

E. G. W. use of title

Q+A 25-L-2

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Doctor Wayne informant - page 2

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September 24, 1956

I think I should mention, Wayne, as we discuss this document which has been sent out by Gladys Griffin, I don't know how wide a circulation this has. Would you give us any light on that.

Doctor Wayne McFarland
Box 653
Loma Linda, California

Dear Wayne:

This morning I received the mimeographed sheet sent out by Gladys Griffin with your notation asking a question on one point. This particular point relates to a statement made by Ellen White as reported in the Review and Herald, February 18, 1890. The entire article from which this sentence has been drawn has been mimeographed, and I am happy to send a copy to you. In this form you can read the sentence in question in its proper setting. You can see that in the fuller setting of the paragraph it does not have quite the same implications as when the words stand alone. I think, too, when we read this entire article we must take into consideration the times in which it was written. It was actually a sermon preached by Ellen White at Battle Creek on January 29, 1890. Ellen White was there in Battle Creek, holding meetings, in an endeavor to break the more or less impasse which had arisen in the discussions at Minneapolis in October and November of 1888.

There were a number of leading workers in Battle Creek who had stood out resisting the fuller and far-reaching concepts of the message of righteousness by faith. As I look at Ellen White's correspondence, dealing with the situation at this particular time, I observe that she was appealing for our brethren to investigate the positions and doctrines taught by others in an open and candid manner. She spoke of the prejudice and criticism of the Pharisees to the new truths that Christ taught. She said, "It is easy to criticize, but it is not so easy to bring Scripture proof of their theories." She refers to certain leading men by name, and of the misuse they were making of certain statements made by Elder Jones. She is disappointed that there is no real break in the situation at Battle Creek. She speaks of the prejudice and opposition among some of the brethren. It is in this setting that she preached a sermon on Wednesday morning, and this must have been to the workers who were gathered for a Ministerial Institute in Battle Creek, for we find that there was such a meeting being conducted at the time.

As I have already mentioned, her burden with these workers was to lead them to open their minds to truth and to light and to somehow

break the deadlock which had come in the resistance to light on the part of certain leading men at the time of the Minneapolis Conference in 1888. So this is the setting of the sentences which you have asked about.

As I look over this sheet, I find one or two other items which I think I should mention, Wayne, as we discuss this document which has been sent out by Gladys Griffin. I don't know how wide a circulation this has. Perhaps you know. Could you give us any light on that point?

You observe that in an attempt to indicate that an individual should be free to pay his tithe wherever he might choose, she has quoted a communication which Sister White wrote to Elder George F. Watson, the president of the Colorado Conference in January, 1905. This Elder Watson must not be confused with Elder C. H. Watson, who was later president of the General Conference.

As the setting of the whole matter is set forth clearly by my father, with some supplement from my pen, in a document entitled "Ellen G. White and the Tithe," I am sending this along without further explanation here in the letter.

I notice that Gladys Griffin in the items marked "2 to 5" on page two quotes from a letter which is said to have been written by Mrs. White to her son and which was quoted in a letter by Elder A. G. Daniells on April 12, 1921. I do not know where Miss Griffin got this, or where she may have found access to Brother Daniell's letter, but we traced the matter back to its original source and find that on August 11, 1898, Ellen White, writing to her son, J. E. White, made such a statement, which you will see we have corrected.

Perhaps we should have a little more of the setting of this, however. She is not talking about tithe. She is talking about offerings given to advance the work of the Lord. This is before the General Conference of 1901 and before proper attention was being given to the great Southland by the leading brethren of the church. J. E. White, an ordained minister, had gone into the South, and had started schools for the colored people and had raised up churches and was giving strong leadership to that work, but the work was almost entirely sustained by the money he could raise. The work he did led to the organization of the Southern Missionary Society, which fostered our work among the colored people in the South for a number of years. It was later blended into the work of the organization as a whole.

At any rate, it was in these circumstances that Ellen White wrote of the destitute part of the vineyard and indicated that money could reach the South without going through the General Conference treasury, or, as she said, the regular channels. In other words, if there were Seventh-day Adventists who wished to contribute to the schools and the building of churches and the employment of Negro ministers in the South, they were at liberty to make such donations. This does not touch nor involve the tithe in any sense whatsoever. I think that this is all we need to write about this.

Doctor Wayne McFarland - page 3

How many times individuals pick up and use outside of its proper setting statements made by Ellen White which, when taken in their setting, would not be the means of ^{conveying} being the sentiments which they seem to convey when removed entirely from their proper setting!

Perhaps I should say in closing, Doctor McFarland, that this letter Ellen White wrote to George F. Watson has never been given out by our office. Apparently the copy has gotten into circulation back in the early years, and they have been picked up and printed by Ballenger and others who have become disgruntled and have left us and seek to channel moneys their way.

We are nearing the time of the Autumn Council. I am wondering if you are going to be back. I think we come to some important meetings of the Sanitarium Objectives Committee, prior to the Autumn Council. I understand that there is to be one on October 9, dealing with the subject of drugs. May the Lord help us to move wisely and cautiously and sensibly at this time.

You may be interested to know that after having a class of 43 or 44 during this summer in my Prophetic Guidance class, I have an enrollment of 33 in the autumn term. This is far beyond any expectation which I had, but it shows the keen interest on the part of our workers who are attending the Seminary. I rejoice in this reflection of interest.

I wish you could see our garden, Wayne. We have an abundance of good food which by the blessing of the Lord is being produced by the soil.

With all good wishes, I am

Sincerely your brothers,

Arthur L. White, Secretary
ELLEN G. WHITE PUBLICATIONS

ALW:j