

32
Ellen White
1990

ELLLEN WHITE'S LITERARY ASSISTANTS
1990

DF 701-6-6

Exhibits Regarding THE WORK OF ELLEN WHITE'S LITERARY ASSISTANTS

Compiled by Tim Poirier

"Many times her MS does not need any editing, often but slight editing, and again a great deal of literary work."—Fannie Bolton, cited in *"The Fannie Bolton Story,"* p. 104.

"Mother's workers of experience, such as sisters Davis, Burnham, Bolton, Peck, and Hare, who are familiar with her writings, are authorized to take a sentence, paragraph, or section, from one manuscript where the thought was clearly and fully expressed, and incorporate it with another manuscript, where the same thought was expressed but not so clearly."—W. C. White to G. A. Irwin, May 7, 1900.

"I read over all that is copied, to see that everything is as it should be. I read all the book manuscript before it is sent to the printer."—E. G. White, cited in 3SM 90.

"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."—E. G. White, cited in 3SM 91.

The following pages, with occasional commentary, have been selected to illustrate the two kinds of editorial work performed by Ellen White's literary assistants, as described in the statements quoted above.

The first statement, by Fannie Bolton, aptly describes the level of transcribing Ellen White's first-draft handwritten work into acceptable grammatical form—such as the form in which they have been preserved in the letter/manuscript file. This process will be called "Level One."

The second statement, by W. C. White, moves beyond the transcription process to one of rearranging, assembling, and compiling Ellen White's (now typescript) material into a new literary work, perhaps treating the same theme, but disconnected from its original setting. This type of editing we shall refer to as "Level Two."

It should be emphasized that while, for discussion purposes, we are dividing the work of Ellen White's literary assistants into these two "levels" of editing, in actuality the editorial process was a blend of both kinds of activities. Considerable rearrangement of material might be done at the transcription level, and linguistic improvements might be made during the compilation process. In addition, at any point along the way, Ellen White herself might delete, insert, or otherwise change expressions in the manuscript.

Pages 3-18 are samples of "Level One" editing, illustrating different degrees of improvement made by Ellen White's assistants, depending upon the original document and, perhaps, whether it was designed for publication.

Page 3 is an example of what Fannie described as manuscript needing "slight", if any, editing, beyond routine capitalization and punctuation. The six circled spots indicate the only places where improvements were made on this page.

Pages 5 and 6 are reproduced from pages 90 and 91 of "One Hundred and One Questions on the Sanctuary and on Ellen White" by Robert Olson. They illustrate a considerably higher level of literary improvement.

Pages 8-18 illustrate both "Level One" editing and the stages of development through which Ellen White's original work typically evolved, before appearing in published article form. See page 7 for an additional introduction to these pages.

On file

B-3-1893

Testimony

Hastings, New Zealand Aug 25 1893

Dear Sister Martha

I hope you do not think we have forgotten you for it is not the case. It was painful to my feelings not to have you with us but I feared for your health and I am very anxious you should attend the next term of school now be very careful of yourself, for I do want you should have the advantages of education and the next term of school, if the Lord will, so make every calculation for this if you do not get lived of money I will see that you are conducted through and read your time for to return the same for some other one, I will do this cheerfully I tell you this now because I want you to go much and believe it would be to your great advantage to go. You have been trying to do what good you can in a backward land (very greatly to your own disadvantage now the Lord will certainly favor you, and I feel almost as if you was my own child I shall not lose interest in you, distance will not change my feelings toward you, it will not be as the old saying, out of sight out of mind, and if your sister Belle will consent to go to next term school I will do just the same for her as for you I do want you and to draw together in even cords, counsel together, pray together, and the Lord give you his favor and include you with his Holy Spirit that you may be useful home missionaries for the helping of your Mother in her work in the name of God acting your part with fidelity and the Lord will make you successful home missionaries in saving the souls of the precious souls of your Brothers and Sisters for whom Christ has died, in doing this you will be doing the very best which

INDEXED

FILE

4

Sent to -

Hastings, New Zealand,

at 23, 1893. B-3

Miss M.A. Brown,
Long Point, Paremata, N.Z.

Indexed
11/23/30

Dear Sister Martha,-

>I hope you do not think we have forgotten you for it is not the case. (It was painful to my feelings, not to have you with us; but I feared for your health, and) I am very anxious that you should attend the next term of school. Now be very careful of yourself, for I do want you to have the advantages of education, and the next term of school; if the Lord will. So make every calculation for this.

If you do not get hold of money I will see that you are conducted through, and wait your time and to return the same for some other one; I will do this cheerfully. I tell you this now, because I want you to go so much and believe it will be to your great advantage to go. You have been trying to do what good you can in a back handed way, greatly to your own disadvantage. Now the Lord will certainly favor you, and I feel almost as if you were my own child. I shall not lose interest in you. Distance will not change my feelings toward you. It will not be as the old saying, out of sight out of mind. >And if your sister Belle will consent to go to the next term of school I will do just the same for her as for you. (I do want you, to draw together in even cords. Council together, pray together, and the Lord give you his favor, and imbue you with his Holy Spirit that you may be useful home missionaries for the helping of your mother in her work in the love of God, acting to be a true educator to the younger members of the family your part with fidelity, and the Lord will make you successful home missionaries in saving the precious souls of your brothers and sisters

arrangements for going to school

REPLYPED FOR 118

Reproduction of Manuscript 30a, 1896, p. 1, written at Ashfield, N.S.W., Australia, October 4, 1896. Original size 7 1/2 x 8 1/2 inches.

Sunday evening, Oct 4 according to appointment I met with the church at Ashfield, N.S.W. left for his appointment at Parramatta then was so well to assist me I opened the meeting with prayer and then I spoke to the people

that under the deep moving of the spirit of God, I had a decided message from the Lord for the people. I could not but present before them their dangers they are so many concerned but members of the church. Not one is without excuse for remaining in a cold lifeless state spiritually. Christ has promised us the servants of men, there is the great danger of serving men and not the Lord Jesus, I asked do we receive the Bible as the oracles of God, the Bible is Gods word to us as much as though you could hear every his word by our only. Learn the importance of the word, with which we are made our open our Bibles with diligent earnest consideration would we have the scriptures would be regarded as an audience with the most high, the word of the living God and more sweetly written and spoken. If we do not eat the word of God and not truly that word we need converting. For the word is a message to us to be obeyed a volume to be perused as ~~it is~~ diligently in a dispassionate and spirit of truth to take in the truths written for our learning upon whom the end of the world is come. Here is it in your hearts. If Jesus are your words true and kind and pure and edifying in your hearts. From the light of God has given me this is great weakness where there should be strength if we study and eat the word of God for we are empowered of that which we eat, then we put the word into our lives with the requirements of the word. Ourselves

An exact typewritten reproduction of the original of Manuscript 30a, 1896, p. 1. Ellen White's literary assistant made the grammatical improvements which we have indicated here.

Sunday evening, Oct. 4. According to appointment I met with the church at Ashfield. W.C.W. ^{went to meet} ~~left for~~ his appointment at Parramatta, ^{and} ~~at Parramatta~~ ^{at Ashfield} there was no one [^] to assist me. I opened the meeting with prayer, and then I spoke to the people ~~the~~ under the deep moving of the Spirit of God. I had a decided message from the Lord for the people.

I could not but present before them their dangers. There are ~~so many~~ ^{who, though} ~~unconverted yet~~ ^{are} ~~(members of the church).~~ ^{But there is no} ~~Not one is without~~ excuse for ^{any one} remaining in a cold lifeless state spiritually. Christ has warned, ["] Be ye not servants of men, ^{men} ~~men~~ ^{but} There is ~~the~~ great danger ^{that we will} of serving men ^{instead of} and not the Lord Jesus. I asked Do we

receive the Bible as the Oracle of God? [^] The Bible is Gods' voice ^{speaking} to us ^{just surely} as much ^{we} as though ^{you} could hear every ^{him with our ears.} ~~his~~ Word. If we ^{realized} ~~only knew~~ the importance of ^a ~~the~~ Word, ^{this} With what awe would we open ^{it} our Bibles, ^{and} with what earnest ^{ness} ~~consideration~~ would we ^{search its precepts.} ~~have~~ The ^{reading and contemplating} opening [^] of the Scriptures ~~would~~ be regarded as an audience with the Most High. The Word of the living God is

not merely something written, but spoken. If we do not eat the ^{ways} ~~Word~~ of God, and we live by that Word we need converting.

For it is ^{A Gods} ~~For the~~ Word is a message to us to be obeyed, ^{and with} a volume to be perused ~~so~~ ^{diligently} in a ^{disposition} ~~disposition~~ and ^{willing} spirit yet ^{to} take in the truths written for ^{the admonition of those} ~~our~~ learning upon whom the ends ^{are} of the World ~~is~~ come. [^]

~~Then is it in your families is your are your words true and kind and pure and edifying in your home From the light God has given me their is great weakness where there should be~~

Let us strength if we [^] study and eat the Word of God for we are ^{Bible,} ~~composed of~~ that which we eat. When we open the ^{word} ~~word~~ let us compare our lives with ^{its} ~~the~~ requirements, ^{measuring} ~~of the word~~ bring our

The next two pages are reproduced from Ellen White's Diary #18, being her original draft of material eventually published in *Signs of the Times*. Five passages have been marked so that they can be easily identified in each stage of the editorial process.

By the mid-1890s, Ellen White's published articles typically went through at least a four-stage process, so far as the work of her own staff was concerned. Stage One, of which copies were not preserved, consisted of the initial transcription of Ellen White's handwritten drafts—before any editing was done.

Stage Two, represented by pages 10-12, consisted of the edited file copy. At this point, or in preparation for this stage, Ellen White often made additions or corrections which were incorporated into the manuscript either by re-typing the document, or simply interlining the final copy. If no further use was contemplated for the manuscript, this was the last step in the process.

If the manuscript was to be submitted for publication as an article, additional editing (Stage Three) might be done, primarily in the arrangement of material. The literary assistants might make several articles out of one manuscript, or they might "compile" an article from several manuscripts or personal letters. In the example we are considering, Ms 128, 1897 was re-worked into two articles that were sent to the *Signs of the Times* a year and a half later. Pages 13-16 represent portions of those two articles as sent to the *Signs* editor. The final, published copy appears on pages 17 and 18.

MARCH, 1891.—13th Week.

MONDAY 23 (82-283)

~~The same we consider this original the other one may be~~
~~and yet there are debts we do not recall. inconstancy the~~
~~redemptory glory. It is the glory of the Prince of Life. Our physical~~
~~ness of the mind of man cannot reach it. We angels ourselves~~
~~desisted to look into these mysterious grounds for the~~
~~the redemption of the human soul and the work of the under the~~
~~inspiration of the Holy Spirit. 1 Peter 1, 12-13.~~

4

I Our Great High Priest finished the perfect sacrificial offering of himself
 when he suffered without sin, when the complete atonement was
 made for the sin of the flesh. Our Lord Jesus in our atonement our High
 Priest is our High Priest. The present moment with us is the present
 of the Son of God standing in the center of our world waiting out looking for that
 blessed hope and that glorious appearing of our Lord as he promised
 his disciples John 14:1-5. When the High Priest made the offering

TUESDAY 24 (83-282)

upon the brazen altar with ^{the blood of} ~~the blood~~ and entered into the
 Holy Place ^{the Holy} ~~the Holy~~ place where our High Priest to now plead in their name
 (Prophets) sacrifice of our on behalf of while the High Priest
 was in the act of death, every prayer heart was bowed in
 contrition before God pleading for the pardon of his transgression
 sins. Then the Great High Priest type made in the
 Lamb slain for the atonement of the Son of God. The Lamb slain
 for the sins of the world. Our Great High Priest was made the only
 offering that will be of any value. All the in sense offered
 all the masses that have been invented for the deliverance
 of souls from purgatory, in at the least avail our God,
 all altars and sacrifices of priests all the traditions
 and inventions of men all offered and sacrificed in a fullness
 that is no sacrifice, some of them for the High Priest

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MS-128-9;

The Only True Mediator.

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Used in 2 Times

RETIRED FOR IIP

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of ⁽²⁾ angels, preached unto the Gentiles, believed on in the world, received up into glory."

Who is able to describe the last scenes of Christ's life on earth, his trial in the judgment hall, his crucifixion? Who witnessed these scenes? The unfallen worlds, the heavenly universe, God the Father, Satan and his angels. What scenes they were for the disciples. Wonderful events took place in the betrayal of Christ. During his mock trial in the judgment hall, his accusers found nothing by which they could prove him guilty. Three times Pilate declared, ⁽¹⁾ "I find no fault in him at all." But nevertheless he ordered him to ⁽³⁾ be scourged, and then delivered him up to suffer the most cruel death that could be devised.

Christ's death on the cross was the cause of the bitterest disappointment to the disciples. But he rose from the dead, and revealed himself to them. For forty days he remained with them, instructing them preparatory to his departure from them. "Behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. And he led them out as far as Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshiped him, and

Ci- last days on earth.

595 1710

-2-

returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God."

"Go ye therefore," was Christ's command, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' teaching them to observe all things, whatsoever I have commanded you, and, lo, I am with you always, even unto the end of the world."

▷ The more we consider this subject, the greater depths we find, and yet there are depths that we do not reach as we study the Redeemer's glory. It is the glory of the Prince of life, and the mightiest powers of man cannot reach it. The angels themselves desire to look into this mysterious and wonderful theme, the redemption of the human race < Writing by the inspiration of the Spirit of God the apostle Peter says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you; searching what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."

The Holy Spirit

4

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-3-

-2-

Ques. on Doctr. [E] 663-664

7 p. 113
High Priest

[Our great high priest completed the sacrificial offering of himself when he suffered without the gate. Then a perfect atonement was made for the sins of the people. Jesus is our Advocate, our High Priest, our Intercessor. Our present position therefore is like that of the Israelites, standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.]

That I May Know Him

5

When the high priest entered the holy place, representing the place where our High Priest is now pleading, and offered sacrifice on the altar, no propitiatory sacrifices were offered without.

While the high priest was interceding within, every heart was to be bowed in contrition before God, pleading for the pardon of transgression. [Type met antitype in the death of Christ, the lamb slain for

the sins of the world. The great High Priest has made the only sacrifice that will be of any value.] The incense that is offered now

by men, the masses that are said for the deliverance of souls from purgatory, are not of the least avail with God. All the altars

and sacrifices, the traditions and inventions whereby men hope to earn salvation are fallacies. No sacrifices are to be offered without;

for the great High Priest is performing his work in the holy ^{place} priest. No prince or monarch dare venture within the holy enclosure. In his

intercession as our Advocate Christ needs no man's virtue, no man's intercession. Christ is the only sin-bearer, the only sin-offering.

Prayer and confession are to be offered only to Him who has entered once for all into the holy place. Christ has declared, "If any man

7 p. 113

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That I May Know Him

113

Sent. apl. 12/99

Signs 34

-Nov. 30, '98-5-

-118-

ST 6/23/99

The Only True Mediator.

By Mrs. E. G. White.

"And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "For there is one God, and one Mediator, between God and man, the man Christ Jesus." "For if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of a death, . . . they which are called might receive the promise of eternal inheritance."

Jesus is our Advocate, our High Priest, our Intercessor. (5)

Our position is like that of the Israelites on the day of Atonement.

When the high priest entered ^{most} the holy place, representing the place where our High Priest is now ^{sprinkled the atoning blood upon the} pleading, and ~~offered sacrifice on the~~ ^{mercy seat} altar, no propitiatory sacrifices were offered without. While the priest was interceding within, every heart was to be bowed in contrition before God, pleading for the pardon of transgression.

Type not antitype in the death of Christ, the Lamb slain for

Mediator-2-

the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When he offered himself on the cross a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing his work in the ^{most} Holy Place. In his intercession as our Advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the ^{most} Holy Place. He will save to the uttermost all who come to him in faith. He ever liveth to make intercession for us.

This makes of no avail the offering of Mass, one of the falsehoods of Romanism! The incense that is now offered by men, the Masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars and sacrifices, the traditions and inventions, whereby men hope to earn salvation, are fallacious.

Priests and rulers have no right to interpose between Christ and the souls for whom he has died, as though invested with the Saviour's attributes, and able to pardon sin. They are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every stripe and type, to adultery, robbery, falsehood. They are responsible for many terrible wrongs which men have perpetrated upon their fellow-men. Martyrs have been tortured

Sent April 12 1899 Signs

54

15

-Nov. 30, '98-5-

-118-

ST 7/12/99

A Crucified and Risen Saviour.

By Mrs. F.G. White.

"And without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

The more we study the subject of the redemption of the human race, the greater depths we find, and there are depths we cannot reach as we think of the Redeemer's glory. It is the glory of the Prince of life, and the mightiest powers of man cannot fully comprehend it. The angels themselves desire to look into this mysterious and wonderful theme. Writing by the inspiration of the Spirit of God, the apostle Peter says, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come to you; searching what or what manner of time the Spirit of Christ which was in them signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto thee

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selves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven, which things the angels desire to look into."

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of God Justice must be eternally and forever made secure, even though the race ^{had} might have to be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be looked upon by the unfallen worlds, by the heavenly universe, by the Satanic agencies, by the fallen race, and every mouth would be stopped. In making his infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God's government, which could not be in any way changed to meet man in his sinful condition.

Who is able to describe the last scenes of Christ's life on earth, his trial in the judgment hall, his crucifixion? Who witnessed these scenes? ^① The heavenly universe, God the Father, Satan and his angels. ^③ Wonderful events took place in the betrayal of Christ. At his mock trial, his accusers found nothing by which he could be proved guilty. Three times Pilate declared, "I find no fault in him at all." But nevertheless he ordered him to be scourged, and then de-

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

Volume 25. Number 26.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, JUNE 28, 1899.

Weekly, \$1.00 per year.
Single Copy, Five Cents.

THE ONLY TRUE MEDIATOR.

"AND if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "For there is one God, and one Mediator between God and man, the man Christ Jesus." "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the new testament, that by means of death . . . they which are called might receive the promise of eternal inheritance."

Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the day of Atonement. When the high priest entered the most holy place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression.

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When he offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the most holy place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the most holy place. He will save to the uttermost all who come to

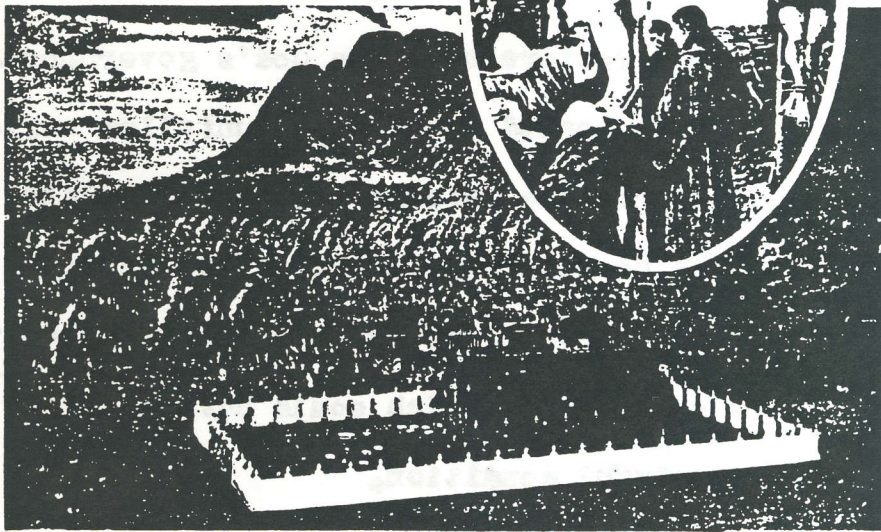
Him in faith. He ever liveth to make intercession for us.

This makes of no avail the offering of the mass, one of the falsehoods of Romanism. The incense that is now offered by men, the masses that are said for the deliverance of souls from purgatory, are not of the least value in God's sight. All the altars, sacrifices, traditions, and inventions, whereby men hope to earn salvation, are fallacious.

every human being that has been tortured, has been noted by the recording angel.

"It is written in the prophets. And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto Me. Not that any man hath seen the Father, save He which is of God, He hath seen the Father. Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

The mightiest human being, whatever may be his claim, is not infinite. He can not understand infinity. Christ plainly stated, "No man knoweth the Father but the Son." A teacher was once endeavoring to present the exaltation of God, when a voice was heard saying, "We can not as yet understand who He is." The teacher nobly replied, "Were I able fully to set forth God, I should either be a god myself, or God Himself would cease to be God." The mightiest created intellect can not comprehend God; words from the most



The Tabernacle and Typical Service under the Shadow of Sinai. Pointing to the Offering "Once for All" on Calvary.

Priests and rulers have no right to interpose between Christ and the souls for whom He has died, as though invested with the Saviour's attributes, and able to pardon sin. They are themselves sinners, and are only human. One day they will see that their deceptive doctrines have led to crime of every stripe and type. They are responsible for many terrible wrongs which men have perpetrated upon their fellowmen. Martyrs have been tortured and put to death by men instigated by Satan to perform wicked deeds. These things have been done under the rule of the man of sin, who has placed himself as God, sitting in the temple of God, and taking upon himself the prerogatives of God, that he may carry out his own schemes. The Judge of the whole earth will call those who have done those deeds to account. The case of every soul that has been imprisoned,

eloquent tongue fail to describe Him; in His presence silence is eloquence.

Christ represented the Father to the world, and He represents before God the chosen ones in whom He has restored the moral image of God. They are His heritage. To them He says, "He that hath seen Me hath seen the Father." No man "knoweth the Son, but the Father; neither knoweth any man the Father, but the Son, and he to whomsoever the Son will reveal Him." No priest, no religionist, can reveal the Father to any son or daughter of Adam. Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We can not

5
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hand upon the mainspring of European civilization, and gradually the tide turned in her favor.

Free America began sending her sons of liberty to the Old World to complete their education. In those institutions into which, at most, only the faint rays of progress had shone, they sat at the feet of learned doctors, imbibed their philosophy, took their degrees, and returned to America, to relegate first to a secondary position, then to the shelf, those simpler forms of education which had at first made our noblest sons of liberty. The die was cast. The germ once planted grew. No wonder that to-day as a nation we have lost the enviable position formerly held among nations; no wonder we see everywhere the vain attempt to restore the lost life.

Israel was once in the same position. Perhaps it had gone a little further, for she was not able to cope with surrounding nations. The Leader of Israel pointed out the remedy. The adoption of a correct system of instruction again placed the nation in the lead. If our educational institutions are to blame for national decay, is it not time to turn from our course, and demand a reform? How could it be done? Return to Bible principles, were it possible as a nation to do so, and we would take the position once held in the world by Jerusalem; nay more, we could then with truth preach the millennium as vainly heralded from popular pulpits, for ours would be an eternal government, and the King of kings would here sit upon the throne of David. E. A. SUTHERLAND.

A CRUCIFIED AND RISEN SAVIOUR.

“AND without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.” The more we study the subject of the redemption of the human race, the greater depths we find, and there, as we think of the Redeemer's glory, are depths we can not reach. It is the glory of the Prince of Life, and the mightiest powers of man can not fully comprehend it. The angels themselves desire to look into this mysterious and wonderful theme. Writing by the inspiration of the Spirit of God, the apostle Peter says: “Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”

It was in order that the heavenly universe might see the conditions of the covenant of redemption that Christ bore the penalty in behalf of the human race. The throne of Justice must be eternally and forever made secure, even tho the race be wiped out, and another creation populate the earth. By the sacrifice Christ was about to make, all doubts would be forever settled, and the human race would be saved if they would return to their allegiance. Christ alone could restore honor to God's government. The cross of Calvary would be

looked upon by the unfallen worlds, by the heavenly universe, by Satanic agencies, by the fallen race, and every mouth would be stopped. In making His infinite sacrifice Christ would exalt and honor the law. He would make known the exalted character of God's government, which could not in any way be changed to meet man in his sinful condition.

Who is able to describe the last scenes of Christ's life on earth, His trial in the judgment hall, His crucifixion? Who witnessed these scenes?—The heavenly universe, God the Father, Satan and his angels. Wonderful events took place in the betrayal of Christ. At His mock trial, His accusers found nothing by which He could be proved guilty. Three times Pilate declared, “I find no fault in Him at all.” Nevertheless he ordered Him to be scourged, and then delivered Him up to suffer the most cruel death that could be devised.

“It pleased the Lord to bruise Him; He hath put Him to grief; when Thou shalt make His soul an offering for sin. He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.” It pleased God to bruise His only-begotten Son, to suffer temptation to come to Him, to permit Satan to develop his attributes and the principles of his government. The enmity of the apostate against the Commander of all heaven must be seen. It must be shown that Satan's mercy is cruelty. What a battle was this, between Christ and Satan! It was waged up to the very time of the resurrection, yea, up to the time of the ascension. Then it was transferred to Christ's followers, and to-day Satan wars against them.

During His lifetime Christ's spirit was grieved because His own nation looked upon Him as a root out of dry ground, having no form or comeliness that they should desire Him. He longed for careworn, oppressed, weary human beings to come to Him, that He might give them the light and life and joy that are only to be found in Him. The veriest sinners were the objects of His deep, earnest interest, pity, and love. But when in the greatest need of human sympathy, in the hour of His trial and temptation, even the most promising of His disciples forsook Him. He was indeed compelled to tread the winepress alone, and of the people there was none with Him. An atmosphere of apostasy surrounded Him. On every side could be heard sounds of mockery, taunting, and blasphemy. Satanic agencies full of animosity strove to inspire the human family with deadly animosity against the law of Jehovah; and in his enmity the apostate was joined by the professed worshippers of God, for whom Christ had done so much.

The Lord of hosts suffered with His Son, but He did not abate one jot of the penalty. The world's Redeemer heard the people taking the oath of allegiance to a rival sovereign. He heard them divorcing themselves from God, refusing to obey His rule, saying, “We have no king but Caesar.” As He hung on the cross, He heard them say tauntingly, “He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God.”

The Lord permits men to go to a certain length in sin, and then, as in the destruction of the old world, He will arise and punish the inhabitants of the earth for their iniquity. The earth will disclose her blood, and no more cover her slain.

“Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high. As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men; so shall He sprinkle many nations; the kings

shall shut their mouths at Him: for that which had not been told them shall they see: and that which they had not heard shall they consider.”

Thus it was. The terrible scenes of the crucifixion revealed what humanity will do when under Satan's control. They revealed what the outcome would be if Satan was to control the world. Those who witnessed these scenes never lost the impressions made upon their minds. Many were converted, and told others of the awful scene they beheld. Many who heard the report of Christ's death were converted, and commenced searching the Scriptures. Thus were fulfilled the words, “So shall He sprinkle many nations.”

“Thus saith the Lord God; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent; in the mountain of the height of Israel will I plant it; and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.”

Christ was this Branch, the highest branch of the highest cedar. He was the plant of the Lord's setting. “As the apple tree among the trees of the wood, so is my Beloved among the sons. I sat down under His shadow with great delight, and His fruit was sweet to my taste.” Christ's every act was acceptable to the Father. God loved His Son in His humiliation. He loved Him most when the penalty for the transgression of His law fell on Him.

Christ was the Majesty of heaven, the Commander of the heavenly hosts. But He put off His crown, and divested Himself of His royal robe, to take upon Him human nature, that humanity might touch humanity. As the world's Redeemer, He passed through all the experiences through which we must pass. He found Himself in fashion as a man. He humbled Himself to do the greatest work that could be done for the human race. A beam of righteousness from heaven shone amid the moral darkness of this earth, to enlighten every man that cometh into the world.

Christ suffered in man's stead, giving His life for the life of the world. All who repent and turn to Him are His heritage. His death proved God's administration and government to be without a flaw. Satan's charge in regard to the conflicting attributes of justice and mercy was forever settled beyond question. Every voice in heaven and out of heaven will one day testify to the justice, mercy, and love of God.

MRS. E. G. WHITE.

ABIDE WITH US.

ABIDE with us; the somber shadows gather,
The light fades to the past,
The chilling gloom of doubt is all around us,
And night has come, at last!

We need Thee in life's daytime, when the sunlight
Gilds everything we see;
For joy is only joy as Thou art with us—
All gladness comes from Thee.

But O! we need Thee sorely when the darkness
Droops downward like a pall;
When joy has spread her wings, her nest forsaken,
And tears like rain-drops fall.

When by the grave of our dead hopes we linger,
And silence meets our cry,
We look to heaven, but only see the storm-
clouds—
No stars are in the sky.

Abide with us! then darkness has no terror,
And doubt and fear shall cease;
Our deepest griefs shall all be soothed to silence,
Lulled to Thy perfect peace.

—Annie Clarke.

The following pages illustrate "Level Two" editing, that is, rearranging, transferring, and compiling Ellen White's already edited writings into a new literary work. This type of editorial work is documented best in Robert W. Olson's "How the *Desire of Ages* Was Written."

The next page, consisting of a letter written by Ellen White's assistant, Sarah Peck, shows the same process at work in another production, *Testimonies for the Church*, vol. 7.

Sanitarium, Napa Co., California.
Sept. 18, 1902.

Dear Brother White,—

I am sending you to-day three articles for the Testimony.
-- "Extent of the Work", "The importance of a knowledge of health principles", and "Fragments."

By comparing "Extent" with the original which you took with you, you will see that I have used almost wholly, the fragment you wished me to weave in, regarding the work in the south. You will also notice what I inserted in the work in New York City. This is as near as I could come to what I thought you wanted. You will still further notice that I omitted one paragraph altogether. I did this because several expressions appeared in the article entitled "Consideration ~~of~~ in Buildings" (see page 4 of that art.) and all of it had appeared quite a number of ~~the~~ times in thought. If you wish it preserved it can easily be reinstated.

The "Fragments" are those you gave me just before you went away. I have arranged them on fresh paper for you to consider. If you have anything to say about them as to their place in the book, or as to whether you think they ought to appear ~~ix~~ at all, I shall be glad to hear from you.

The article "The importance of a knowledge of health principles" is one that appeared in the Review not long ago. I thought it would be good to accompany those already accepted for the sanitarium department. Shall we use it; if so, where do you think it would appear to best advantage?

The last exhibit illustrates "Level Two" editing, as seen in chapter five of *Steps to Christ*. Of the 13 paragraphs that follow the introductory Bible text, 11 have been compiled from nine earlier E. G. White published sources, ranging in date from 1857 to 1890.

Consecration

GOD'S promise is, "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." Jeremiah 29:13.

The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: "Dead in trespasses and sins;" "the whole head is sick, and the whole heart faint;" "no soundness in it." We are held fast in the snare of Satan, "taken captive by him at his will." Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26. God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

[The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness.]

The government of God is not, as Satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "Come now, and let us reason together" is the Creator's invitation to the beings He has made. Isaiah 1:18. God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind



REVIEW PICTURES

Like the rich young ruler who came to Jesus, many persons desire salvation; but they are not willing to pay the price.

or character: it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the height of blessing to which He desires to bring us through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." (2) Luke 14:33. [Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord's and half the world's. We are not God's children unless we are such entirely.]

There are those who profess to serve God, while they rely upon their own efforts to obey His law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of Christ, but they seek to perform the duties of the Christian life as that which God requires of them in order to gain heaven. Such religion is worth nothing. When Christ dwells in the heart, the soul will

be so filled with His love, with the joy of communion with Him, that it will cleave to Him; and in the contemplation of Him, self will be forgotten. Love to Christ will be the spring of action. [Those who feel the constraining love of God, do not ask how little may be given to meet the requirements of God; they do not ask for the lowest standard, but aim at perfect conformity to the will of their Redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek.] A profession of Christ without this deep love is mere talk, dry formality, and heavy drudgery.

Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, "What has Christ given for me?" The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? Every moment of our lives we have been partakers of the blessings of His grace, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement?

[The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with God?" I point you to Christ. He was sinless, and, more than this, He was the Prince of heaven; but in man's

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behalf He became sin for the race. "He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors." Isaiah 53:12.]

[But what do we give up, when we give all? A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.]

[God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves. Man is doing the greatest injury and injustice to his own soul when he thinks and acts contrary to the will of God. No real joy can be found in the path forbidden by Him who knows what is best and who plans for the good of His creatures. The path of transgression is the path of misery and destruction.]

[It is a mistake to entertain the thought that God is pleased to see His children suffer. All heaven is interested in the happiness of man. Our heavenly Father does not close the avenues of joy to any of His creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world's Redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and He will not only cleanse from sin and grant redemption through His blood, but

⑥ ST 160

⑦ PP 600

⑧ ST 10-21-80

will satisfy the heart-longing of all who consent to wear His yoke, to bear His burden. It is His purpose to impart peace and rest to all who come to Him for the bread of life. He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have Christ formed within, the hope of glory.]

Many are inquiring, "How am I to make the surrender of myself to God?" [You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity] and causes you to feel that God cannot accept you; but you need not despair. [What you need to understand is the true force of the will. This is the governing power in the nature of man,] the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; [He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ;] your affections will be centered upon Him, your thoughts will be in harmony with Him. [Desires for goodness and holiness are right as

⑨ ST 513-44

STEPS TO CHRIST

far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be Christians.] They do not come to the point of yielding the will to God. They do not now choose to be Christians.

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Through the right exercise of the will, [an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.]

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Faith and Acceptance

AS YOUR conscience has been quickened by the Holy Spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. You feel that sin has separated you from God, that you are in bondage to the power of evil. The more you struggle to escape, the more you realize your helplessness. Your motives are impure; your heart is unclean. You see that your life has been filled with selfishness and sin. You long to be forgiven, to be cleansed, to be set free. Harmony with God, likeness to Him—what can you do to obtain it?

It is peace that you need—Heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But God offers it to you as a gift, "without money and without price." Isaiah 55:1. It is yours if you will but reach out your hand and grasp it. The Lord says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. "A new heart also will I give you, and a new spirit will I put within you." Ezekiel 36:26.

You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins and give you a new heart. Then

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