

Sanitarium P.O., California,

November 16, 1911.

Elder T.D.Gibson,

Sec.-Treas., Northern Union Conference S.D.A.,

2718 Third Ave., S., Minneapolis, Minn.

Dear Brother Gibson:---

Your letter of the 8th inst., making inquiry concerning certain teachings of Mrs.E.G.White, has come to hand.

In your letter you write:

"A question having arisen among the members of the Minneapolis church as to whether all the writings of Mrs.E.G.White are to be considered testimonies, or only those that are given especially, particular reference being made to the articles which appear in the REVIEW and other periodicals, I write to ask you if you will point me to the statements that confirm the fact that all that Sister White writes is given her as a testimony to the church.

"I have read the matter contained in Testimony 33, page 211, under the heading of "An Unwarranted Distinction," and I believe that this should be sufficient to convince any one, but there are those who quibble over this and say it is not definite. Will you kindly point me to something (and I fully believe you can do so without difficulty) which is just a little more definite in expression upon this matter."

As you are well aware, Brother Gibson, this query raises the general question of Inspiration, on which there is necessarily a variance of opinion. We shall never hope for the time to come when all our brethren and sisters have exactly the same ideas as to the Insp^ration of the Bible. Even if all were to read the same literature on this subject, and were to hear the same arguments presented, could we hope for unanimity of belief as to the exact degree of inspiration of all writings included in the Canon?

When it comes to general questions regarding the Inspiration of the Testimonies, or relative degrees of Inspiration of various portions of the writings of Sister White, or even any sort of comparison that some may attempt between her writings and the writings of prophets of old recorded and unrecorded, can we expect that all will reach the same conclusions, even when they read the same literature on this subject, and hear the arguments presented by those who have reached certain personal conclusions?

As to the particular point you raise: I settled this question for myself, personally, years ago, in my own mind; and the instruction given in Volume 33, to which you refer, seemed very clear to my mind, just as it reads. Since that time, I have never had occasion to change my own convictions as to the general question of Inspiration, so far as the writings of Sister White are concerned. But I have never thought it my duty to ask others to see exactly as I see in these matters; nor do I feel that it would be wise for me to attempt any interpretation of the meaning of that which has been written by Sister White herself for publication in Volume 33. You will at once recognize that I am right in this policy not to attempt interpretations.

The question that you raise is a serious one, and one that you would naturally refer to others; and I am glad that you have written freely. I am sure that those who are in perplexity over this matter, will find blessing in accepting the plain teachings of Sister White, so clearly outlined in Volume 33, on the Nature and Use of the Testimonies. Whether the conclusions reached by those who give these teachings careful and prayerful study, are the conclusions reached by me, is something over which I do not carry any heavy burden. I respect my brethren who do not see things just as I see

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them, as regards the Inspiration of the writings of Mrs.E.G.White; and while I am sure that those who learn to accept these writings wholeheartedly , without making finely-drawn distinctions, will find blessing and peace of mind, yet such convictions can not be forced; they are the result of personal study and personal faith.

As you know, the foundations of belief sometimes represent a long-continued process of mental development. And while I believe that our brethren in the field have the privilege of pointing the way to those who are not yet established in their convictions and beliefs, yet I am sure that you will agree with me that it would not be best for Sister White's helpers to go much further than to state facts and to testify of their personal convictions and faith.

It may be that Elder W.C.White will wish to write you further concerning the question you have raised. I will forward your letter to him, together with a copy of my reply.

With kindest regards, and wishing you the continued blessing of the Lord in your work, I am,

Yours very truly,

Harmon C. Corick

P.S.:

Sister White is at present in Loma Linda. Elder White is returning from the East and the South, and will reach Loma Linda Friday, where the brethren have arranged to hold a Council.

C.