

## VIII CHAPTER 37 - The First Evangelists

According to the notation at the bottom of the first page of chapter 37, Ellen White's comments to follow are based upon Matthew 10, Mark 6:7-11, and Luke 9:1-6. In these verses the synoptic gospels record the commission of Jesus to the twelve apostles as He sends them forth on their first missionary tour. The account of Matthew takes 42 verses to introduce the disciples as apostles and to present a long discourse from Jesus. Ellen White follows Matthew rather than Mark and Luke who merely record the event. Luke has more to say when he speaks of the sending out of the seventy in chapter 10.

Ellen White does not specifically address this topic in Spiritual Gifts. She does speak of the healing ministry of Jesus on page 37 of chapter V on "The Ministry of Jesus" but nowhere treats the sending out of the twelve.

The earliest extended Ellen White comment on the sending out of the twelve appears in the last 24 sentences of Spirit of Prophecy, II, chapter XIX, "Other Parables." The account begins with sentences 159 and 160 which are very similar to what also is found in Redemption Leaflet, No. 3, published with 2SP in 1877.

Ellen White referred to this first independent missionary journey of the apostles in various published articles throughout the formative years of the Adventist missionary movement. Understandably the missionary activities of Jesus and of His disciples would provide the

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ideal models for Ellen White as she sought to inspire the Adventists with the necessary zeal for transforming a small missionary people into a worldwide evangelistic force.

Some choice words from Steps to Christ<sup>1</sup> were used in the DA text to speak of Jesus' example in ministry. Since these sentences, with one exception, appear to have been lifted verbatim from SC we have only included as pre-DA text the one sentence from that portion of the SC material not found in the DA text. The abbreviation SC is used to identify that sentence.

Marian Davis evidently had in her scrapbook four articles from The Review and Herald relating to the sending out of the first evangelists. We do not in every instance repeat the earlier text if a source is not involved or if the DA text is an exact duplication of the earlier text. We do, however, make references to these earlier articles. These previously published writings play an important role in the study of how the literary tradition of the Ellen White writings utilizes Bible themes in different ways to serve different purposes. This variety of application serves to inform our method of interpreting the Ellen White writings. But primarily our concern is to note how the combination of these earlier writings results in the

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<sup>1</sup>Mrs. E. G. White, Steps to Christ (Battle Creek, Mich.: Review and Herald Publishing Co., 1896), pages 11, 12. The earlier edition of this work as published by Fleming H. Revell in 1892 did not contain the chapter on "God's Love for Man" where the sentences later used in the DA text make their first appearance in the writings of Ellen White.

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formation of the DA text which is our specific focus in this study.

Three of the four RH articles to which we are referring are entitled, "Christ's Instruction to His Followers." This series is presented in the April 19, 26, and May 3, 1892, issues and all three parts carry the notation "Sermon of North Fitzroy, Australia, Jan. 9, 1892." The fourth RH selection appeared under date of November 7, 1893, and carried the title, "Come Ye Yourselves Apart, . . . and Rest Awhile."

Our search for Ellen White's earlier comments on the theme of chapter 37 led us also to the article, "Co-Workers with Christ," RH, March 23, 1897. We did not include any sentences from this material in our text presentation. The date is close to the publication date of the DA text and the text does not advance our knowledge of Ellen White's use of sources. Many of the sentences in this article are similar in content to what Ellen White has written before and represent her independent work.<sup>1</sup>

We are fortunate to have in our possession the earlier draft of some of the DA chapters. In this manuscript which we call DA(MS), chapter 37 was numbered as 36 and carried the title "The Apostles' First Mission." Our text presentation will include some sentences from this earlier draft which do not appear in the published DA text.

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<sup>1</sup>Interested readers may compare sentence 7 with DA18/350, 12 with DA47/351, 14 with DA45/351, 31ff. with DA56-61/351,352, and 39 with DA19/350.

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The literary sources mentioned in the evaluation of literary dependency for chapter 37 include the familiar Life of Christ by William Hanna and The Great Teacher by John Harris. In respect to the latter source, however, we will be using the 1870 edition which contained some comments not found in the 1836 publication used earlier. We indicate the edition by [Harris, GT(1870)].

Other sources making their appearance in this chapter involve literary works by Cumming, Miller, and Pentecost.<sup>1</sup> In each instance the quotation will be identified by the author's name followed by the initials of his work.<sup>2</sup>

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<sup>1</sup>John Cumming, Sabbath Evening Readings on the New Testament. St. Matthew (Cleveland, Ohio: Jewett, Proctor, and Worthington, 1855); J. R. Miller, Week-Day Religion (Philadelphia: Presbyterian Board of Publication, 1880); George F. Pentecost, Bible Studies from the Old and New Testaments Covering the International Sunday School Lessons for 1889 (New York: A. S. Barnes & Co., 1888) and Bible Studies I. Studies in the Pentateuch. II. Studies in the Life of Christ. The International Sunday School Lessons for 1894 (New York: Fleming H. Revell Co., 1893).

<sup>2</sup>[Cumming, SR-M], [Miller, W-DR], [Pentecost, BS(89)] and [Pentecost, BS(94)].

DA(MS)15/471 "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people." [Mt. 9:35] (B2)

DA(MS)17/471 Jesus looked with pity upon them. [H/3/268] (B1)

[Cf. Mt. 9:36a]

3RL96/59 Jesus looked upon the retreating multitude with yearning compassion. [H/3/268] (B1)

2SP159/255 In looking abroad over the various fields where he had labored, Jesus was filled with compassion for those scattered ones who had accepted him as their Saviour, and looked to him for the bread of life. [H/3/268] (B1)

DA(MS)18/471 They were as sheep without a shepherd. [H/4/268] (B1)

[Cf. Mt. 9:36b]

3RL97/59 He felt that they were as scattered sheep without a shepherd. [H/4/268] (B1)

2SP160/255+ They seemed to him like sheep to be left without a shepherd, when he should ascend to Heaven. [H/4/268] (B1)

DA(MS)20/471 The teachers of Israel were seeking their own glory. (11)

3RL98/59 The priests, who should have been teachers in Israel, were but machines for performing unmeaning ceremonies and repeating the law they did not themselves understand nor practice. (11)

DA(MS)22/471 The time of his own stay on earth was short, and the work was great. (11)

3RL102/59 The Saviour knew that his days of personal effort for men upon earth were numbered. (11)

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3/268 He looked on the multitudes that gathered round him with a singular compassion. [Hanna, LC]

4/268 Spiritually to his eye they were as sheep scattered abroad, who when he left them would be without a shepherd.  
[Hanna, LC]

DA(MS)25/471 To his disciples he said, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." [Mt. 9:37,38] [H/5,6/268] (B1)

[Cf. 2SP162]

DA1/349 THE apostles were members of the family of Jesus, and they had accompanied Him as He traveled on foot through Galilee. (11)

RH(93)1 The disciples were members of the family of Jesus, and he arranged that they should accompany him as he traveled on foot through the length and breadth of Palestine. (11)

DA2/349 They had shared with Him the toils and hardships that overtook them. (11)

RH(93)2 They partook with him of the simple food provided for their physical sustenance, and shared with him in the hardships, toils, and emergencies that overtook them. (11)

DA3/349 They had listened to His discourses, they had walked and talked with the Son of God, and from His daily instruction they had learned how to work for the elevation of humanity. (11)

DA4/349 As Jesus ministered to the vast multitudes that gathered about Him, His disciples were in attendance, eager to do His bidding and to lighten His labor. (11)

DA5/349 They assisted in arranging the people, bringing the afflicted ones to the Saviour, and promoting the comfort of all. (11)

DA6/349 They watched for interested hearers, explained the Scriptures to them, and in various ways worked for their spiritual benefit. (11)

DA7/349 They taught what they had learned of Jesus, and were every day obtaining a rich experience. (11)

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5,6/268 "The harvest," said he to his disciples, "truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." [Hanna, LC]



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DA8/349 But they needed also an experience in laboring alone. (11)

DA9/349 They were still in need of much instruction, great patience and tenderness. (11)

DA10/349 Now, while He was personally with them, to point out their errors, and counsel and correct them, the Saviour sent them forth as His representatives. (11)

DA11/349 While they had been with Him, the disciples had often been perplexed by the teaching of the priests and Pharisees, but they had brought their perplexities to Jesus. (11)

DA12/349 He had set before them the truths of Scripture in contrast with tradition. (11)

DA13/349 Thus He had strengthened their confidence in God's word, and in a great measure had set them free from their fear of the rabbis and their bondage to tradition. (11)

DA14/349+ In the training of the disciples the example of the Saviour's life was far more effective than any mere doctrinal instruction. (11)

DA15/350 When they were separated from Him, every look and tone and word came back to them. (11)

DA16/350 Often when in conflict with the enemies of the gospel, they repeated His words, and as they saw their effect upon the people, they rejoiced greatly. (11)

DA17/350 Calling the twelve about Him, Jesus bade them go out two and two through the towns and villages. [H/17/269]  
(B1)

RH(93)3 Jesus sent his disciples forth by two and two into all the towns and villages that he himself purposed to visit. (11)

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17/269 Jesus takes the twelve, and dividing them into pairs, sends them away from him two and two; delivering to them, as he sends them forth, the address contained in the tenth chapter of the gospel of St. Matthew. [Hanna, LC]

2SP163/256 As yet the disciples had little experience in preaching the practical truths received from their Lord; but they had been his companions for several months, and he had occasionally sent them forth to labor by themselves for a short time, to prepare them for their future mission when he should no longer be with them. [H/8,9/268] (I2)

DA18/350 None were sent forth alone, but brother was associated with brother, friend with friend. (I1)

2SP164/256 But he now separated them in pairs, and sent them away from him in different directions. [H/17/269] (P2)

DA19/350 Thus they could help and encourage each other, counseling and praying together, each one's strength supplementing the other's weakness. [P/67.3] (P2)

[Cf. RH(97)39]

DA20/350 In the same manner He afterward sent forth the seventy. (I1)

DA21/350 It was the Saviour's purpose that the messengers of the gospel should be associated in this way. [P/67.3] (P3)

RH(92)48 Can we not see the wisdom of having two go together to preach the gospel? [P/67.3] (I2)

DA22/350 In our own time evangelistic work would be far more successful if this example were more closely followed. [P/67.3] (I2)

DA23/350 The disciples' message was the same as that of John the Baptist and of Christ Himself: "The kingdom of heaven is at hand." [H/23/269] (I2)

2SP165/256 He delegated to them the power of working miracles, but they were in no case to employ this power for their own exaltation or advantage. [H/24/269] (P1)

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8,9/268 . . . but there were those twelve men whom he had chosen, who had for many months been continually by his side. He can send them; not permanently, for as yet they were comparatively unqualified for the work. [Hanna, LC]

17/269 Jesus takes the twelve, and dividing them into pairs, sends them away from him two and two; delivering to them, as he sends them forth, the address contained in the tenth chapter of the gospel of St. Matthew. [Hanna, LC]

67.3 He sends them forth by twos, that they may be helpers of each other's faith and courage and bearers of each other's burdens. [Pentecost, BS(88)]

67.3 There is great wisdom in this--a wisdom that we do not always follow, either in our work for Jesus or in the ordering of our individual lives. [Pentecost, BS(88,89)]

23/269 They were simply to proclaim the advent of the kingdom, leaving the works and words of Jesus to point out the place in that kingdom which he occupied. [Hanna, LC]

24/269 The power of working miracles they were for the time to enjoy, but they were not to use it, as they might easily have done, for any selfish or mercenary purpose. [Hanna, LC]

2SP166a/256 They were to be gone but a few days,  
[H/26/269] (V2)

2SP166b/256 and they were not sent among strangers  
on this first tour, but among their brethren  
[H/27/269] (P1)

2SP166c/256 who were to prepare their way that they  
might have access to the people, many of whom  
earnestly desired to know more of the doctrines of  
Christ. [H/28/269] (I2)

DA24/350 They were to enter into no controversy with the  
people as to whether Jesus of Nazareth was the Messiah; but  
in His name they were to do the same works of mercy as He  
had done. [H/20,21/269] (I2)

DA25/350 He bade them, "Heal the sick, cleanse the lepers,  
raise the dead, cast out devils: freely ye have received,  
freely give." [H/25/269] (B1)

DA26/350 During His ministry Jesus devoted more time to  
healing the sick than to preaching. (I1)

DA27/350 His miracles testified to the truth of His words,  
that He came not to destroy but to save. [H/343.1] (P3)

DA28/350 His righteousness went before Him, and the glory  
of the Lord was His rearward. (I1)

DA29/350 Wherever He went, the tidings of His mercy  
preceded Him. [H/343.4] (P2)

DA30/350 Where He had passed, the objects of His compassion  
were rejoicing in health, and making trial of their  
new-found powers. [H/343.5a,5b] (V2)

DA31/350 Crowds were collecting around them to hear from  
their lips the works that the Lord had wrought. [H/343.5b]  
(P2)

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26/269 They were to be absent but a few days. [Hanna, LC]

27/269 They were going, not among strangers or enemies, but among friends and brethren. [Hanna, LC]

28/269 The more easily and expeditiously they get through their work the better. [Hanna, LC]

20,21/269 But he personally was not to be the burden of their message. They were not to announce his advent as the Messiah. [Hanna, LC]

25/269 As freely as they got, they were to give. [Hanna, LC]

343.1 But the object he aimed at, and the truths he taught, were both of a benevolent nature; and the miracles he performed in confirmation of those truths partook of the same character. [Harris, GT]

343.4 Wherever he came, disease and suffering fled from his presence. His path might be traced from place to place in lines of life, and health, and joy. [Harris, GT]

343.5a Where he had passed, the restored might be seen, making trial of their new-found powers; . . . [Harris, GT]

343.5b . . . listeners, formed into groups to hear the tale of healing; and the delighted objects of his compassion, rehearsing, with earnestness, what had passed, imitating his tones, and even trying to convey an idea of his condescending ways. [Harris, GT]

DA32/350 His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. [H/343.7] (V2)

DA33/350 Why should they not love Jesus, and sound His praise? (I1)

DA34/350 As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went. [H/343.9] (V2)

DA(MS)58/474 As he passed through the towns and cities, he was like a vital current, an element of life, diffusing light and joy, wherever he went. [H/343.9] (V2)

DA35/350 The followers of Christ are to labor as He did. (I1)

DA36/350 We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. (I1)

DA37/350 We are to minister to the despairing, and inspire hope in the hopeless. (I1)

DA38/350 And to us also the promise will be fulfilled, "Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isa. 58:8. (B2)

DA39/350+ The love of Christ, manifested in unselfish ministry, will be more effective in reforming the evildoer than will the sword or the court of justice. (I1)

DA40/351 These are necessary to strike terror to the lawbreaker, but the loving missionary can do more than this. (I1)

DA41/351 Often the heart will harden under reproof; but it will melt under the love of Christ. (I1)

343.7 His voice was the first sound which many of them heard; his name the first word they had pronounced; his blessed form the first sight they had ever beheld. [Harris, GT]

343.9 He went through the land like a current of vital air, an element of life, diffusing health and joy wherever he appeared. [Harris, GT]



DA42/351 The missionary cannot only relieve physical maladies, but he can lead the sinner to the Great Physician, who can cleanse the soul from the leprosy of sin. (I1)

DA43/351 Through His servants, God designs that the sick, the unfortunate, those possessed of evil spirits, shall hear His voice. (I1)

DA44/351 Through His human agencies He desires to be a Comforter such as the world knows not. (I1)

DA45/351 The disciples on their first missionary tour were to go only to "the lost sheep of the house of Israel." (I1)

[Cf. RH(92)40]

DA46/351 If they had now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. [P/401.8] (P3)

[Cf. RH(92)41]

DA47/351 By exciting the prejudice of the Pharisees they would have involved themselves in controversy which would have discouraged them at the outset of their labors. [P/401.8] (I2)

DA48/351 Even the apostles were slow to understand that the gospel was to be carried to all nations. (I1)

DA49/351 Until they themselves could grasp this truth they were not prepared to labor for the Gentiles. (I1)

DA50/351 If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. (I1)

DA51/351 Therefore they were first to hear the message. (I1)

DA52/351 All over the field of Christ's labor there were souls awakened to their need, and hungering and thirsting for the truth. (I1)

401.8 Besides, it would have been a great tactical mistake, so far as his purpose to win the Jews was concerned, had he aroused their deep and bitter prejudices by putting the Samaritans on the same level with them in proclaiming himself as their Messiah. Neither the Jews, the Samaritans, nor the Gentiles were yet ready for the universal proclamation of the gospel. [Pentecost, BS(94)]

DA53/351 The time had come to send the tidings of His love to these longing hearts. (I1)

DA54/351 To all these the disciples were to go as His representatives. (I1)

DA55/351 The believers would thus be led to look upon them as divinely appointed teachers, and when the Saviour should be taken from them they would not be left without instructors. (I1)

[Cf. 2SP161/256]

DA56/351 On this first tour the disciples were to go only where Jesus had been before them, and had made friends.  
[H/19,27/269] (P3)

DA57/351 Their preparation for the journey was to be of the simplest kind. (I1)

[Cf. RH(97)32]

DA58/351 Nothing must be allowed to divert their minds from their great work, or in any way excite opposition and close the door for further labor. (I1)

[Cf. RH(97)33]

DA59/351 They were not to adopt the dress of the religious teachers, nor use any guise in apparel to distinguish them from the humble peasants. (I1)

[Cf. RH(97)34]

DA60/351 They were not to enter into the synagogues and call the people together for public service; their efforts were to be put forth in house-to-house labor. (I1)

[Cf. RH(97)35]

DA61/351 They were not to waste time in needless salutations, or in going from house to house for entertainment. [H/37/269] (P1)

19/269 It was to be confined strictly to Galilee--to the narrow district that they had already frequently traversed in their Master's company. [Hanna, LC]

27/269 They were going, not among strangers or enemies, but among friends and brethren. [Hanna, LC]

37/269 They were to salute the house in which such resided, to enter it, and if well-received, were to remain in it, not going from house to house, wasting their time in multiplied or prolonged formalities and salutations by the way. [Hanna, LC]

DA62/351 But in every place they were to accept the hospitality of those who were worthy, those who would welcome them heartily as if entertaining Christ Himself. (11)

[Cf. RH(97)36]

DA63/351 They were to enter the dwelling with the beautiful salutation, "Peace be to this house." Luke 10:5. (11)

DA64/351+ That home would be blessed by their prayers, their songs of praise, and the opening of the Scriptures in the family circle. (11)

[Cf. RH(97)36b]

DA65/352 These disciples were to be heralds of the truth, to prepare the way for the coming of their Master. (11)

[Cf. RH(97)37]

DA66/352 The message they had to bear was the word of eternal life, and the destiny of men depended upon their reception or rejection of it. (11)

2SP167/256 In sending out his disciples, Jesus instructed them, upon entering a town or city, to seek those who were of good repute and abide with them during the time in which they labored in that locality; for the influence of such persons would be beneficial to the cause. [H/36/269] (P3)

DA67/352 To impress the people with its solemnity, Jesus bade His disciples, "Whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. [H/38a/270] (B1)

2SP168/256+ But if the disciples were not received by those to whom they went, they were to shake off even the dust from their feet against the house that was closed against them, or the city that refused to hear their message. [H/38a/270] (P2)

2SP169/257 This act was calculated to impress the people with the importance of the gospel message, and with the fact that it could not be slighted or rejected with impunity [sic]. [H/38b/270] (P2)

36/269 On entering any town or village, their first inquiry was to be for the susceptible, the well-disposed, about whom, after the excitement consequent upon Christ's former visits, some information might easily be obtained. [Hanna, LC]

37/269 They were to salute the house in which such resided, to enter it, and if well-received, were to remain in it, not going from house to house, wasting their time in multiplied or prolonged formalities and salutations by the way. [Hanna, LC]

38a/270 Wherever rejected, they were to shake off the dust of their feet against that house or city; [Hanna, LC]

38b/270 and to create a profound impression of the importance of the errand on which they were despatched, [sic] Jesus closes the first part of his address to them by saying, "Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." [Hanna, LC]

DA68/352 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. [H/38b/270] (B1)

2SP170/257 The great Teacher declared to his disciples, with startling emphasis, that it would be more tolerable for Sodom and Gomorrah in the day of Judgment than for the city that refused to hear them. [H/38b/270] (B1)

DA69/352 Now the Saviour's eye penetrates the future; He beholds the broader fields in which, after His death, the disciples are to be witnesses for Him. [H/40-47/270] (P2)

DA70/352 His prophetic glance takes in the experience of His servants through all the ages till He shall come the second time. [H/46/270] (P3)

DA71/352 He shows His followers the conflicts they must meet; He reveals the character and plan of the battle. [H/308a] (P1)

DA72/352 He lays open before them the perils they must encounter, the self-denial that will be required. [H/308b] (P3)

DA73/352 He desires them to count the cost, that they may not be taken unawares by the enemy. [H/308c] (I2)

DA74/352 Their warfare is not to be waged against flesh and blood, but "against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places." Eph. 6:12, R. V. (I1)

DA75/352 They are to contend with supernatural forces, but they are assured of supernatural help. [H/308d] (P2)

DA76/352 All the intelligences of heaven are in this army. [H/308e] (P3)

DA77/352 And more than angels are in the ranks. [H/308e] (V2)

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40/270 But limited as it was, the task now committed to them carried in it the germ, the type of that larger apostolic work for which, by the gift of the Spirit, they were to be qualified, and in which, for so many years after their Master's death, they were to be engaged. [Hanna, LC]

41/270 And so, after speaking of the one, Jesus passes on to the other, the nearer and narrower mission sinking out of sight as his eye rests on the farther and broader mission that lay before them. [Hanna, LC]

46/270 The fact thus solemnly affirmed pointing, in the destruction of Jerusalem, to the close of that very period over which Christ's prophetic eye was now ranging; "Verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come." [Hanna, LC]

47/270 But now the whole earthly mission of the twelve presents itself to the Saviour's eye but as the preface and prelude to that continuous, abiding work of witnessing for him upon this earth to which each separate disciple of the cross is called. [Hanna, LC]

48/270 Dropping, therefore, all directions and allusions referring exclusively to the apostles and to apostolic times, Jesus, in the closing and larger portion of the address, from the twenty-fourth to the forty-second verse, speaks generally of all true discipleship to himself upon this earth: foretelling its fortunes, describing its **character**, its duties, its encouragements, and its rewards. [Hanna, LC]

49/270 Jesus would hold out no false hopes--would have no one become his upon any false expectations. [Hanna, LC]

50/270 Misconception, misrepresentation, ill-treatment of one kind or other, his true and faithful followers **must** be prepared to meet--to meet without surprise, without complaint, without resentment. [Hanna, LC]

308a . . . . while he ever enlarges on the conflict, presents his followers with a plan of the battle,

[Cf. Hanna/48,50/270+]

308b points out its imminent hazards,

[Cf. Hanna/49,50/270+]

308c and exhorts them, before entering on it, to "count the cost,"



DA78/352 The Holy Spirit, the representative of the Captain of the Lord's host, comes down to direct the battle.  
[H/308f] (P3)

DA79/352 Our infirmities may be many, our sins and mistakes grievous; but the grace of God is for all who seek it with contrition. [H/308g] (I2)

DA80/352 The power of Omnipotence is enlisted in behalf of those who trust in God. [H/308g] (P3)

DA81/353 "Behold," said Jesus, "I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." (B2)

DA82/353 Christ Himself did not suppress one word of truth, but He spoke it always in love. [M/7/187] (P1)

[Cf. SC5/12]

DA83/353 He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people.  
[M/1/187] (P1)

DA84/353 He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul.  
[M/2,3,4/187] (P1)

DA85/353 He did not censure human weakness. [M/5/187]  
(P1)

DA86/353 He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. [M/8/187] (I2)

DA87/353 He wept over Jerusalem, the city He loved, that refused to receive Him, the Way, the Truth, and the Life.  
[M/9/187] (I2)

DA88/353 They rejected Him, the Saviour, but He regarded them with pitying tenderness, and sorrow so deep that it broke His heart. [M/9/187] (P2)

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308d he at the same time assures them of such supernatural succors as shall enable their weakness to do the deeds of Omnipotence, . . .

308e he reminds them that they struggle for an invisible world, that they fight in the fellowship with all the children of light, that more than angels are in their ranks

308f --for he promises them the abundant aid of the Eternal Spirit.

308g Their infirmities may be numerous, their sins may be might [sic?], their ignorance may seem invincible; but an almighty Agent is employed for the special purpose of piercing that ignorance, overpowering that sinfulness, and surrounding them with an element of light and holiness. [Harris, GT(1870)]

7/187 He never suppressed the truth, but he uttered it always in love. [Miller, W-DR]

1/187 A true appreciation of the story of the teachings of the gospel will reveal the fact that our Lord himself exercised the most beautiful and thoughtful tact in all his mingling among the people. [Miller, W-DR]

2/187 He was utterly incapable of rudeness. [Miller, W-DR]

3/187 He never needlessly spoke a harsh word. [Miller, W-DR]

4/187 He never gave needless pain to a sensitive heart. [Miller, W-DR]

5/187 He was most considerate of human weakness. [Miller, W-DR]

8/187 Even the terrible woes he pronounced against unbelief and hypocrisy I do not believe were spoken in the tones of thunder trembling with rage which men impart to their anathemas. [Miller, W-DR]

9/187 I think we must read them in the light of his tears over the city of his love, which had rejected him, pulsing and tremulous with divine and sorrowing tenderness. [Miller, W-DR]

SC13/12                    His life was one of self-denial and thoughtful care for others. [M/10/187] (P1)

DA89/353    Every soul was precious in His eyes. [M/12/187]  
(V2)

DA90/353    While He always bore himself with divine dignity, He bowed with tenderest regard to every member of the family of God. [M/13/187] (P2)

DA91/353    In all men He saw fallen souls whom it was His mission to save. [M/14/187] (P2)

DA92/353    The servants of Christ are not to act out the dictates of the natural heart. (11)

DA93/353    They need to have close communion with God, lest, under provocation, self rise up, and they pour forth a torrent of words that are unbecoming, that are not as dew or the still showers that refresh the withering plants. (11)

DA94/353    This is what Satan wants them to do; for these are his methods. (11)

DA95/353    It is the dragon that is wrath; it is the spirit of Satan that is revealed in anger and accusing. (11)

DA96/353    But God's servants are to be representatives of Him. (11)

DA97/353    He desires them to deal only in the currency of heaven, the truth that bears His own image and superscription. (11)

DA98/353    The power by which they are to overcome evil is the power of Christ. (11)

DA99/353    The glory of Christ is their strength. (11)

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10/187 His whole life tells of most considerate thoughtfulness. [Miller, W-DR]

11/187 He had a wondrous reverence for human life. [Miller, W-DR]

12/187 Every scrap of humanity was sacred and precious in his eyes. [Miller, W-DR]

13/187 He bore himself always in an attitude of tenderest regard for every one. [Miller, W-DR]

14/187 How could it be otherwise, since he saw in every one a lost being whom by love he might win and rescue, or whom by a harsh word he might drive for ever beyond hope? [Miller, W-DR]

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DA100/353 They are to fix their eyes upon His loveliness.  
(11)

DA101/353 Then they can present the gospel with divine tact  
and gentleness. (11)

DA102/353 And the spirit that is kept gentle under  
provocation will speak more effectively in favor of the  
truth than will any argument, however forcible. (11)

DA103/353 Those who are brought in controversy with the  
enemies of truth have to meet, not only men, but Satan and  
his agents. (11)

DA104/353 Let them remember the Saviour's words, "Behold, I  
send you forth as lambs among wolves." Luke 10:3. (B2)

DA105/353 Let them rest in the love of God, and the spirit  
will be kept calm, even under personal abuse. (11)

DA106/353 The Lord will clothe them with a divine panoply.  
(11)

DA107/353 His Holy Spirit will influence the mind and  
heart, so that their voices shall not catch the notes of the  
baying of the wolves. (11)

DA108/354 Continuing His instruction to His disciples,  
Jesus said, "Beware of men." (11)

DA109/354 They were not to put implicit confidence in those  
who knew not God, and open to them their counsels; for this  
would give Satan's agents an advantage. (11)

DA110/354 Man's inventions often counterwork God's plans.  
(11)

DA111/354 Those who build the temple of the Lord are to  
build according to the pattern shown in the mount,--the  
divine similitude. (11)

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DA112/354 God is dishonored and the gospel is betrayed when His servants depend on the counsel of men who are not under the guidance of the Holy Spirit. (I1)

DA113/354 Worldly wisdom is foolishness with God. (I1)

DA114/354 Those who rely upon it will surely err. (I1)

DA115/354 "They will deliver you up to councils, . . . yea and before governors and kings shall ye be brought for My sake, for a testimony to them and to the Gentiles." Matt. 10:17, 18, R. V. (B2)

DA116/354 Persecution will spread the light. (I1)

DA117/354 The servants of Christ will be brought before the great men of the world, who, but for this, might never hear the gospel. (I1)

DA118/354 The truth has been misrepresented to these men. (I1)

DA119/354 They have listened to false charges concerning the faith of Christ's disciples. (I1)

DA120/354 Often their only means of learning its real character is the testimony of those who are brought to trial for their faith. (I1)

DA121/354 Under examination these are required to answer, and their judges to listen to the testimony borne. (I1)

DA122/354 God's grace will be dispensed to His servants to meet the emergency. (I1)

DA123/354 "It shall be given you," says Jesus, "in that same hour what ye shall speak. (B2)

DA124/354 For it is not ye that speak, but the Spirit of your Father which speaketh in you." (B2)

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DA125/354 As the Spirit of God illuminates the minds of His servants, the truth will be presented in its divine power and preciousness. (I1)

DA126/354 Those who reject the truth will stand to accuse and oppress the disciples. (I1)

DA127/354 But under loss and suffering, even unto death, the Lord's children are to reveal the meekness of their divine Example. (I1)

DA128/354 Thus will be seen the contrast between Satan's agents and the representatives of Christ. (I1)

DA129/354 The Saviour will be lifted up before the rulers and the people. (I1)

DA130/354 The disciples were not endowed with the courage and fortitude of the martyrs until such grace was needed. (I1)

DA131/354 Then the Saviour's promise was fulfilled. (I1)

DA132/354 When Peter and John testified before the Sanhedrin council, men "marveled; and they took knowledge of them, that they had been with Jesus." Acts 4:13. (B2)

DA133/354 Of Stephen it is written that "all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel." (B2)

DA134/354 Men "were not able to resist the wisdom and the spirit by which he spake." Acts 6:15, 10. (B2)

DA135/354+ And Paul, writing of his own trial at the court of the Caesars, says, "At my first defense no one took my part, but all forsook me. . . . (B2)

DA136/355 But the Lord stood by me, and strengthened me; that through me the message might be fully proclaimed, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." 2 Tim. 4:16, 17, R. V. (B2)

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DA137/355 The servants of Christ were to prepare no set speech to present when brought to trial. (11)

DA138/355 Their preparation was to be made day by day in treasuring up the precious truths of God's word, and through prayer strengthening their faith. (11)

DA139/355 When they were brought into trial, the Holy Spirit would bring to their remembrance the very truths that would be needed. (11)

DA140/355 A daily, earnest striving to know God, and Jesus Christ whom He has sent, would bring power and efficiency to the soul. (11)

DA141/355 The knowledge obtained by diligent searching of the Scriptures would be flashed into the memory at the right time. (11)

DA142/355 But if any had neglected to acquaint themselves with the words of Christ, if they had never tested the power of His grace in trial, they could not expect that the Holy Spirit would bring His words to their remembrance. (11)

DA143/355 They were to serve God daily with undivided affection, and then trust Him. (11)

DA144/355 So bitter would be the enmity to the gospel that even the tenderest earthly ties would be disregarded. (11)

DA145/355 The disciples of Christ would be betrayed to death by the members of their own households. (11)

DA146/355 "Ye shall be hated of all men for My name's sake," He added; "but he that shall endure unto the end, the same shall be saved." Mark 13:13. (B2)

DA147/355 But He bade them not to expose themselves unnecessarily to persecution. (11)

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DA148/355 He Himself often left one field of labor for another, in order to escape from those who were seeking His life. (I1)

DA149/355 When He was rejected at Nazareth, and His own townsmen tried to kill Him, He went down to Capernaum, and there the people were astonished at His teaching; "for His word was with power." Luke 4:32. (I1)

DA150/355 So His servants were not to be discouraged by persecution, but to seek a place where they could still labor for the salvation of souls. (I1)

DA151/355 The servant is not above his master. [H/51/271] (P1)

DA152/355 The Prince of heaven was called Beelzebub, and His disciples will be misrepresented in like manner. [H/52/271] (P1)

DA153/355 But whatever the danger, Christ's followers must avow their principles. (I1)

DA154/355 They should scorn concealment. [H/54/271] (P1)

DA155/355 They cannot remain uncommitted until assured of safety in confessing the truth. (I1)

DA156/355 They are set as watchmen, to warn men of their peril. (I1)

DA157/355 The truth received from Christ must be imparted to all, freely and openly. [H/56/271] (P3)

2SP171a/257 Jesus enjoins his disciples to make known to others those truths which he had spoken to their ears alone, [H/56/271] (P2)

DA158/355 Jesus said, "What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the housetops." [H/57/271] (B1)

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51/271 The disciple need not hope to be above his Master, the servant above his Lord. [Hanna, LC]

52/271 "If they have called the master of the house Beelzebub, how much more them of his household?" [Hanna, LC]

54/271 With the disciples there shall be no concealment of any kind. [Hanna, LC]

56/271 True, there were things that he addressed alone to the apostles' ear in private, but the secrecy and reserve so practised by him was meant to be temporary and transient. [Hanna, LC]

57/271 "What I tell you thus in darkness, that speak ye in the light; and what ye hear in the ear, that preach ye upon the housetops." [Hanna, LC]

2SP171b saying, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." [H/57/271] (B1)

DA159/356 Jesus Himself never purchased peace by compromise. (I1)

DA160/356 His heart overflowed with love for the whole human race, but He was never indulgent to their sins. (I1)

DA161/356 He was too much their friend to remain silent while they were pursuing a course that would ruin their souls,--the souls He had purchased with His own blood. (I1)

DA162/356 He labored that man should be true to himself, true to his higher and eternal interest. (I1)

DA163/356 The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. (I1)

DA164/356 They are to "follow after the things which make for peace" (Rom. 14:19); but real peace can never be secured by compromising principle. (I1)

DA165/356 And no man can be true to principle without exciting opposition. (I1)

DA166/356 A Christianity that is spiritual will be opposed by the children of disobedience. [H/59/271] (B1)

DA167/356 But Jesus bade His disciples, "Fear not them which kill the body, but are not able to kill the soul." [H/59/271] (B1)

2SP173a/257 They are to go on unmindful of the opposition of men, seeking only to please God in whose hands they are: [H/58/271] (P3)

2SP173b/257 "And fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." [H/59/271] (B1)

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58/271 The doing so may imperil life, the life of the body; but what of that? [Hanna, LC]

59/271 "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." [Hanna, LC]



2SP172/257 Knowing the rebuffs and persecution they are to meet in the ministry upon which they are now about to enter, he strengthens them for the work by assuring them that in all their coming toils and dangers, God will watch over them. [H/60/271] (I2)

DA168/356 Those who are true to God need not fear the power of men nor the enmity of Satan. [H/64a/271] (I2)

2SP174/257 They are to go forward, bearing their testimony of truth, and leave their fate with their Heavenly Father. [H/63,64a/271] (P1)

DA169/356 In Christ their eternal life is secure. (I1)

DA170/356 Their only fear should be lest they surrender the truth, and thus betray the trust with which God has honored them. (I1)

DA171/356 It is Satan's work to fill men's hearts with doubt. (I1)

DA172/356 He leads them to look upon God as a stern judge. (I1)

DA173/356 He tempts them to sin, and then to regard themselves as too vile to approach their heavenly Father or to excite His pity. (I1)

DA174/356 The Lord understands all this. (I1)

DA175/356 Jesus assures His disciples of God's sympathy for them in their needs and weaknesses. (I1)

DA176/356 Not a sigh is breathed, not a pain felt, not a grief pierces the soul, but the throb vibrates to the Father's heart. (I1)

DA177/356 The Bible shows us God in His high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do His will. (I1)

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60/271 But even the life of the body shall be watched over,  
not suffered needlessly to perish. [Hanna, LC]

64a/271 Leave your fate then in his hands, and whatever  
that may be, be open, be honest, be full, be fearless in  
the testimony ye bear, . . . [Hanna, LC]

63/271 The head whose very hairs are numbered by him, your  
Father will not see lightly or uselessly cut off. [Hanna,  
LC]

DA178/356 Through channels which we cannot discern He is in active communication with every part of His dominion. (I1)

DA179/356 But it is in this speck of a world, in the souls that He gave his only-begotten Son to save, that His interest and the interest of all heaven is centered. (I1)

DA180/356 God is bending from His throne to hear the cry of the oppressed. (I1)

DA181/356 To every sincere prayer He answers, "Here am I." (I1)

DA182/356 He uplifts the distressed and downtrodden. (I1)

DA183/356 In all our afflictions He is afflicted. (I1)

DA184/356 In every temptation and every trial the angel of His presence is near to deliver. (I1)

DA185/356 Not even a sparrow falls to the ground without the Father's notice. [H/61/271] (P1)

2SP175/257 Jesus comforts them with a knowledge of the divine care that watches over their lives, saying, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. [H/61/271] (B1)

2SP176/257 But the very hairs of your head are all numbered. [H/61/271] (B1)

2SP177/257+ Fear ye not therefore; ye are of more value than many sparrows. [H/62/271] (B1)

2SP178/258 And finally, he crowns his instruction and encouragement with the grand assurance of eternal reward to those who accept the Son of God and obey his teachings, and of denunciation to those who reject them: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven. [H/64b/271] (I2)

2SP179/258 But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. [H/65/271] (B1)

61/271 Not a single sparrow, though worth but half a farthing, falls to the ground without God's knowledge, not a hair of your head but is numbered by him. [Hanna, LC]

62/271 "Fear ye not therefore, ye are of more value than many sparrows." [Hanna, LC]

64b/271 . . .for "Whosoever shall confess me before men, him will I confess before my Father which is in heaven." [Hanna, LC]

65/271 But whosoever shall deny me before men, him will I deny before my Father which is in heaven." [Hanna, LC]

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DA186/356 Satan's hatred against God leads him to hate every object of the Saviour's care. (11)

DA187/356+ He seeks to mar the handiwork of God, and he delights in destroying even the dumb creatures. (11)

DA188/357 It is only through God's protecting care that the birds are preserved to gladden us with their songs of joy. (11)

DA189/357 But He does not forget even the sparrows. (11)

DA190/357 "Fear ye not therefore, ye are of more value than many sparrows." [H/62/271] (B1)

DA191/357 Jesus continues: As you confess Me before men, so I will confess you before God and the holy angels. [H/64b/271] (B1)

DA192/357 You are to be My witnesses upon earth, channels through which My grace can flow for the healing of the world. (11)

DA193/357 So I will be your representative in heaven. (11)

DA194/357 The Father beholds not your faulty character, but He sees you as clothed in My perfection. (11)

DA195/357 I am the medium through which Heaven's blessings shall come to you. (11)

DA196/357 And everyone who confesses Me by sharing My sacrifice for the lost shall be confessed as a sharer in the glory and joy of the redeemed. (11)

DA197/357 He who would confess Christ must have Christ abiding in him. (11)

DA198/357 He cannot communicate that which he has not received. (11)

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[See page 342, above]

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DA199/357 The disciples might speak fluently on doctrines, they might repeat the words of Christ Himself; but unless they possessed Christlike meekness and love, they were not confessing Him. (11)

DA200/357 A spirit contrary to the spirit of Christ would deny Him, whatever the profession. (11)

DA201/357 Men may deny Christ by evilspeaking, by foolish talking, by words that are untruthful or unkind. (11)

DA202/357 They may deny Him by shunning life's burdens, by the pursuit of sinful pleasure. (11)

DA203/357 They may deny Him by conforming to the world, by uncourteous behavior, by the love of their own opinions, by justifying self, by cherishing doubt, borrowing trouble, and dwelling in darkness. (11)

DA204/357 In all these ways they declare that Christ is not in them. (11)

DA205/357 And "whosoever shall deny Me before men," He says, "him will I also deny before My Father which is in heaven." [H/65/271] (B1)

DA206/357 The Saviour bade His disciples not to hope that the world's enmity to the gospel would be overcome, and that after a time its opposition would cease. [H/66/271] (P3)

DA207/357 He said, "I came not to send peace, but a sword." [H/67/271] (B1)

DA208/357 This creating of strife is not the effect of the gospel, but the result of opposition to it. [C/87.8] (P2)

DA209/357 Of all persecution the hardest to bear is variance in the home, the estrangement of dearest earthly friends. [H/69/271] (P3)

65/271 But whosoever shall deny me before men, him will I deny before my Father which is in heaven." [Hanna, LC]

66/271 Times of outward persecution may not last, but think not that on this earth there shall ever be perfect peace. [Hanna, LC]

67/271 "I came not to send peace, but a sword," . . . [Hanna, LC]

87.8 Now the direct design and tendency of the Gospel is to promote peace; but it will be the occasion, or the incidental effect, not the direct effect, of the Gospel, that sin will rise up against holiness, impurity against purity, the lover of the world against the lover of God, the lover of the praise of men against him who loveth the praise of God only; [Cumming, SC, I]

69/271 And to no severer trial shall my followers be subject, than when it is not force but affection, the affection of the nearest and dearest on earth, that would draw them away from me, or tempt them to be unfaithful to my cause. [Hanna]



DA210/357 But Jesus declares, "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me." [H/72/272] (B1)

DA211/357 And he that taketh not his cross, and followeth after Me, is not worthy of Me." [H/74/272] (B1)

DA212/357 The mission of Christ's servants is a high honor, and a sacred trust. (I1)

DA213/357+ "He that receiveth you," He says, "receiveth Me, and he that receiveth Me receiveth Him that sent Me."" [H/78/272] (B1)

DA214/358 No act of kindness shown to them in His name will fail to be recognized and rewarded. (I1)

DA215/358 And in the same tender recognition He includes the feeblest and lowliest of the family of God: "Whosoever shall give to drink unto one of these little ones"--those who are as children in their faith and their knowledge of Christ--"a cup of cold water only in the name of a disciple, verily I say unto you, he shall in nowise lose his reward." [H/80/272] (B1)

DA216/358 Thus the Saviour ended His instruction. (I1)

DA217/358 In the name of Christ the chosen twelve went out, as He had gone, "to preach the gospel to the poor, . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19. (B2)

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72/272 . . . "that he that loveth father and mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. [Hanna, LC]

74/272 But he that taketh not up the cross for me, even as I have taken up the cross for him; he that will not deny himself, and in the exercise of that self-denial take up his cross daily and follow me; "he is not worthy of me, he cannot be my disciple." [Hanna, LC]

78/272 "He that receiveth you receiveth me; he that receiveth me receiveth him that sent me." [Hanna, LC]

80/272 For so it is, and ever shall be, not simply by great men going out upon great embassies and speaking words of power to gathered multitudes, or by great assemblies propounding or enforcing great and solemn truths, that the kingdom of Jesus Christ is advanced, but by all, the high and low, and rich and poor, and weak and strong, who bear his name, looking upon themselves as his missionaries here on earth, sent by him even as he was sent by his Father; sent, that they may be to one another what he has been to them, seeking each other's good, willing to communicate, imparting, each doing a little in one way or other to these littles making up that vast and ever multiplying agency by which the empire of the Redeemer over human spirits is being continually enlarged.

## The First Evangelists

### Analysis

When chapter 37 in the earlier working draft of the first third of the DA text (identified there as chapter 36) is compared with present DA text one is tempted to conclude that chapter 37 was originally planned to follow chapter 24 as does our study by happenstance. The first 14 sentences repeat sentences now found in the Nazareth narrative.<sup>1</sup> These verses would make a logical introduction to "The Apostles' First Mission," as chapter 36 was entitled, because in Mark's gospel the sending out of the twelve, Mark 6:7-11, follows the account of Jesus' rejection at Nazareth, verses 1-6.

A second option for the opening of this chapter on the first missionary tour evidently involved setting forth the context for the Matthew account of the story. There is clear evidence that Ellen White is following the narrative account of Matthew in chapter 37. It would be natural for her to reach back into Matthew 9 for painting in the background with a few broad strokes of her literary brush, particularly when there is such a beautiful text to introduce her to them in Matthew 9:35 which speaks in a general way of Jesus' ministry.

For some reason this second option was also set aside because the DA text as published opened with sentence 26 of the earlier draft. It is interesting to note, however, that

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<sup>1</sup>Cf. DA(MS)1/470 with DA94/241, 3/470 with 93/241, 4/470 with 95,96/241, 5-14/470-471 with 97-105/241. The DA

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Hanna's commentary on this episode in the life of Christ also begins with reference to these same verses from Matthew 9:35ff. Incidentally, Hanna called his chapter "The Mission of the Twelve."<sup>1</sup>

The remainder of the earlier draft is generally the same as the published text except for slight editing. The modifications appear to involve more deletions than additions.

The DA text of 217 sentences appears to be largely the work of Ellen White. We evaluated 146 sentences as her independent writing and 12 as quotations from the Bible. The special nature of this chapter invites some specific observations to which we now turn.

### Source Analysis - The DA Text

Some degree of dependency was found in 59 of the 217 sentences of chapter 37. According to Table 1, page 348, these dependent sentences involved 5 Verbatim, 10 Strict Paraphrase, 9 Simple Paraphrase, 3 Loose Paraphrase, 14 Bible Source, and 9 Partial Independence.<sup>2</sup> The average dependency rate for all sentences apart from biblical quotations is .92. If we exclude the independent sentences the average for the 59 dependent sentences is 3.2.

The figures on the distribution of sources for the 59 dependent sentences, as per Table 2 on page 349, show Hanna

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Manuscript sentences are given in Appendix D.

<sup>1</sup>Chapter IX of The Life of Christ, 1863.

<sup>2</sup>Bible quotations counted for 12 sentences.

TABLE 1

EVALUATIONS OF LITERARY PARALLELS FOR CHAPTER 37

Ellen White Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
	Strict Verbatim V1	Verbatim V2	Strict Paraphrase P1	Simple Paraphrase P2	Loose Paraphrase P3	Source Bible B1	Partial Independence I2	Strict Independence I1	Bible B2	
01. DA	00	05	10	09	12	14	09	146	12	217
02. 2SP (77)	00	01	03	04	02	09	04	00	00	23
03. 3RL (77)	00	00	00	00	00	02	00	02	00	04
04. SC (90)	00	00	01	00	00	00	00	00	00	01
05. RH (92)	00	00	00	00	00	00	01	00	00	01
06. RH (93)	00	00	00	00	00	00	00	03	00	03
07. DA(MS)[97]	00	01	00	00	00	03	00	02	01	07
TOTALS PRE-DA	00	02	04	04	02	14	05	(07)	(01)	39

TABLE 2

DISTRIBUTION OF SOURCES FOR CHAPTER 37

Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
	Strict Verbatim V1	Verbatim V2	Strict Paraphrase P1	Simple Paraphrase P2	Loose Paraphrase P3	Source Bible B1	Partial Independence I2	Strict Independence I1	Bible B2	
01.Bible									(11)	11
02.Harris GT	00	03	00	02	01	00	00	--	00	06
03.HarrisGT(1870)	00	01	01	01	04	00	02	--	00	09
04.Cumming SR-M	00	00	00	01	00	00	00	--	00	01
05.Hanna LC	00	00	05	01	05	14	03	--	01	29
06.Miller W-DR	00	01	04	03	00	00	02	--	00	10
07.Pentecost BS89	00	00	00	01	01	00	01	--	00	03
08.Pentecost BS94	00	00	00	00	01	00	01	--	00	02
TOTALS DA Text	00	05	10	09	12	14	09	--	(12)	71

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as the major source. A closer look, however, indicates that 14 of the 29 dependent sentences involve Bible quotations. Both Ellen White and Hanna follow the discourse of Jesus as presented in chapter 10 of Matthew's gospel. We readily admit that some of our ratings are problematic. We used such criteria as change from direct to indirect discourse, introduction of a quote after general commentary and use of partial quotes as keys to when Ellen White is likely to have been influenced by Hanna in her use of the text of Scripture. If we were to discount the sentences using Bible quotations we would have more sentences attributed to Harris than to Hanna.

Though we shall have reason below to mention Hanna as the major source appearing in the pre-DA material, we feel constrained to repeat this caution for the source criticism (analysis) of chapter 37. Ellen White and Hanna are in basic agreement with the narrative discourse of Matthew 10. The nature of the discourse on practical policies of public and personal ministry encourage and invite additional commentary. Missionary sermons were popular in the 19th century of frontier America and the expanding foreign missionary programs of Protestant churches. There would be no dearth of sermonic material available to Ellen White.

The Adventist Church was also in the prime of its missionary outreach. Ellen White herself had gone to Europe in 1885 and the DA text was written while she was once again involved in the mission work of Adventists in Australia.

## The First Evangelists

Commentary on evangelism and mission activity would be in harmony with what must have formed the basis of much of the writing and speaking of Ellen White during the eighties and nineties of the last century. The heavy concentration of Ellen White's independent comment as found in this chapter should not come as a surprise when we take into consideration the special burden of this chapter. Perhaps Ellen White's great concern for the mission outreach of the church is reflected in the repetition which occurs in the chapter.<sup>1</sup>

There is also some uncertainty in attributing the five parallels to George Pentecost's works. Ellen White's usual pattern has been, according to the evidence of this study, to use a given source several times in a particular writing. And when the dependency is not high, i.e., not Verbatim or even Strict Paraphrase, the claim of dependency is all the more tentative. The same cautions are to be raised against the one sentence credited to Cumming.

On the other hand there are similarities between Ellen White's sentences and that of these sources. In addition, these authors were not unknown to Ellen White. Her private library at the time of her death included Cumming's similar work on John's gospel and her office library contained copies of Pentecost's Bible Studies from the Old and New Testaments for the years 1887 to 1893.

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<sup>1</sup>Compare for example DA28/350 with DA38/350, DA81 with DA104 and DA159 with DA164.



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In sentences DA27-34 and 71-80 John Harris' study of the characteristics of Jesus' ministry is being utilized. The latter group of sentences which are influenced by his 1870 edition are not found in the 1836 edition of The Great Teacher. The parallels to sentences 27-30 were located in the earlier text of Harris though they may also appear in the later edition under a different pagination. Our study indicated Ellen White was using Harris directly in the composition of these sentences. At least we found no earlier writing of Ellen White where these sentences occurred.

It is very likely, however, that Ellen White's use of Miller in DA82-91 comes from her earlier work, Steps to Christ, page 12. Apart from her omission of sentence 13, the DA text duplicates the text of Steps to Christ. J. R. Miller as an author is represented in Ellen White's office library in 1915 but through another of his books.<sup>1</sup> When the parallels from Miller's text on Week-Day Religion are compared to the SC or DA text there is no reason to doubt Ellen White's dependency on this 1880 work on practical religion.

Apart from Ellen White's use of the Miller material from Steps to Christ, our evidence points to her direct use of the writings of Cumming, Hanna, Harris, and Pentecost in the writing of chapter 37. We do admit, however, that at

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<sup>1</sup>J. R. Miller, Home-making (Philadelphia: Presbyterian Board of Publication, 1912).

## The First Evangelists

times we found it difficult to establish for certain which source was being used. For example DA70-72 contain elements similar to comparable comments by Hanna as well as Harris, particularly sentences 71 and 72.<sup>1</sup> To avoid confusion in the tabulations we have listed the source as Harris. But time and again the parallels between the sources tempt us to initiate a study of literary borrowing among Ellen White's contemporaries. Such an investigation should be undertaken to inform us on the literary practices of writers on religion in the 19th century. Only when we have a realistic and fairly comprehensive understanding of the literary conventions followed by her contemporaries can we with justification evaluate Ellen White's position relative to the question of plagiarism.

### Source Analysis - The Pre-DA Text

The figures from Table 1 above list 39 sentences evaluated from Ellen White's previous writings. Of the 39, seven were judged to be original with Ellen White and one was a quote from Scripture. The remaining 31 dependent sentences involved 14 references from Scripture which were attributed to the influence of the source and five sentences of Partial Independence. There were 12 sentences listed from Loose Paraphrase to Verbatim.

Most of the earlier parallels may be attributed to

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<sup>1</sup>Cf. Hanna 48,50/270 and the Harris reference as given.

## The First Evangelists

Hanna as Table 3, page 355, clearly indicates. These earlier writings, reaching from The Spirit of Prophecy, Vol. II and Redemption Leaflets, No. 3, through several RH articles to the earlier draft of the DA text were hardly used in the composition of chapter 37. Ellen White apparently took some sentences from these earlier materials but, as it turns out, most of these sentences appear to be her own compositions. The sentences involving source parallels were generally not picked up for the DA text. Those that were have been so modified as to be hardly recognized. Where we have indentified such usage the earlier writing usually reflects greater dependency even when our criteria of evaluation do not permit such fine distinctions.<sup>1</sup> The evaluations for each of the 39 sentences may be found in Appendix B.

Our source analysis has not entailed a serious content study, even though content does play a significant role. We have used content analysis to distinguish between a paraphrase of basically the same thought and a new or contrasting element of content. In the former dependency is evaluated; in the latter we stress literary dependency. The very nature of a study of source parallels leads one to emphasize similarities over dissimilarities. Often obvious agreements are noted and the more subtle disagreements between two writers are overlooked. We have two examples of

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<sup>1</sup>Cf. DA34 with DA(MS)58/474, DA157/355 with 2SP171a, and DA168 with 2SP174.

TABLE 3

DISTRIBUTION OF SOURCES FOR CHAPTER 37

Pre-Desire of Ages Text

TEXT	1	2	3	4	5	6	7	8	9	TOTAL
V1 Strict Verbatim	00	00	00	00	00	00	00	00	01	01
V2 Verbatim	00	00	00	00	00	00	00	00	00	00
P1 Strict Paraphrase	00	00	00	00	00	00	00	00	00	00
P2 Simple Paraphrase	00	00	00	00	00	00	00	00	00	00
P3 Loose Paraphrase	00	00	00	00	00	00	00	00	00	00
B1 Source Bible	00	00	00	00	00	14	04	00	00	28
I2 Partial Independence	00	00	00	00	00	00	01	00	00	01
I1 Strict Independence	00	00	00	00	00	00	00	07	00	07
B2 Bible	00	00	00	00	00	00	00	00	(01)	01
TOTALS Pre-DA	00	02	04	04	02	14	05	07	(01)	39

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such differences between Ellen White and Hanna in this chapter.

Under DA17 and 2SP163/256 Ellen White says Jesus had earlier sent the disciples away "to labor by themselves for a short time." Hanna on the other hand in 8,9/268 speaks of them being "continually by his side" before this first missionary tour. It is also clear from the context that Ellen White has been using Hanna, yet under DA60/351 she explains that the ministry of the apostles was not to involve public meetings in synagogues. Hanna's comment, 14/268, speaks of the disciples entering the synagogues as part of their ministry.

Perhaps as investigations such as this one locate the sources Ellen White used, further study can be given to a comparison of content, noting the agreements and differences between these literary sources and Ellen White's writings.

### Redaction Analysis - The DA Text

The high percentage of independent sentences scattered throughout chapter 37 speaks against Ellen White's being dependent upon a source for the chapter's structure. We have already pointed out that this composition is following the arrangement of Matthew 10. The structural elements parallel to Hanna's chapter on "The Mission of the Twelve" are to be explained on the basis of two writers following the same source rather than on one copying the other. Further evidence in favor of this argument is to be found in

## The First Evangelists

the numerous instances of Ellen White's commenting on verses of Scripture which Hanna merely lists without comment. We have also noted that while the earlier DA manuscript opens with a reference to the context of Matthew 10 as does Hanna, the published text does not. Finally, Ellen White concludes her chapter when she reaches the closing verses of Matthew 10 whereas Hanna, the only serious contender for the position of influencing the structure of chapter 37, does not.

There are some small sections of the DA text which do follow the order of theme development as found in the source for those sentences involved. For example, the sentences taken from two pages of Harris' editions of The Great Teacher follow in the DA text the order of Harris. The selections from Miller with the exception of one sentence follow the order of Miller's text. The same general similarity of sentence order is found between Ellen White's use of Hanna and the sequence of those same sentences in Hanna's text. Appendix A includes a complete list of source references and evaluations for chapter 37.

### Redaction Analysis - The Pre-DA Text

The only earlier writing of Ellen White on the subject of chapter 37, long enough to permit a study of its structure and clearly containing source parallels, is the material from The Spirit of Prophecy, Vol. II. The 23 sentences of the 2SP text follow Hanna's arrangement. We

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must also add, however, that this redactional similarity is not entirely due to a dependence upon Hanna. Both writers are in the main following the order of events and comments as presented in the biblical records. We refer the reader to Appendix C for a comparative list and to Matthew 10 as the primary source for Ellen White's structure of the SP account.

### Summary

The summary for chapter 37 follows the pattern used for each of the 15 chapters of the DA text surveyed in this investigation.

1. There are no handwritten primary documents to support the DA text or the earlier writings treating the first missionary tour of the twelve apostles.

2. The DA text represents an expansion of Ellen White's previous coverage of the topic under study but this enlargement is not due to the use of sources. Nearly every one of the 24 sentences of 2SP involve the use of Hanna. There is proportionately less of Ellen White's independent work in the earlier text than in the DA text. It is also true that some additional material has come from a second look at Hanna as well as from the works of Harris and Miller. But the extended commentary of the DA text and the RH articles of a few years earlier appears to be the result of Ellen White's own literary work. She was fond of writing on the need for and character of mission activities. She

## The First Evangelists

also found the subject of this chapter ideal for making some practical comments and suggestions for Christians in general. This latter intention was in harmony with her stated objectives in producing her "life of Chirst."

3. The earlier comments of any length making use of the text of 2SP employed the story of sending out the 12 disciples to illustrate the point of her sermon or article. In one article developed from a sermon she comments on Acts 1:4-8. The second part of her sermon refers to the experience of the disciples as she comments directly on Matt. 10:16, a portion of Jesus' discourse to the twelve before they departed on their short tour. The third section develops the theme of another verse from the discourse of Jesus as presented in Matthew 10. A fourth reference to this missionary journey in Galilee opens her comments on the theme of "Come Ye Yourselves Apart, . . . And Rest Awhile." But nowhere does she provide the consistent structure of a commentary on Matthew 10 as is found in chapter 37 of the DA text.

4. Insofar as the comments of Ellen White were focused on Matthew 10, we found no significant differences. We should point out, however, that since Ellen White's comments in these RH articles involved few source parallels we had no reason to submit these articles to serious content analysis.

5. Chapter 37 has 217 sentences, 59 of which, or 27 percent, show some literary dependence.

6. We evaluated 146 sentences or 67% of the total as



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Strict Independence. There were 12 sentences excluded from the evaluation totals on the basis of independent Bible quotations.

7. According to the rating scale we are using in each chapter the average degree of dependency for the 59 sentences is 3.2. If we include the total number of sentences apart from the biblical quotations the average dependency is .92.

8. Most of the parallels reflected in chapter 37 have been attributed to William Hanna's Life of Christ.

9. Miller's work on Week-Day Religion supplied 10 parallels in the pre-DA textual materials and The Great Teacher by John Harris was credited with 15 parallels taken from two separate editions.<sup>1</sup> Six parallels were found in two collections of Bible Studies by George Pentecost and in John Cumming's commentary on Matthew.<sup>2</sup>

10. William Hanna's work on the life of Christ also furnished most of the source parallels for the earlier writings of Ellen White on this chapter's topic. These parallels appear for the most part in 2SP159/255 - 2SP179/258 and in some of the sentences of the earlier DA manuscript which were not included in the published DA text.

11. The earlier texts exhibited closer dependency than

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<sup>1</sup>Our sources involved the 1836 as well as the 1870 editions. It is possible that the 1870 work also includes the material we found in the 1836 edition.

<sup>2</sup>The works have been more fully described in the introduction to this chapter.

## The First Evangelists

did the later DA texts in those sentences where the same source parallel was involved. Yet in respect to the use of sources by the DA text overall, we found greater dependency in the later text. For example, the DA text contained five Verbatim parallels against only two for the earlier texts. Again, the DA text included 10 Strict Paraphrase when the pre-DA text registered only four.<sup>1</sup>

Perhaps these results are to be expected when we remember that the DA text involved 59 source parallels and the pre-DA text only 31. Furthermore, our study indicated that Ellen White did not depend heavily on the earlier writings in producing the DA text.<sup>2</sup> This means that Ellen White returned to a direct use of sources in her composition of this chapter.

The parallels in both the DA and pre-DA texts are of the same type. They include descriptive, historical, theological, devotional, and practical.

12. We did not find any substantive difference between the dependent and independent sentences of chapter 37. What is different seems to be the amount of certain types of comments found in the independent sentences. Ellen White's material speaks more often to the practical concerns she was anxious to address and to the spiritual lessons to be derived from these reflections on Jesus' commission to the 12 apostles. She also gives more stress to the supernatural

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<sup>1</sup>For further comparisons consult Tables 2 and 3 above.

<sup>2</sup>The major exception to this pattern was Ellen White's use of her earlier comments from Steps to Christ.

## The First Evangelists

aspects of the Christian's missionary activities.

13. The redaction of the DA text is the work of Ellen White and/or Marian Davis as the new writings of Ellen White were combined with some earlier material on the basis of the main structure of Matthew 10. The smaller sub-units of the chapter do reflect dependency on the sources.

14. The only earlier writing treating the topic of chapter 37 was that portion of The Spirit of Prophecy, Vol. II, which involved 24 sentences. Though parallels from Hanna occur in the 2SP text, the order of thematic development is largely based upon the Matthew 10 account as is Hanna's. The other previous writings use the account of the first missionary tour to serve other themes. The redaction of these articles goes beyond the structure of Matthew 10.

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 37

No.	Source	Dependency	No.	Source	Dependency
001.		I1	051.		I1
002.		I1	052.		I1
003.		I1	053.		I1
004.		I1	054.		I1
005.		I1	055.		I1
006.		I1	056.	Hanna LC/19,27/269	P3
007.		I1	057.		I1
008.		I1	058.		I1
009.		I1	059.		I1
010.		I1	060.		I1
011.		I1	061.	Hanna LC/37/269	P1
012.		I1	062.		I1
013.		I1	063.		I1
014.		I1	064.		I1
015.		I1	065.		I1
016.		I1	066.		I1
017.	Hanna LC/17/269	B1	067.	Hanna LC/38a/269	B1
018.		I1	068.	Hanna LC/38b/269	B1
019.	Pentecost 67.3	P2	069.	Hanna LC/40-47/270	P2
020.		I1	070.	Hanna LC/46/270	P3
021.	Pentecost 67.3	P3	071.	Harris GT/308a	P1
022.	Pentecost 67.3	I2	072.	Harris GT/308b	P3
023.	Hanna LC/23/269	I2	073.	Harris GT/308c	I2
024.	Hanna LC/20,21/269	I2	074.		I1
025.	Hanna LC/25/269	B1	075.	Harris GT/308d	P2
026.		I1	076.	Harris GT/308e	P3
027.	Harris GT/343.1	P3	077.	Harris GT/308e	V2
028.		I1	078.	Harris GT/308f	P3
029.	Harris GT/343.4	P2	079.	Harris GT/308g	I2
030.	Harris GT/343.5a,5b	V2	080.	Harris GT/308g	P3
031.	Harris GT/343.5b	P2	081.	Bible	B2
032.	Harris GT/343.7	V2	082.	Miller 7/187	P1
033.		I1	083.	Miller 1/187	P1
034.	Harris GT/343.9	V2	084.	Miller 2,3,4/187	P1
035.		I1	085.	Miller 5/187	P1
036.		I1	086.	Miller 8/187	I2
037.		I1	087.	Miller 9/187	I2
038.		I1	088.	Miller 9/187	P2
039.		I1	089.	Miller 12/187	V2
040.		I1	090.	Miller 13/187	P2
041.		I1	091.	Miller 14/187	P2
042.		I1	092.		I1
043.		I1	093.		I1
044.		I1	094.		I1
045.		I1	095.		I1
046.	Pentecost 401.8	P3	096.		I1
047.	Pentecost 401.8	I2	097.		I1
048.		I1	098.		I1
049.		I1	099.		I1
050.		I1	100.		I1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 37

No.	Source	Dependency	No.	Source	Dependency
101.		I1	151.	Hanna LC 51/271	P1
102.		I1	152.	Hanna LC 52/271	P1
103.		I1	153.		I1
104.	Bible	B2	154.	Hanna LC 54/271	P1
105.		I1	155.		I1
106.		I1	156.		I1
107.		I1	157.	Hanna LC 56/271	P3
108.		I1	158.	Hanna LC 57/271	B1
109.		I1	159.		I1
110.		I1	160.		I1
111.		I1	161.		I1
112.		I1	162.		I1
113.		I1	163.		I1
114.		I1	164.		I1
115.	Bible	B2	165.		I1
116.		I1	166.		I1
117.		I1	167.	Hanna LC 59/271	B1
118.		I1	168.	Hanna LC 64a/271	I2
119.		I1	169.		I1
120.		I1	170.		I1
121.		I1	171.		I1
122.		I1	172.		I1
123.	Bible	B2	173.		I1
124.	Bible	B2	174.		I1
125.		I1	175.		I1
126.		I1	176.		I1
127.		I1	177.		I1
128.		I1	178.		I1
129.		I1	179.		I1
130.		I1	180.		I1
131.		I1	181.		I1
132.	Bible	B2	182.		I1
133.	Bible	B2	183.		I1
134.	Bible	B2	184.		I1
135.	Bible	B2	185.	Hanna LC/61/271	P1
136.	Bible	B2	186.		I1
137.		I1	187.		I1
138.		I1	188.		I1
139.		I1	189.		I1
140.		I1	190.	Hanna LC/62/271	B1
141.		I1	191.	Hanna LC/64b/271	B1
142.		I1	192.		I1
143.		I1	193.		I1
144.		I1	194.		I1
145.		I1	195.		I1
146.	Bible	B2	196.		I1
147.		I1	197.		I1
148.		I1	198.		I1
149.		I1	199.		I1
150.		I1	200.		I1

THE DESIRE OF AGES SENTENCE EVALUATIONS FOR CHAPTER 37

No.	Source	Dependency	No.	Source	Dependency
201.		I1	251.		
202.		I1	252.		
203.		I1	253.		
204.		I1	254.		
205.	Hanna LC/65/271	B1	255.		
206.	Hanna LC/66/271	P3	256.		
207.	Hanna LC/67/271	B1	257.		
208.	C/87.8	P2	258.		
209.	Hanna LC/69/271	P3	259.		
210.	Hanna LC/72/272	B1	260.		
211.	Hanna LC/74/272	B1	261.		
212.		I1	262.		
213.	Hanna LC/78/272	B1	263.		
214.		I1	264.		
215.	Hanna LC/80/272	B1	265.		
216.		I1	266.		
217.	Bible	B2	267.		
218.			268.		
219.			269.		
220.			270.		
221.			271.		
222.			272.		
223.			273.		
224.			274.		
225.			275.		
226.			276.		
227.			277.		
228.			278.		
229.			279.		
230.			280.		
231.			281.		
232.			282.		
233.			283.		
234.			284.		
235.			285.		
236.			286.		
237.			287.		
238.			288.		
239.			289.		
240.			290.		
241.			291.		
242.			292.		
243.			293.		
244.			294.		
245.			295.		
246.			296.		
247.			297.		
248.			298.		
249.			299.		
250.			300.		

Pre-Desire of Ages Ellen White Text Evaluations for Chapter 37

No.	Text	Eval.	DA	No.	Text	Eval.	DA
001.	DA(MS)15/471	B2		051.			
002.	DA(MS)17/471	Bl		052.			
003.	3RL 96/59	Bl		053.			
004.	2SP 159/255	Bl		054.			
005.	DA(MS)18/471	Bl		055.			
006.	3RL 97/59	Bl		056.			
007.	2SP 160/255	Bl		057.			
008.	DA(MS)20/471	I1		058.			
009.	3RL 98/59	I1		059.			
010.	DA(MS)22/471	I1		060.			
011.	3RL 102/59	I1		061.			
012.	DA(MS)25/471	Bl		062.			
013.	RH (93) 1	I1	1	063.			
014.	RH (93) 2	I1	2	064.			
015.	RH (93) 3	I1	17	065.			
016.	2SP 163/256	I2	17	066.			
017.	2SP 164/256	P2	18	067.			
018.	RH (92) 48	I2	21	068.			
019.	2SP 165/256	P1	23	069.			
020.	2SP 166a/256	V2	23	070.			
021.	2SP 166b/256	P1	23	071.			
022.	2SP 166c/256	I2	23	072.			
023.	DA(MS)58/474	V2	34	073.			
024.	2SP 167/256	P3	66	074.			
025.	2SP 168/256+	P2	67	075.			
026.	2SP 169/257	P2	67	076.			
027.	2SP 170/257	Bl	68	077.			
028.	SC 13/12	P1	88	078.			
029.	2SP 171a/257	P2	157	079.			
030.	2SP 171b/257	Bl	158	080.			
031.	2SP 173a/257	P3	167	081.			
032.	2SP 173b/257	Bl	167	082.			
033.	2SP 172/257	I2	167	083.			
034.	2SP 174/257	P1	168	084.			
035.	2SP 175/257	Bl	185	085.			
036.	2SP 176/257	Bl	185	086.			
037.	2SP 177/257	Bl	185	087.			
038.	2SP 178/257	I2	185	088.			
039.	2SP 179/258	Bl	185	089.			
040.				090.			
041.				091.			
042.				092.			
043.				093.			
044.				094.			
045.				095.			
046.				096.			
047.				097.			
048.				098.			
049.				099.			
050.				100.			

Pre-Desire of Ages Ellen White Literary Sources for Chapter 37

No.	Text	Sources	No.	Text	Sources
001.	DA (MS) 15/471	Bible	051.		
002.	DA (MS) 17/471	H/3/268	052.		
003.	3RL 96/59	H/3/268	053.		
004.	2SP 159/255	H/3/268	054.		
005.	DA (MS) 18/471	H/4/268	055.		
006.	3RL 97/59	H/4/268	056.		
007.	2SP 160/255	H/4/268	057.		
008.	DA (MS) 20/471		058.		
009.	3RL 98/59		059.		
010.	DA (MS) 22/471		060.		
011.	3RL 102/59		061.		
012.	DA (MS) 25/471	H/5-6/268	062.		
013.	RH (93) 1		063.		
014.	RH (93) 2		064.		
015.	RH (93) 3		065.		
016.	2SP 163/256	H/8,9/268	066.		
017.	2SP 164/256	H/17/269	067.		
018.	RH (92) 48	P/67.3	068.		
019.	2SP 165/256	H/24/269	069.		
020.	2SP 166a/256	H/26/269	070.		
021.	2SP 166b/256	H/27/269	071.		
022.	2SP 166c/256	H/28/269	072.		
023.	DA (MS) 58/474	H/GT/343.9	073.		
024.	2SP 167/256	H/36/269	074.		
025.	2SP 168/256+	H/38a/269	075.		
026.	2SP 169/257	H/38b/269	076.		
027.	2SP 170/257	H/38b/269	077.		
028.	SC 13/12	M/10/187	078.		
029.	2SP 171a/257	H/56/271	079.		
030.	2SP 171b/257	H/57/271	080.		
031.	2SP 173a/257	H/58/271	081.		
032.	2SP 173b/257	H/59/271	082.		
033.	2SP 172/257	H/60/271	083.		
034.	2SP 174/257	H/63,64a/271	084.		
035.	2SP 175/257	H/61/271	085.		
036.	2SP 176/257	H/61/271	086.		
037.	2SP 177/257	H/62/271	087.		
038.	2SP 178/257	H/64b/271	088.		
039.	2SP 179/258	H/65/271	089.		
040.			090.		
041.			091.		
042.			092.		
043.			093.		
044.			094.		
045.			095.		
046.			096.		
047.			097.		
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