated, her writings prevented people from living differently today.
- (3) A determination to attack Ellen White's writings, in order to liberate Adventists from the standards and doctrines in her books.
- (4) Weak, vacuous arguments that her writings had been copied from other writers.

Let us consider each of these four points:

1 — Rea was trying to get back at church leadership. In his Prologue, Rea says it was unsympathetic and unhelpful church leaders which drove him to do his research (p. 19). In his twisted thinking, he decided he could hurt them by destroying

Ellen White's character and influence. It appears he was not man enough to take on the leaders directly, so he vented his rage on a godly older lady.

(In 1982, the present writer was told by a believer in Florida that, when Rea was there as an Adventist pastor, he began his campaign to hurt church leaders by destroying confidence in the Spirit of Prophecy. He imagined that this would show to everyone what a great man he was. You will recall that, it was under a similar misconception that Judas carried out his betrayal of Christ. Walter should have thoughtfully read *Desire of Ages*, 716-722.)

In his book, Rea says the Spirit of Prophecy writings were the result of a grand plot by Seventh-day Adventist Church leaders. According to his imagined scenario, they went to young Ellen Harmon and gave her the assignment of faking visions and dreaming up new doctrines! Rea's terrible hatred shines through the following statement, as they do throughout his satanically inspired book:

"In order for any group or organization to pull off the idea that they have been given the concessions to the hereafter, that they are indeed the ones God has chosen to sell the indulgences for this life and utopia to come, they must always tackle the job of rearranging or reassigning the facts of history and rewriting the canon [of Scripture] . . . With no thought of failure, the Adventists assigned this awesome task to [Ellen Harmon (White)] . . . Here was a ready-made opportunity. Religious history gives ample evidence that the 'true believer' is much more likely to accept the dictums of the simpleminded if these dictums can somehow be given a heavenly setting." —Walter Rea. *White Lie*, p. 31.

In every age, the wicked assign their own motives and actions to the righteous. It was Rea's self-appointed task of "rearranging or reassigning the facts of history and rewriting the canon" of accepted Scripture.

2 — Rea's hatred of Ellen White is startlingly deep. Here is one of his sneering comments about her. He compares Ellen White to a criminal and a vampire:

"Every institution, every corporate entity, every established system—whether political, social, or religious—must have its patron saint . . . Regardless of the category or the time period of existence, the patron [saint] is venerated even if he was a vampire; he is canonized [sainted] even if he was a con artist; he is given sainthood even if he was a known sinner."—Op. cit., p. 23.

He can hardly contain his hatred.

"In this odyssey that we take together, . . . the patron saint will be Ellen Gould White, the canonized leader of the Seventh-day Adventist Church."—Op. cit., pp. 25-26.

3 — Walter Rea wants to free Adventists from Ellen White's writings, so they can think and conduct themselves differently than is given in the Spirit of Prophecy. This is, according to Rea, one of his special reasons for attacking her writings.

"Her account also closed the door that had been opened for Adventism to make a markedly different contribution to the world concept of religion. And the door remains closed to this day, because the church of the advent cannot get past the interpretations of the canon according to Sister White."—Op. cit., p. 34.

Here is an example of the bantering ridicule, found all through his book. He is telling how he thinks Ellen White thought up her doctrinal positions:

"It takes a dexterous mind to work its way through two problems at the same time. Often such a mind comes up with worthless answers, but it's lots of fun. In theology it's downright enjoyable. To learn to say nothing well is the first rule. The second rule is to say it in such a way that no one can question your philosophical conclusions (If you

arrive at any). It's like learning a little bit about everything, so that soon you know everything about nothing."—Op. cit.,p. 38.

Does the above confused thinking come from a mind capable of doing thoughtful, worthwhile research? Rea's book compares to Hitler's *Mein Kampf*, with its wild speculations, vengeful accusations, and daring plans to destroy the imagined enemy.

4 — Walter Rea cites shallow reasons for his contention that Ellen White copied other writers.

His first point in the book is that Ellen White copied John Milton's *Paradise Lost*. In that lofty and majestic work, first published in 1667, Milton wrote in poetic meter the story of the Fall of Adam and Eve. Rea cites several concepts, which, he contends, Ellen White must have copied from Milton:

- 1 — The loyal angels tried to win back the disaffected ones.
- 2 — Eve was warned to remain near Adam.
- 3 — Satan's arguments to Eve are analyzed point by point by the writer.
- 4 — The immediate effects of sin were varied.
- 5 — Adam fell because he loved Eve, who had already sinned.
- 6 — Adam was told that terrible results would later result from his sin.
- 7 — Adam and Even both felt terrible when they had to leave the garden.

In reply, we would say this:

(1) Each of the above concepts are quite obviously contained in a thoughtful analysis of the Genesis 3 account. It would be no great challenge to deduce them from that chapter.

(2) John Milton dictated *Paradise Lost*, after becoming blind. It is likely that he had a close walk with God, as Ellen White did. The Lord could have guided both of their thinking along similar lines.

(3) Really, it would not matter if Ellen White had read his book, would it?

(4) Walter Rea is trying to box in Ellen White, so she is not permitted see, hear, or read any words or concepts by another or she becomes a false prophet. Walter Rea said that Ellen White was a copycat, a heavy borrower; and a downright plagiarist. Can you give me some examples of the kind of "borrowings" he based his accusations on?

Alfred Edersheim wrote one of the largest and most complete of the many 19th century life-of-Christ books. Entitled *The Life and Times of Jesus the Messiah*, this five-volume work was originally published in 1883. (*Desire of Ages* was written between 1892 and 1898.) Edersheim was a converted Jew, and one would think that Ellen White might wish to refer to this large set of books, written by one who was so closely acquainted with Jewish customs.

The present writer has, for many years, owned a one-volume reprint of Edersheim's work. Yet, in all that time, he has never found anything in Edersheim which bears even faint resemblance to *Desire of Ages*. Why? Because she did not copy it.

On page 86 of his book, *White Lie*, Rea quotes part of a letter by Robert Olson, at that time head of the E.G. White Estate: "About eight months ago. Elder Rea sent me a copy of some of his research which in his opinion showed that Ellen White was highly dependent upon Edersheim for some of the things she had written in *Desire of Ages*."—R.W. Olson, Letter to E.G.W. Estate Trustees. November 29. 1978.

After reading Rea's pre-publication research, Olson, in that letter, singled out

Edersheim's book as the one which Rea claimed Ellen White apparently used the most.

Three times in his book (pp. 309, 314, and 321), Rea compares Edersheim with *Desire of Ages* to show to what a terrible extent she copied that man's book. You can know that Rea selected the most flagrant examples. Here are all three. As is always the case, in the following examples Ellen White writes more clearly and majestically than the author she is compared to:

Edersheim: "When human nature, that of Adam before his fall, was created sinless and impeccable. . . Jesus voluntarily took upon Himself human nature with all its infirmities and weaknesses. . . It was human nature, in itself capable of sinning, but not having sinned. . . The position of the first Adam was that of being capable of not sinning." —*Life and Times*, p. 298.

White: "When Adam was assailed by the tempter, none of the effects of sin were upon Him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. . . Christ took upon him the infirmities of degenerate humanity. . . He took the nature of man, with the possibility of yielding to temptation."—*Desire of Ages*, p. 117.

Edersheim: "Their knavery and hypocrisy he immediately perceived and exposed. . . We disclaim the idea that Christ's was rather an evasion of the question. . . It was a very real answer, when [he pointed] to the image and inscription on the coin. . . it did far more than rebuke their hypocrisy and presumption." —*Life and Times*, p. 386.

White: "Jesus read their hearts as an open book, and sounded their hypocrisy. . . [pointed] to the inscription on the coin. . . He would be . . . arrested for inciting to rebellion. . . Christ's reply was no evasion. . . He had rebuked their hypocrisy and presumption." - *Desire of Ages*, p. 602.

Edersheim: "The child must be free from all such bodily blemishes as would have disqualified him for the priesthood." —*Life and Times*, p. 194.

White: "The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident that Jesus Himself was free from physical deformity. He was the lamb without blemish and without spot: 1 Peter 1:19. His physical structure was not marred by any defect; His body was strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws."—*Desire of Ages*, pp. 50-51.

Well, what did we learn from the above comparisons—the closest parallels Rea could find in Edersheim's three-volume *Life of Christ*? About all we see is that Ellen White was a far better writer!

Comparison 1: Ellen White wrote hundreds of times about this point. We would expect to find her statement of Christ's human nature in *Desire of Ages*. It is given on pp. 49 and 117. A clear statement on this requires a comparison with Adam—which she also did repeatedly in other writings in earlier years.

Comparison 2: That Christ's reply was not evasive, was only an opinion to Edersheim, but a certainty to Ellen White. The potential charge was rebellion, which Edersheim did not mention.

Comparison 3: The "without blemish" factor would be expected in a statement on the child being offered to the Lord. But while Edersheim says this was necessary for priestly duties, Ellen White says it was necessary for the lamb to be offered up for the people, and later for priestly duties. By the way, Rea has the Wrong reference; it is pp. 50-51, not p. 50.

Just as Vincent Randle, the attorney, said: "There is no case." What else

do we learn in Rea's book?

Significantly enough, Rea spends an inordinate amount of time talking about how wonderful he is. In the process, he reveals the darkness in his own life. He is obsessed with fears and hatreds, a desperate man willing to go to any length to destroy good people whom he thinks may stand in his way. In one such paragraph of hoped-for self-exaltation, intending through his book for the conquest of his imagined enemies, Walter Rea wrote this:

"If Ford's studies were disturbing, Rea's research was downright frightening. Word of it sent administrators racing to the computers with sweaty palms. . . the true believer is being sold the interpretation of the truth of Scripture through the super-salesmen of his system. . . Rea, on the other hand, was a guerrilla fighter. He seemed to be aiming for the jugular. His studies were meant to . . . by pass the authority of the super-salesmen of the system."—Op. cit., pp. 270-271.

In his praise of himself and hatred of Ellen White, Rea is a monomaniac. But every mania has a cause. More than anything, Walter Rea wants freedom to do as he pleases, untrammelled by any imposed standards.

"Intelligent and reasonable people do not go along with Ellen . . . that a woman is more spiritual if she doesn't wear a wedding ring: . . . that in the matter of sex play by happily married couples (It having been pronounced a concession to the 'animal' nature, and perhaps a cause of disease,) less is better: . . . that flesh food, has a tendency to animalize the nature." —Op. cit., p. 271.

Rea as much as says: I want the restraints removed. My interests are jewelry, sex, and meat eating. No Christian standards, imposed by any higher authority, are to limit what I can do.

You have viewed the path Walter Rea is on. Is this what you want for your life? Do you wish to travel it with him? Do you wish to share in the destiny he will receive later after death?

What is the alternative?

On one side stands the world and Walter Rea. On the other is acceptance and obedience to God and His Inspired Writings. Sampling Walter Rea was not a pleasant task; but sampling Ellen White's writings is an encouraging, strengthening experience. They have helped hundreds of thousands to find God and remain close by His side. Can such a faith offend?

Here is a passage from her book, *Mount of Blessing*:

"If you will seek the Lord and be converted every day: if you will of your own spiritual choice be free and joyous in God: if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Mount of Blessing*, p. 101.

People that accepted Walter Rea's charges— destroyed their lives!

You will recall that Walter Rea said at that February 1982 Walla Walla Adventist Forum meeting: "Don't you do to the Bible what I am doing to the writings of Ellen White, or you will destroy the Bible too!"

He knew exactly what he had set out to do; and, in the lives of many people, Walter Rea did it. About 1986, a schoolteacher in Ohio phoned and asked if she could stop by and see whatever the present writer had on the Rea controversy. Shortly afterward, during the summer break, she arrived with her daughter. Although decked out

as a non-Adventist, she said she had once been an Adventist minister's wife. But, she explained, when Walter Rea went around lecturing, she and her husband decided to leave the ministry. Having separated from the Spirit of Prophecy, soon after he left her and their daughter for another woman. Since then, she had left Adventism entirely. Yet there were lingering questions in her mind. The present writer tried to clarify issues, but it seemed impossible to break the hold the world now had on her. We provided her with papers and other materials and, that same afternoon, she left and continued on her journey to a vacation in Florida.

Walter Rea has been destroying people for years. He is still doing it. That is why this present book has been published. The need for it still exists.

But whatever happened to Walter himself?

An acquaintance of Walter Rea called us on the phone last year (1995) and told us that Rea no longer believes in the Bible either! He handed the fruit of skepticism of God's Word to others; now he is eating it himself. He is a sullen man who broods in his smoldering hatreds. Remember the warning of Moses to the people regarding three other rebels against God's prophet in ancient times: "Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest you be consumed in all their sins" Numbers 16:26.

That is good counsel for us today.

At the third Advent, a horrible death, such as Korah and company received, will be the reward of those who have tried to destroy the confidence of others in God's Holy Word. Depart, I pray you, from his tents. Touch nothing of his, lest you be consumed with him! In all his charges, Walter Rea did not touch the Spirit of Prophecy. He can do nothing to harm it, for it is fully under God's protection. But Rea did much to destroy many individuals who trusted their future to his claims.

Determine that, in fullest confidence, you will cling to God's

Holy Word and, in the strength of Christ, will obey it fully. God will bless you for it and one day soon you will join the saints in light, as they gather about the great white throne and praise Him who loved us enough to send His Son to die that we might have eternal life.

"This work is of God, or it is not. God does nothing in partnership with Satan. My work . . . bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil."—4 Testimonies, p. 230.

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."—Letter 12, 1890.

"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."—Letter 40, 1890.