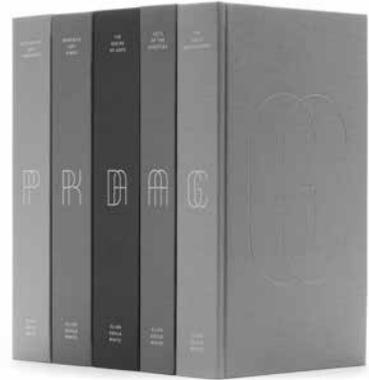


The Use of the *Spirit of Prophecy*

IN OUR TEACHING

of *Bible and History*

July 30, 1919



W. E. Howell: Our topic for this hour, as arranged in the program, is “The Use of the Spirit of Prophecy in our Teaching of Bible and History.” Elder Daniells is here with us this morning to fulfill his promise to our teachers that he would give us a talk along this line, and I am sure the opportunity of considering this question further will be greatly appreciated.

A. G. Daniells: I have been a little uncertain in my own mind as to just what line it would be best to follow. There is so much in this that it cannot be fully presented in one talk, and I would regret missing the mark and taking up that which would not be of most interest to you; and so I finally decided that I would prefer to have a round-table talk. I would prefer to have you question me and then I would try to answer such points as are of most interest to you. I may not be able to give another talk here, and you probably would not have the time, and so I would like to make this hour most profitable. I will present one or two points as briefly as I can to start with, and then I will just open the way for questions.

First of all, I want to reiterate what I stated in the talk I gave some evenings ago on this subject, that I do not want to say one word that will destroy confidence in this gift to this people. I do not want to create doubts. I do not want to in any way depreciate the value of the writings of the spirit of prophecy. I have no doubt in my own mind. I

do not know whether every man can say that or not, but I can say it with all honesty. I have had perplexities through the forty years I have been in the ministry. I have found things similar to that to which Peter referred in Paul’s writings,—hard to be understood. You know Peter said that, and I have had personal Testimonies come to me that I could not understand. That is a remarkable thing, isn’t it, for a man to get such a message as that? But that is what nearly all doubters hark back to when they get away from us,—they got a testimony they could not understand and believe. I could not understand then, but time has helped me to understand; and I have concluded that we do not see from the Lord’s standpoint, and we do not know as much as the Lord knows about ourselves and so when He reveals things to us that we do not understand, it is because He knows more about us and our tendency and dangers than we do, ourselves.

The first one I got that threw me into confusion charged me very strongly with sort of—well, I will put it in the worst form—a tendency to domineer over my brethren in administrative matters, not giving them the freedom of mind and thought that they were entitled to. I did not understand that. It did not seem so. I asked some of my good friends, and they said they never had felt it, and that threw me into worse trouble. Even some members of the Committee had never seen that. What

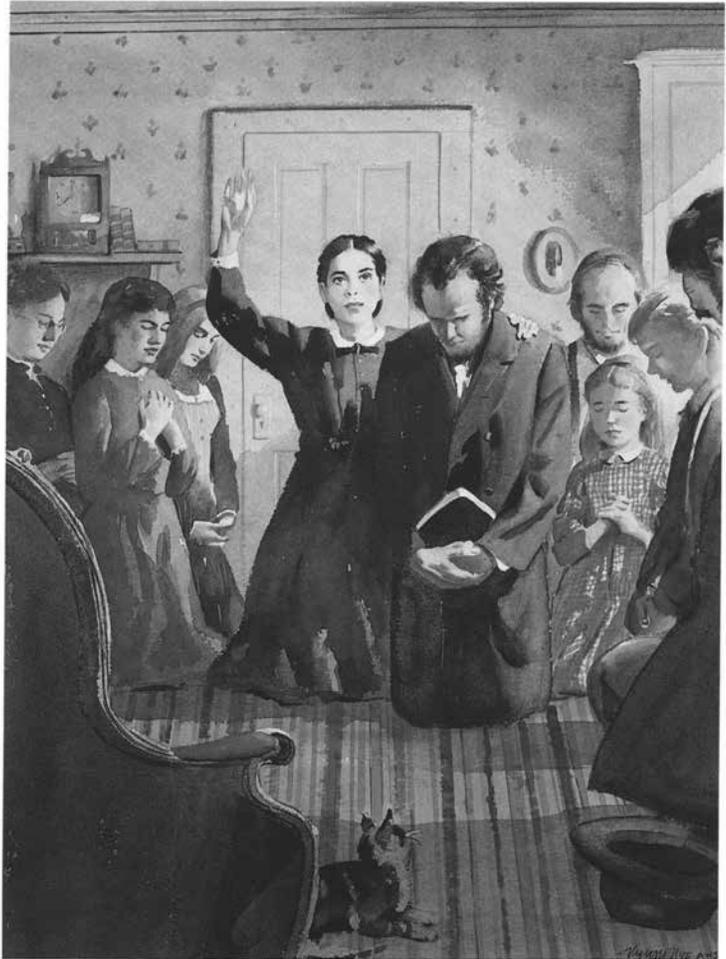
was I to do? They were not the right men for me to get my information from. I soon found that there were some men who believed that the message was right. Inside of a year or so I found a very strong tendency, under a bit of nervousness and weariness, to do that very thing; so I got the message out and reread it prayerfully, and acknowledged it to the Lord, and I am trying all the time to guard against any domineering spirit, for I think it is a most abominable thing for a man in office to begin to lord it over people who are not in office; but it is in human nature. You have heard the story of the Irishman who was promoted to the position of foreman of a section gang. The next morning he went out and said to one of the men:

“Timothy O’Brien, come here.”

When the man came, he said to him: “I discharge ye this morning, not because I have anything agin ye, but to show me authority.” [Laughter]

He had been put in office, and the very first thing he wanted to do was to show his authority. That is human nature, but it is not Christianity; and it is to be abominated and avoided by every one who gets office, whether president of the General Conference, or principal of a school, or head of a department in a school. All should avoid that and give every man his rights and freedom and liberty.

As I have said, I have met things that were hard to be understood, but time has helped me to understand them, and I can honestly say this morning that I go along in this movement without any doubts in my mind. When I take positions differing from other men, that is not proof that I am a doubter. I may be a doubter of their views or their interpretation, but that does not make me a doubter of the spirit of prophecy. I may differ with a man about his interpretation of the Bible, but that does not make me a doubter of the Bible. But there are men who just hold me right up as a doubter of the Testimonies because I take the position that the Testimonies are not verbally inspired, and that they have been worked up by the secretaries and put in proper grammatical shape. A few years ago a man came onto



The Gospel of Good Health, watercolor, by Vernon Nye. (Courtesy of the Ellen G. White Estate, Inc) This artwork appeared on the cover of *Spectrum* volume 42, issue 2, 2014.

the nominating committee and wanted me kept out of the presidency because I did not believe the Testimonies were verbally inspired. That was because I differed with him on theory and interpretation; but I am the one to say whether I doubt the Testimonies, am I not? [Voices: Yes, yes!] And so are you. I want to leave the impression that I am not trying in any way to put any doubts in your mind. And O, I would feel terribly to have this denomination lose its true, genuine, proper faith in this gift that God gave to this church in these messages that have come to us. I want that we shall stay by this clear through to the end. [Amens]

Now with reference to the evidences: I differ with some of the brethren who have put together proofs or evidences of the genuineness of this gift, in this respect, —I believe that the strongest proof is found in the fruits of this gift to the church, not in physical and outward demonstrations. For instance, I have heard some ministers preach, and have seen it in writing, that Sister White once carried a heavy

Bible—I believe they said it weighed forty pounds—on her outstretched hand, and looking up toward the heavens quoted texts and turned the leaves over and pointed to the texts, with her eyes toward the heavens. I do not know whether that was ever done or not. I am not sure. I did not see it, and I do not know that I ever talked with anybody that did see it. But, brethren, I do not count that sort of thing as a very great proof. I do not think that is the best kind of evidence. If I were a stranger in an audience, and heard a preacher enlarging on that, I would have my doubts. That is, I would want to know if he saw it. He would have to say, No, he never did. Then I would ask, “Did you ever see the man that did see it?” And he would have to answer, “No, I never did.”

Well, just how much of that is genuine, and how much has crawled into the story? —I do not know. But I do not think that is the kind of proof we want to use. It has been a long time since I have brought forward this sort of thing, —no breath in the body, and the eyes wide open. That may have accompanied the exercise of this gift in the early days, but it surely did not in the latter days, and yet I believe this gift was just as genuine and exercised just the same through these later years as in the early years.

C. P. Bollman: Isn't the same thing true of the Bible? Can't you size it up and believe it because of its fruit, what it does, and not because of the supernatural things related in it?

A. G. Daniells: Yes. For instance, I would not take the story of David killing a lion and a bear, or of Samson killing a lion, and herald that to unbelievers or strangers as proof that the Bible was inspired, especially about Samson. Here is the way I would want to teach the boys and girls: I would want to begin with the beginning of this movement. At that time here was a gift given to this person; and with that gift to that individual, at the same time, came this movement of the three-fold message.

They came right together in the same year. That gift was exercised steadily and powerfully in the development of this movement. The two were inseparably connected, and there was instruction given regarding this movement in all its phases through this gift, clear through for seventy years. Then, in my own mind, I look the phases over. We will take one on the Bible. What shall be the attitude of the people in this movement toward the Bible? We know that that should be our authority without a creed and without the higher criticism. This is the Book. The position we hold today is the right position, we believe, —to magnify this Book, to get our instruction from this Book, and to

preach this Book. The whole Plan of redemption, everything that is necessary to salvation, is in this Book, and we do not have to go to anything outside of the Book to be saved. That has been the attitude of the spirit of prophecy toward this book from the beginning, hasn't it? [Voices: Yes] And I suppose we can give credit to that gift for our attitude toward the Book as much as to any influence that anybody has exercised.

Now take the doctrines of the Bible. In all the other reformations that came up, the leaders were unable to rightly distinguish between all error and truth, —the Sabbath day, Baptism, the nature of man, etc., —and so they openly taught errors from this Book. But now, when we come to this movement, we find the wonderful power of discrimination on the part of the spirit of prophecy, and I do not know of a single truth in this Book that is set aside by the spirit of prophecy, nor a single biblical or theological error that came down through the dark ages that has been fostered by the spirit of prophecy and pressed upon the people that we have to discredit when we come to this Book. The doctrines of baptism, the law, the place and value and dignity of the Holy Spirit in the church, and all the other teachings that we have, have been magnified by this gift among us.

First of all, I want to reiterate what I stated in the talk I gave some evenings ago on this subject, that I do not want to say one word that will destroy confidence in this gift to this people. I do not want to create doubts. I do not want to in any way depreciate the value of the writings of the spirit of prophecy.

Take another line,—the activities of the church. Here is our attitude toward foreign missions or world evangelism. Who among us has ever exercised greater influence than this gift in behalf of world evangelism.

Then take the question of liberal, unselfish support of the work. When you go to those writings, you find them full of exhortations, and if we would live them out better than we do, our gifts would be greater, and our progress would be more rapid.

Then take our attitude on our service that we are to render to our fellowmen, Christian help work,—all those activities where a Christian should be a real blessing, an unselfish individual in the community to help people in their sorrows and misfortunes, their poverty and sickness, and every way that they need help. We find that the writings of the spirit of prophecy abound with exhortations to an unselfish life in living among our fellowmen.

Take the question of health and the medical missionary work, and all these activities, and take the service that should be put forth in behalf of the young. Where do you find in any movement that we read about where better instruction has been given as to the attention that should be given to the young people. Take the question of education: Why, brethren, none of our teachers ever have stood in advance of the counsel, that good wholesome instruction, that we find in the spirit of prophecy.

Those things I point to as really the convincing evidence of the origin of this gift, and the genuineness of it,—not to some ocular demonstrations that a few people have seen. I have no objections to persons speaking of those; but in close work with students I certainly would take the time to note down all these actual facts and hold them before the students, and show that from the beginning of this movement there has been inseparably and intimately and forcefully and aggressively connected with it this gift that has magnified everything good and has discounted, I think, everything bad. And if that is not evidence of the source of this gift among us, then I do not know what would be evidence.

W. E. Howell: I am sure the teachers would like to have some suggestions on the use of the spirit of prophecy and its writings in their teaching work.

A. G. Daniells: Well, give me a question that will be definite, in a particular way.

C. L. Taylor: I would like to ask you to discuss for us the exegetical value of the Testimonies. Of course I think it is generally understood by us that there are many texts to which she makes no reference. There are many texts that she explains, and there may be other explanations that are equally true that she does not touch. But my question is really this: May we accept the explanations of scripture that she gives? Are those dependable?

A. G. Daniells: I have always felt that they were. It may be that in some very critical matters there may be some difficulties; but I have used the writings for years in a way to clarify or elucidate the thought in the texts of scripture. Take *Desire of Ages* and *Patriarchs and Prophets*. In reading them through I have found many instances of good illumination.

Does that answer your question? Do you mean whether students should resort to the writings for their interpretation of the Bible, or to get additional light? That is to say, is it necessary to have these writings in order to understand the Bible? Must we go to her explanations to get our meaning of the Bible? Is that the question or is that involved in it?

C. L. Taylor: Not directly, but possibly indirectly. But I will give a more concrete example. We will suppose that a student comes for help on a certain scripture, and wants to know what it means. Is it proper for the teacher to explain that scripture, with perhaps other scriptures illuminating the text, and then bring in the spirit of prophecy also as additional light on the text? Or suppose two students differ on the meaning of a text, and they come to the teacher to find out what it means: Should the teacher explain the text and then use the Testimonies to support the position he takes? Or take still a third case: Suppose that two brethren, both of them believers in the Testimonies, and of course believers in the Bible primarily, have a difference of opinion on a certain text: Is it right for them in their study of that text to bring in the spirit of prophecy to aid in their understanding of it, or should they leave that out of the question entirely?

A. G. Daniells: On that first point, I think this, that we are to get our interpretation from this Book, primarily. I think that the Book explains itself, and I think we can understand the Book, fundamentally, through the Book, without resorting to the Testimonies to prove up on it.

W. E. Howell: The Spirit of prophecy says the Bible is its own expositor.

A. G. Daniells: Yes, but I have heard ministers say that the spirit of prophecy is the interpreter of the Bible. I heard it preached at the General Conference some years ago, when it was said that the only way we could understand the Bible was through the writings of the spirit of prophecy.

J. M. Anderson: And he also said “infallible interpreter.”

C. M. Sorenson: That expression has been canceled. That is not our position.

A. G. Daniells: It is not our position, and it is not right that the spirit of prophecy is the only safe interpreter of the Bible. That is a false doctrine, a false view. It will not stand. Why, my friends what would all the people have done from John’s day down to the present if there were no way to understand the Bible except through the writings of the spirit of prophecy! It is a terrible position to take! That is false, it is error. It is positively dangerous! What do those people do over in Romania? We have hundreds of Sabbath-keepers there who have not seen a book on the spirit of prophecy. What do those people in China do? Can’t they understand this Book only as we get the interpretation through the spirit of prophecy and then take it to them? That is heathenish!

L. L. Caviness: Do you understand that the early believers got their understanding from the Bible, or did it come through the spirit of prophecy?

A. G. Daniells: They got their knowledge of the Scriptures as they went along through the Scriptures themselves. It pains me to hear the way some people talk, that the spirit of prophecy led out and gave all the instruction, all the doctrines, to the pioneers, and they accepted them right along. That is not according to the writings themselves, *Early Writings*. We are told how they did; they searched these scriptures together and studied and prayed over them until they got together on them. Sister White says in her works that for a long time she could not understand, that her mind was locked over these things, and the brethren worked their way along. She did not bring to this movement the Sabbath truth. She opposed the Sabbath truth. It did not seem right to her when Brother Bates presented it to her. But she had help from the Lord and when that clear knowledge was given her in that way, she was a weak child, and could not understand theology, but

she had a clear outline given to her, and from that day to her death she never wavered a minute. But the Lord did not by revelation give to another all that He had given in this Book. He gave this Book, and He gave men brains and thinking power to study the Book.

I would not, in my class work, give out the idea at all to students that they cannot understand this Book only through the writings of Sister White. I would hold out to students, as I do to preachers, and in ministerial meetings, the necessity of getting our understanding of the Bible from the Bible itself, and using the spirit of prophecy to enlarge our view. I tell them not to be lazy about studying the Book, and not to rummage around first for something that has been written on a point that they can just swallow without study. I think that would be a very dangerous thing for our ministers to get into that habit. And there are some, I must confess, who will hunt around to find a statement in the Testimonies and spend no time in deep study of the Book. They do not have a taste for it, and if they can look around and find something that is already made out, they are glad to pick that up and go along without studying the Bible. The earnest study of the Bible is the security, the safety of a man. He must come to the book itself and get it by careful study, and then whatever he finds in the spirit of prophecy or any other writings that will help him and throw light and clarify his vision on it, — that is alright. Does that cover your point?

C. L. Taylor: It does to a certain extent; and yet when you take the case of those two brethren who accept the Bible and the Testimonies, but still have a difference of interpretation that they want help on, — is it right for them to use the Testimonies in their study of that text, as well as the Bible?

A. G. Daniells: I think it is right to take the whole trend of teaching and thought that is put through the Testimonies on that subject. If I am perplexed about a text, and in my study of the spirit of prophecy I find something that makes it clear, I take that. I think Brother Prescott illustrates that in this matter of Matthew 24, of which there is a clear outline in the spirit of prophecy.

W. W. Prescott: For two or three years I spent a lot of time in the study of the eighth chapter of Daniel, to get what I thought to be the proper interpretation of that chapter. I got up to the point one time where I felt that I must get that clearer, where I could use it, and I made it

the special subject of prayer. I was over in England, stopping at the home of a brother there. It came to me just like a voice, "Read what it says in *Patriarchs and Prophets* on that subject." I turned right around to a book case back of me, and took up *Patriarchs and Prophets* and began to look through it. I came right to the chapter that dealt with the subject, and I found exactly the thing I wanted to clarify my mind on that subject. It greatly helped me. That, Brother Daniells, is my own personal experience over this matter that Brother Taylor raises.

In connection with what Brother Taylor has asked, I would like to suggest this, Whether a comment on the spirit of prophecy upon the Authorized Version establishes that version as the correct version against the Revised Version, where the reading is changed; and if one accepted the Revised Version, it would throw out the comment made in the spirit of prophecy? I have a definite case in mind.

A. G. Daniells: Just in addition to that other point: I had a similar experience when I was in Europe the last time, when I was greatly exercised about the finishing of this work. I felt so anxious about it, and I said, "Lord, what is the vital, important thing necessary to get this work finished?" I was at Friedensau, and in my room praying earnestly over that matter. And on my knees, I took this little book, *Christ's Object Lessons*, and began to read. I had really got weary with prayer, and stopped to read a little, and the first thing I found was this: [Not verified with the book]

. . . receive the Spirit of Christ, you will grow and bring forth fruit. Your faith will increase, your convictions deepen, your love be made perfect. The fruit of the Spirit is love, joy, peace, etc. This fruit can never perish. When the fruit is brought forth, immediately He putteth in the sickle because the harvest is ripe. That is the finish of the work. Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim His own. It is the privilege of every Christian not only to look for but to hasten the coming of the Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel! Quickly the last great

harvest would be ripened, and Christ would come to gather the precious grain.

I just stayed there on my knees and praised God for that gleam of light that came to me. It took that text in Mark, "When the fruit is brought forth, immediately He putteth in the sickle because the harvest is come." It shows just the steps to take. I have felt from that day to this that this denomination should be on its knees praying for the infilling of the Holy Spirit, that we might quickly finish the work.

So, Brother Taylor, I would feel that the view that would be made clear by the notes in the spirit of prophecy would be the safe view to take.

W. E. Howell: I had a little experience on that same point that came to me during this Conference, and it made an impression on my mind. I have always claimed a part of the fifth chapter of Hebrews for the teacher. I have resorted to it many times for help from a teacher's viewpoint. Last week we were studying here the divine call to teach, and I resorted to this chapter for some thought, and in connection with it I read a comment in the spirit of prophecy. I think the Spirit of the Lord led me to it. It says this is for the teacher: "He who seeks to transform humanity must himself understand humanity." I thought that was good for the teacher. "Only through sympathy, faith and love can men be reached and uplifted. Here Christ stands revealed as the Master-Teacher. Of all that ever dwelt on the earth, He alone has perfect understanding of the human soul." Then comes this scripture from the fifth of Hebrews: "We have not a high priest — Master-Teacher, for the priests were teachers — that cannot be touched with the feelings of our infirmities, one that hath not been in all points tempted like as we are." That brought a flash of light on the fifth chapter of Hebrews I had never received before. Then I took that idea of the high-priest being a master-teacher, and I found the best outline of the qualifications of a teacher I could find in any one place in the Bible; and now I claim the whole of the fifth chapter for the teacher.

F. M. Wilcox: I have a paragraph here I would like to read. This is so completely in harmony with what Brother Daniells has expressed that I thought I would like to read it. James White, in the *Review* of 1851, wrote this and it was republished again four years later, as expressing what

he considered the denominational view with respect to the Testimonies back there:

“Gifts of the Gospel Church”

The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is “thoroughly furnished unto all good works.” If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in “all good works.” Thus “the man of God may be perfect.” But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to his living Word. Paul says that they are for the “perfecting of the saints,” till we all come in the unity of the faith. The extreme necessity of the church in its imperfect state is God’s opportunity to manifest the Spirit.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in “all good works.” But if a portion of the church err from the

Personally, that has never shaken my faith, but there are men who have been greatly hurt by it, and I think it is because they claimed too much for these writings. Just as Brother White says, there is a danger in going away from the Book, and claiming too much.

truths of the Bible, and become weak and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive, and heal the erring, we should let him work. Yea, more, we should pray for him to work, and plead earnestly that he would work by the Spirit’s power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen. — (*Review and Herald*, April 21, 1851.)

We wrote the above article on the gifts of the gospel church four years since. It was published in the first volume of the *Review*. One object in republishing it is that our readers may see for themselves what our position has ever been on this subject, that they may be better prepared to dispose of the statements of those who seek to injure us. The position that the Bible, and the Bible alone, is the rule of faith and duty, does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony. — (*Review and Herald*, October 3, 1854.)

W. W. Prescott: How should we use the writings of the spirit of prophecy as an authority by which to settle historical questions?

A. G. Daniells: Well, now, as I understand it, Sister White never claimed to be an authority on history, and never claimed to be a dogmatic teacher on theology. She never outlined a course of theology, like Mrs. Eddy’s book on teaching. She just gave out fragmentary statements, but left the pastors and evangelists and preachers to work out all these problems of scripture and of theology and of history. She never claimed to be an authority on history; and

as I have understood it, where the history that related to the interpretation of prophecy was clear and expressive, she wove it into her writings; but I have always understood that, as far as she was concerned, she was ready to correct in revision such statements as she thought should be corrected. I have never gone to her writings, and taken the history that I found in her writings, as the positive statement of history regarding the fulfillment of prophecy. I do not know how others may view that, but I have felt that I should deal with history in the same way that I am exhorted to deal with the Bible, — prove it all carefully and thoroughly, and then let her go on and make such revisions from time to time as seem best.

Just one more thought: Now you know something about that little book, *The Life of Paul*. You know the difficulty we got into about that. We could never claim inspiration in the whole thought and makeup of the book, because it has been thrown aside because it was badly put together. Credits were not given to the proper authorities, and some of that crept into *The Great Controversy*, — the lack of credits; and in the revision of that book those things were carefully run down and made right. Personally, that has never shaken my faith, but there are men who have been greatly hurt by it, and I think it is because they claimed too much for these writings. Just as Brother White says, there is a danger in going away from the Book, and claiming too much. Let it have its full weight, just as God has fixed it, and then I think we will stand without being shaken when some of these things do appear that we can not harmonize with our theory.

W. W. Prescott: There is another experience that you know of that applies to what Brother Taylor has brought up. Some of the brethren here remember very well a serious controversy over the interpretation of the eighth chapter of Daniel, and there were some of the brethren who ranged themselves against what was called the new view, and they took her writings to uphold their position. She wrote to those brethren and instructed them not to use her writings to settle that controversy. I think that ought to be remembered as being her own counsel when brethren that did claim to believe the Bible and the spirit of prophecy were divided over an interpretation, and it was a matter of public controversy.

J. N. Anderson: How far would you take that word from Sister White to be a general statement about her writings?

A. G. Daniells: I think it was especially on the case then, but I think we have to use the same judgment about using her writings in other cases.

C. A. Shull: Just how shall we use the Testimonies in the class room? What shall be our attitude toward them in the line of history, especially? Before I knew that there was any statement in the spirit of prophecy regarding the experience of John, I stated to the class that there was a tradition that John had been thrown into a cauldron of boiling oil, and a student immediately produced that statement in the Testimonies that John was thrown into the boiling oil. Now, I want to know, was she given a divine revelation that John was thrown into a vat of boiling oil?

Now another question, on the taking of Babylon. Mrs. White in the spirit of prophecy mentions that Babylon was taken according to the historian, by the turning aside of the waters. Modern scholarship says it was not taken that way. What should be our attitude in regard to such things?

Mrs. Williams: We have that question to meet every year.

E. F. Albertsworth: I have been confronted in my classes by students who come with the Testimonies and endeavor to settle a question by quoting where she says, “I have been shown.” They said that of all things that must settle the matter. I have wanted to know what attitude we should take on a question of that kind.

C. P. Bollman: Wouldn't that latter question require a concrete example?

A. G. Daniells: Yes, I think it would.

E. F. Albertsworth: I do not recall the example; but some of the students would say that meant she had a direct revelation, and others would say that meant that she was shown by people around her.

A. G. Daniells: I do not think that is what she means when she says that. When she was shown, it was by the angel or the revelation that was made to her. I feel sure that was her meaning.

E. F. Albertsworth: I have found students who had doubts about that.

W. G. Wirth: Suppose we do have a conflict between the authorized and revised versions?

A. G. Daniells: That question was up before. You must not count me an authority, for I am just like you in the matter. I have to form my own opinions. I do not

think Sister White meant at all to establish the certainty of a translation. I do not think she had that in mind, or had anything to do with putting her seal of approval on the authorized version or on the revised version when she quoted that. She uses whichever version helps to bring out the thought she has most clearly. With reference to this historical matter, I cannot say anything more than I have said, that I never have understood that Sister White undertook to settle historical questions. I visited her once over this matter of the “daily,” and I took along with me that old chart, — as early a chart as we have access to, —

C. P. Bollman: The same chart that Elder Haskell sells?

A. G. Daniells: Yes, it was that same chart. I took that and laid it on her lap, and I took *Early Writings* and read it to her, and then I told her of the controversy. I spent a long time with her. It was one of her days when she was feeling cheery and rested, and so I explained it to her quite fully. I said, “Now here you say that you were shown that the view of the ‘daily’ that the brethren held was correct. Now,” I said, “there are two parts here in this ‘daily’ that you quote. One is this period of time, the 2,300 years, and the other is what the ‘daily’ itself was.”

I went over that with her, and every time, as quick as I would come to that time, she would say, “Why, I know what was shown me, that that period of 2,300 days was fixed, and that there would be no definite time after that. The brethren were right when they reached that 1844 date.”

Then I would leave that, and I would go on about this “daily.” “Why,” she said, “Brother Daniells, I do not know what that ‘daily’ is, whether it is paganism or Christ’s ministry. That was not the thing that was shown me.” And she would go into that twilight zone right away. Then when I would come back to the 2,300 years, she would straighten. right up and say, “That is the thing we never can move away from. I tell you, you never can move away from that 2,300-year period. It was shown to me that that was fixed.”

And I believe it was, brethren. You might just as well try to move me out of the world as to try to move me on that question, — not because she says it, but I believe it was clearly shown to her by the Lord. But on this other, when she says she was not shown what the “daily” was, I believe that, and I take *Early Writings* 100 percent on that question of the “daily,” fixing that period. That is the

thing she talks about, and I take the Bible with it, and I take the Bible as to what the “daily” itself is.

So when it comes to those historical questions about the taking of Babylon, I think this, brethren, we ought not to let every little statement in history that we find lead us away from the spirit of prophecy. You know historians contradict each other, don’t you? Of course your work is to get back, get back, get back to the fountain head, the original thing; and when you get back there, and get it perfectly clear, I do not believe that if Sister White were here to speak to you today, she would authorize you to take a historical fact, supposed to be a fact, that she had incorporated in the book, and put it up against an actual thing in history. We talked with her about that when *Great Controversy* was being revised, and I have letters in my file in the vault there where we were warned against using Sister White as a historian. She never claimed to be that. We were warned against setting up statements found in her writings against the various history that there is on a fact. That is where I stand. I do not have to meet it with students, and I do not have to explain myself in a congregation. I suppose I have it easier than you teachers do.

W. W. Prescott: On that very point you mention as to the capture of Babylon, one of the most recent editions of the Bible (?) takes the position of Herodotus against the _____, and he says: “Why should we discount the writings on parchment in favor of the writings on clay?”

A. G. Daniells: That is what I mean, —that we should not allow every historical statement that we find that contradicts the Testimonies to set us wild. If there are two authorities of equal value on that point, bring up the authority that is in harmony with what we have.

C. A. Shull: We teachers have a great responsibility on us to take the right attitude. If we say that a certain thing in the Testimonies is not correct, students are likely to carry away the impression that we do not have faith in the Testimonies.

A. G. Daniells: There are two ways to hurt students in this matter. One way is to discount the Testimonies and cast a little bit of question and doubt on them. I would never do that, brethren, in the school room. No matter how much I was perplexed, I would never cast a doubt in the mind of a student. I would take hours to explain matters to ground the student in it. Casting doubts and reflections is one way to hurt a student. Another way is

to take an extreme and unwarranted position. You can do that and pass it over; but when that student gets out and gets in contact with things, he may be shaken, and perhaps shaken clear out and away. I think we should be candid and honest and never put a claim forth that is not well founded simply to appear to believe. You will have to be careful in giving this instruction, because many of the students have heard from their parents things that are not so, and they hear from preachers things that are not so, and so their foundation is false.

I must refer again to the attitude of A. T. Jones. In his heyday you know he just drank the whole thing in, and he would hang a man on a word. I have seen him take just a word in the Testimonies and hang to it, and that would settle everything, — just a word. I was with him when he made a discovery, — or, if he didn't make it, he appeared to make it, — and that was that there were words in the Testimonies and writings of Sister White that God did not order her to put in there, that there were words which she did not put in by divine inspiration, the Lord picking the words, but that somebody had helped to fix that up. And so he took two Testimonies and compared them, and he got into great trouble. He went on with Dr. Kellogg, where he could just pick things to pieces.

F. M. Wilcox: Back in the '60s or '70s a General Conference in session passed this resolution, — they said, we recognize that the Testimonies have been prepared under great pressure and stress of circumstances, and that the wording is not always the happiest, and we recommend their republication with such changes as will bring them to a standard.

A. G. Daniells: I would like to get hold of that resolution. Now, brethren, I want to ask you honestly if there is a man here who has had doubt created in your mind from my attitude and the positions I have taken? [VOICES: No! No!] Or is there one of you that thinks I am shaky on the Testimonies? — I will not say that [. . .] thinks my position is not just right, for you might not agree with me, but from what I have said, is there a tendency to lead you to believe that I am shaky, and that some time I will help to get you away from the Testimonies? [Several decided noes were heard.]

C. L. Taylor: In your talk a few evenings ago I agreed 100 percent in everything you said. Today there is just one question in my mind.

A. G. Daniells: Let us have it.

C. L. Taylor: That is regarding those outward manifestations, those things of perhaps a miraculous nature. I

do not know whether you intend to carry the impression that you discredit those or that you simply would not teach them. If it is that you would not hold them up as proof that the work is inspired, I am heartily in agreement with that. On the other hand, if you take the position that those things are not to be relied on, that Elder Loughborough and others are mistaken about these things, I should have to disagree with you.

A. G. Daniells: No, I do not discount them nor disbelieve them; but they are not the kind of evidence I would use with students or with unbelievers.

C. L. Taylor: I agree with that.

A. G. Daniells: I do not question them, but I do not think they are the best kind of evidence to produce. For instance, I do not think the best kind of proof for me to give an audience on the Sabbath question or the nature of man or baptism, is to go and read Sister White's writings to them. I believe the best proof I can give is the Bible. Perhaps you will remember that it fell to me to preach Sister White's funeral sermon; and if you will remember, I took that occasion to give evidence of her high calling. I did not give a long list of fruits and miraculous evidences. I knew the matter would be published to the world in hundreds of papers, and I wanted to give them something that would be a high authority, and this is what I gave:

First, that she stood with the word of God from Genesis to Revelation in all its teaching.

Then, she stood with mankind in his highest endeavors to help mankind, — elaborating on those points. That is what I mean, Brother Taylor; but I do not discount those other things.

What I want to know is this, brethren: Does my position appear to be of such a character that you would be led to think I am shaky? [VOICES: No!] If you think it, just say it right out! I do not want to do that, but I have to be honest, — I cannot camouflage in a thing like this. I have stood through it about forty years unshaken, and I think it is a safe position; but if I were driven to take the position that some do on the Testimonies, I would be shaken. [VOICE: That's right!] I would not know where to stand, for I cannot say that white is black and black is white.

H. C. Lacey: To us there is no doubt that you believe the Testimonies, but will you mind my adding another personal note to it?

A. G. Daniells: No.

H. C. Lacey: It is this: Those who have not heard you, as we have here, and are taking the other side of the question, — some of them are deliberately saying that neither you nor Professor Prescott believe the Testimonies. For instance, I went out to Mt. Vernon and I met the graduating class there, and when the exercises were over, I had a private talk with three or four of those young people, and they told me that they certainly understood that our General Conference men down here — they did not mean me or Brother Sorenson — did not believe the Testimonies.

W. W. Prescott: You are not telling us news.

H. C. Lacey: We as teachers are in a terribly hard position. We have got nearly down to bedrock in the questions that have been asked here; but the students do get right down to bedrock on some of these things, and we need to get a little deeper here. There are people here at these meetings who do not dare to ask certain questions that have come up in their minds or in private talks. But you know that the teacher is in a very difficult position.

On that matter of the capture of Babylon, I have felt free to say that I thought the evidence was that Cyrus did not capture it that way, but we would hold the matter in abeyance and simply study it. Suppose now that further tablets would come to light, and other evidence would be brought in to prove indisputably that Cyrus did not capture Babylon that way, would it be right to say that if there is a revision of that book, — *Patriarchs and Prophets*, which endorses, in one casual sentence, that old view, — the revision would be brought into harmony with recently discovered facts?

A. G. Daniells: I think that is the position Sister White occupies. I think that is what she has done. I never understood that she put infallibility into the historical quotations.

H. C. Lacey: But there are some who do understand it.

W. W. Prescott: It is interesting to know that even a higher critic like George Adams Smith agrees with Herodotus (?) on that.

Brother Daniells was speaking about this question of physical outward evidences. One of those evidences has been that the eyes were open, as you will remember, and this scripture in the twenty-fourth chapter of Numbers is always referred to, showing that it is in harmony with that. But you read the Revised Version, and you find it reads, “And he took up his parable, and said, Balaam the son of Beor saith, And the man whose eye was closed saith:” In this text it puts it just the other way. Then I would not want to use that as an argument, that the prophet’s eyes were open.

A. G. Daniells: That is what I mean by referring to secondary matters.

H. C. Lacey: In our estimate of the spirit of prophecy, isn’t its value to us more in the spiritual light it throws into our own hearts and lives than in the intellectual accuracy in historical and theological matters? Ought we not to take those writings as the voice of the Spirit of our hearts, instead of as the voice of the teacher to our heads? And isn’t the final proof of the spirit of prophecy its spiritual value rather than its

historical accuracy?

A. G. Daniells: Yes, I think so.

J. N. Anderson: Would you set about to explain things as you have this morning? Would you explain that you do not think the Testimonies are to be taken as final in the matter of historical data, etc., so as to justify a position?

A. G. Daniells: Who gives the teaching in the school on the spirit of prophecy? Is it the Bible teacher? How do you get that question before the students?

C. L. Taylor: Both Bible and history teachers catch it.

W. H. Wakeham: It comes up in every Bible class.

H. C. Lacey: Wouldn’t it be a splendid thing if a little pamphlet were written setting forth in plain, simple, straightforward style the facts as we have them, — simple, sacred facts, — so that we could put them into the hands of inquiring students?

Voice: Our enemies would publish it everywhere.

C. L. Benson: I think it would be a splendid thing if our brethren were a little conservative on these things. We had a man come to our Union and spend an hour and a half on the evidences of the spirit of prophecy through Sister White. The impression was conveyed that practically every word that she spoke, and every letter she wrote, whether personal or otherwise, was a divine inspiration. Those things make it awfully hard for our teachers and ministers.

W. G. Wirth: I want to second what Professor Lacey has brought out. I wish you general men would get out something for us, because we are the ones that suffer.

W. W. Prescott: To my certain knowledge, a most earnest appeal was made for that from her office to issue such a statement, and they would not do it.

C. P. Bollman: It wasn't made to her, though.

W. W. Prescott: No, but it was made to those who were handling her manuscripts.

A. G. Daniells: Some of those statements like what Brother Wilcox read here this morning have been up a number of times, and Brother White always took a good sensible position.

W. W. Prescott: Brother Wilcox had a letter from Sister White herself that he read.

A. G. Daniells: When these things were under pretty sharp controversy, W. C. White, for his mother, sent out things that we had in our vaults here that greatly modified this, and helped to smooth out these wrinkles and get a reasonable ground on which to stand. I do not know but what perhaps the General Conference Committee might appoint a committee to do this, and have reliable, responsible men that the people do not question at all take hold of that and bring out these facts. It does seem to me that in our schools there ought to be an agreement among the teachers. The history and Bible teachers and others that have to do with these things should get together and have their stories and their

teaching alike, if possible. The truth should be given to those students, and when you give the truth to them you will have them founded and established on this without trouble. But when these erroneous views are given them, they get a false idea and then there is danger when an honest man takes the true side and states his position.

W. E. Howell: It seems to me that the point is of very great importance. I have been somewhat perplexed on this matter. We have talked over things very freely and frankly here at the other meeting and at this, and I think the teachers here at [sic] are all satisfied as to the place that is to be given to the spirit of prophecy in its relation to their work. But these teachers, when they get back to their places of work, will have all kinds of questions put to them, and it has been a question with me as to how far a teacher ought to go with a class of young people or with an indiscriminate body to deal with and attempt to bring out the things that they have heard here and have received and believed for themselves. I think this is where the difficulty is going to be. We have only two

teachers here out of an entire faculty. Some other member of the faculty might not be cleared up on these things. There may be teachers who are endeavoring to teach science out of the spirit of prophecy; or another teacher who has not had the benefit of this discussion, may have some other viewpoint. And it really puts these teachers in a very hard situation. If there is anything that can be done by way of putting something in the hands of the teachers so that they could give the true representation in the matter, I think it would be a very great help.

W. W. Prescott: Can you explain how it is that two brethren can disagree on the inspiration of the Bible, one holding to the verbal inspiration and the other opposed to it, and yet no disturbance be created in the denomination whatever. That situation is right here before us. But if two brethren take the same attitude on the spirit of prophecy, one holding to verbal inspiration and the other discrediting it, he that does not hold to the verbal inspiration is discredited.

In our estimate of the spirit of prophecy, isn't its value to us more in the spiritual light it throws into our own hearts and lives than in the intellectual accuracy in historical and theological matters?

F. M. Wilcox: Do you believe that a man who doesn't believe in the verbal inspiration of the Bible believes the Bible?

W. W. Prescott: I do not have any trouble over it at all. I have a different view myself. If a man does not believe in the verbal inspiration of the Bible, he is still in good standing; but if he says he does not believe in the verbal inspiration of the Testimonies, he is discounted right away. I think it is an unhealthful situation. It puts the spirit of prophecy above the Bible.

W. G. Wirth: Really, that is my biggest problem. I shall certainly be discredited if I go back and give this view. I would like to see some published statement given out by those who lead this work so that if that thing should come up there would be some authority back of it, because I am in for a lot of trouble on that thing. I would like to see something done, because that education is going right on, and our students are being sent out with the idea that the Testimonies are verbally inspired, and woe be to the man out where I am that does not line up to that.

Now as to health reform: Frequently a student will come to me and quote what Sister White says about butter. But we serve butter on our tables right along. And they will bring up about meat, how under no consideration is that to be eaten. And I know that that is unreasonable, and there are times when it is necessary to eat meat. What shall we do about that? I would like a little light on some of those details, as to whether we ought to take them at full value.

A. G. Daniells: I am willing to answer part of that, for I have had it about a thousand times. Take this question of health reform. It is well known from the writings themselves and from personal contact with Sister White, and from common sense, that in traveling and in knowledge of different parts of the world, that the instruction set forth in the Testimonies was never intended to be one great wholesale blanket regulation for peoples' eating and drinking, and it applies to various individuals according

to their physical condition and according to the situation in which they find themselves. I have always explained it that way to our ministers, in ministers' meetings. We had a ministers' meeting over in Scandinavia, and we had one man there from the "land of the midnight sun," up in Hammerfest where you never grow a banana or an apple or a peach, and hardly even a green thing. It is snow and cold there nearly all the time, and the people live to a large extent on fish and various animal foods that they get there. We had sent a nurse from Christiania up there as a missionary. He had the strict idea of the diet according to the Testimonies, and he would not touch a fish or a bit of reindeer, nor any kind of animal food, and he was getting poor; because missionaries that are sent out do not have much money, and they cannot import fresh fruits; and it was in the days when even canned goods were not shipped

much. The fellow nearly starved to death. He came down to attend that meeting, and he was nearly as white as your dress [speaking to Sister Williams]. He had hardly any blood in his body. I talked to him, and I said, "Brother Olson, what is the matter with you? We will have to bring you away from up there if you do not get better. You have no red blood corpuscles in your blood." I talked with him a while, and finally asked him, "What do you live on?"

"Well," he said, "I live a good deal on the north wind."

I said, "You look like it, sure enough."

We went on talking, and I found out that the man wasn't eating much but potatoes and starchy foods, — just a limited dietary. I went at him with all the terror I could inspire for such foolishness.

Voice: Did you make any impression?

A. G. Daniells: Yes, I did. And I got other brethren to join me. We told that man he would be buried up there if he tried to live that way. We talked with him straight about it.

When I got back to this country, I talked with Sister White about it, and she said, "Why don't the people use

I would like to see something done, because that education is going right on, and our students are being sent out with the idea that the Testimonies are verbally inspired, and woe be to the man out where I am that does not line up to that.

common sense? Why don't they know that we are to be governed by the places we are located?" You will find in a little testimony a caution thrown out, modifying the extreme statements that were made.

F. M. Wilcox: Sister White says in a copy of the *Instructor* that there are some classes that she would not say should not eat some meat.

A. G. Daniells: There are very conscientious men and ministers who are very much afraid they will eat something they ought not to. On that very point Paul says that the kingdom of God is not meat or drink, but righteousness and peace; and we are working and trying to get through to the kingdom just as much on the ground of works by eating or not eating as by any other thing in this world. You never can put down vegetarianism as the way to heaven. I have been over in India where they are mighty strict about their eating, but they do not get righteousness that way.

C. L. Taylor: It is true of all works, isn't it?

A. G. Daniells: Certainly. You take men who have never allowed a piece of animal food to pass their lips, and some of them are the most tyrannical, brutal men; and when we try to reach them with the gospel, we have to tell them that is not the way to God, that they will have to come and believe in the Lord Jesus Christ and have His righteousness imputed to them on confession, forgiveness, and all of that. We have people among us that are just as much in danger of trying to establish this righteousness by works in the matter of the dietary as the world has seen in anything. You know from what Sister White brought out on the matter of righteousness that it was not her purpose to put down eating and drinking as the way to heaven. It has its place. It is important, and I would not want to see this denomination swing away over to the position of other denominations; but I do not like to hear of teaching that would lead this people to fall back on eating and drinking for righteousness, for Paul said that is not the

way. I do not think proper caution was used in putting out some of these things, and I have told Sister White so.

Mrs. Williams: You mean in publishing them?

A. G. Daniells: Yes, when they were written. I told Sister White that it seems to me that if conditions in the arctic regions and in the heart of China and other places had been taken into account, some of those things would have been modified. "Why," she said, "yes, if the people are not going to use their judgment, then of course we will have to fix it for them." It seemed so sensible to me. Sister White was never a fanatic, she was never an extremist. She was a level-headed woman. She was well-balanced. I found that so during a period of forty years of association with her. When we were down in Texas, and old Brother White was breaking down, that woman just got the most

beautiful venison every day to eat, and my wife cooked it; and he would sit down and eat some of that and say, "O, Ellen, that is just the thing!" She did not hold him up and make him live on a diet of starch! I always found her well-balanced. There are some people who are extremists, who are fanatical; but I do not think we should allow those people to fix the platform and guide this denomination. I do not propose to do it, for one. And yet I believe that

I talked with Sister White about it, and she said, "Why don't the people use common sense? Why don't they know that we are to be governed by the places we are located?" You will find in a little testimony a caution thrown out, modifying the extreme statements that were made.

we should use all the caution and all the care that is set out for the maintenance of health. And brethren, I have tried to do it, but I have not lived all my life on the strictest dietary set down there. I have had to go all over this world, and as you know, I have had to be exposed to all the disease germs. I have had to live on a very spare dietary in places in my travel, and I have lived on wheels, and under great pressure, and it was prophesied when I went into this in 1901 that a decade would finish me, and I would either be a broken-down old man on the shelf or in the grave. That is the way my friends talked, and they sympathized with me, and regretted that I ever took this position; but I said to myself, "By the grace of God, I will live in every



Courtesy of the Ellen G. White Estate, Inc

possible way just right as far as I know it, to conserve my strength.” This is my nineteenth year, and I am not broken down, and I am not on the shelf or in the grave. I am strong and well. I am weary, but I can get rested. I have tried to be honest and to be true to my sense of what was the right thing to do, and it has kept me well and strong. That is the basis on which I propose to work. I do not propose to have any extremist lay down the law to me as to what I shall eat up in the heart of China. I propose to use my sense as to what I ought to eat in those places where you cannot get a green thing, hardly.

Mrs. Williams: In the interior of Africa, we had to cook everything we ate, so as to kill the germs.

A. G. Daniells: Why, yes, in China you must sterilize your hands and your knife, and if you eat an apple, it must be sterilized after it is peeled, and even then it is not always

safe. I do not think we have to take an extreme position on the question of the diet for all classes. We are not all alike. What is good for one man is not good for another. I have seen Elder Irwin sit down and eat two or three raw apples at night just before going to bed; but one apple at night would upset me so that my tongue would be covered with fur and my head all swelled up. I would not eat one if you would give me five dollars. I count that health reform, to reject that which I know injures me and take that which I know strengthens me and maintains me in the strongest physical trim for service and hard work. That is my health reform. Raw apples are good for people that have the right digestion for them; but if a person hasn't that sort of digestion, he must lay down the law, No raw apples for him.

That is the way a lot of things got into the Testimonies. They were many of them written for individuals in

various states of health, and then they were hurried into the Testimonies without proper modification. That is not to say that they are false things, but it is to say that they do not apply to every individual the world over alike. And you cannot put a health-reform regime or rule down for the whole world alike, because of the different physical conditions that maintain. That is what I tell in ministers' meetings and I do not think I destroy the force of the message at all, only to the extremist.

Brother Waldorf: I have had no trouble for over twenty years with the spirit of prophecy or with the Bible. The more I have studied both the more firmly I have become convinced on this platform. I have read the whole of higher criticism right through, and the other side of it. There are 50,000 different readings in the Bible. There are many mistakes that were made in transcribing. Now in the matter of historical complication, I take the Bible and the spirit of prophecy exactly alike.

A. G. Daniells: Here is one illustration of a mistake in the Bible: In Samuel it says a man lifted up his hand against 800 men whom he slew; then in Chronicles this same thing is spoken of, and it says that he lifted up his hand against 300 men, whom he slew.

Waldorf: I have never held up the spirit of prophecy as being infallible. But students come to me from different teachers, having different views. One comes and says Professor Lacey taught me this way, and another comes from Professor Johnson who taught him some other way. There are lots of them coming to the medical college that way from different teachers. They do not know whether every word of the spirit of prophecy is inspired or not. I teach them this way: That when this message was first started, God brought this gift of prophecy into the church, and through this gift God has approved of the major doctrines that we hold right down from 1844. I for one hold that the gift of the spirit of prophecy was given to us in order to get the mold, lest we should trust human reasoning and modern scholarship, for I believe that modern scholarship has gone bankrupt when it comes to Greek and Hebrew. As for meat eating, I haven't touched meat for twenty-one years; but I buy meat for my wife. I often go into a butcher shop and get the very best they have in order to keep her in life. I never will use the Testimonies as a sledge hammer on my brother.

A. G. Daniells: I will tell you one thing; a great victory will be gained if we get a liberal spirit so that we will treat brethren who differ with us on the interpretation of the Testimonies in the same Christian way we treat them when they differ on the interpretation of the Bible. That will be a good deal gained, and it is worth gaining, I want to tell you, for I have been under criticism ever since the controversy started in Battle Creek. Isn't it a strange thing that when I and some of my associates fought that heresy year after year, and we got message after message from the spirit of prophecy — some of them very comforting and uplifting messages — and all that time we were counted as heretics on the spirit of prophecy? How do you account for that? Why didn't the spirit of prophecy get after us? I claim that I know as well as any man whether I believe in the spirit of prophecy or not. I do not ask people to accept my views, but I would like the confidence of brothers where we differ in interpretation. If we can engender that spirit, it will be a great help; and I believe we have to teach it right in our schools.

Suppose students come to you with questions about the Bible that you do not know what to do with, — or do you always know? I would like to go to a teacher for a year that would tell me everything in here that puzzles me! What do you do when students come to you with such questions?

W. H. Wakeham: I tell them I do not know, and I do not lose their confidence, either.

A. G. Daniells: Well, when they come to you with something in the spirit of prophecy that is puzzling, why not say, as Peter did, that there are some things hard to be understood. I do not think that destroys the confidence of the people. But we have got the idea that we have got to just assume full and complete knowledge of everything about the spirit of prophecy and take an extreme position in order to be loyal and to be true to it.

W. E. Howell: I just want to remark two things. One is on the question Professor Prescott raised on our previous meeting as to why people take these different attitudes toward a man on the Bible and on the Testimonies. I am not philosopher enough to explain an attitude of that sort, but I do think that the cause of it lies primarily in the making of extreme and radical positions. I think that is where the root of the difficulty lies, especially with

reference to the spirit of prophecy. Brother Daniells and Brother Prescott and others have come in here with us and have talked very frankly with us, and I am sure every man here will say that they have not covered up anything. They have not withheld from you anything that you have asked for that they could give you in reference to this matter. I do not doubt that it is your experience as it is mine, when I go out from Washington, to hear it said that Brother Daniells or Brother Prescott does not believe the spirit of prophecy.

A. G. Daniells: Brother Spicer, too.

W. E. Howell: Yes, and Brother Spicer. I feel confident of this, that as you go out from this council you can be a great help in setting people straight on these things, and I believe it is our privilege to do it, brethren, to help the people on these points. Many of them are sincere and honest in that position, from what they have heard. I think it is our duty to help such persons all we can as we meet them.

C. L. Benson: Is this subject going to be dropped here? From what Brother Daniells has said, I know what it is going to mean to some of our schools and to our General Conference men. I feel it would be unfair to us as teachers to go back and make any statement. Letters have already come in, asking about the general men with reference to interpreting the spirit of prophecy. I do not think it is fair for us to go out and try to state the position of our General Conference men. On the other hand, I know the feeling and doctrine as taught in our conferences, and they are the Bible teachers of the people; and if our Bible and history teachers take these liberal positions on the spirit of prophecy, our schools are going to be at variance entirely with the field. Our people are beginning to wonder about the condition our schools are in. They say they read in the *Review* of this spirit of paganism,

and they say those articles surely would not have been published in the *Review* if these conditions did not exist in our own schools? Why, what would they be putting it in the *Review* for if that were not the case? That is a fact, many of our people take the position that those articles were written because of conditions existing in our own schools. I think we ought to get down to a solution of this thing if we can, and start some kind of a campaign of education. Out in the field we have stressed the importance of the spirit of prophecy more than the Bible, and many of our men are doing it right along. They tell of the wonderful phenomena,

and many times they get their entire sermon from the spirit of prophecy instead of the Bible. If a break comes between our schools and the field, we are in a serious place.

T. M. French: I believe it would help us a great deal if some general statement were issued, and if some of this matter that has been brought up could be given, showing that we are not shifting our position, that we are viewing the spirit of prophecy as it has been

viewed all along. I believe it would help to settle the situation in our conferences, and would be a great help both to the conferences and to the schools. I am sure from what has been read here of letters and resolutions of the past that we have not shifted our position, but the matter is just up again; and if we could get out statements as to our attitude all along, and restate the matter, I believe it would do much good.

W. E. Howell: The next topic we have is a consideration of how to teach the spirit of prophecy in our schools. In our recent general educational convention we provided for a semester's work in the curriculum in this subject. I think we ought to take ten minutes' intermission, and then take up this topic, which will give opportunity for further questions along this line.

That is the way a lot of things got into the Testimonies. They were many of them written for individuals in various states of health, and then they were hurried into the Testimonies without proper modification. That is not to say that they are false things, but it is to say that they do not apply to every individual the world over alike.