

January 11, 1997

# RECORD



## **Meet Ellen White for Yourself**

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# Discovering Ellen White for Myself



I met Ellen G. White at a felt board. I was a second grader in a church school classroom; Ellen was a felt school-girl about to be smacked in the

head by a felt rock hurled by her felt classmate. As the rock hovered in the air, our teacher—who was also my mum, but whom I called “Mrs Nash” during school hours—narrated.

“Ellen whirled around just as the rock was thrown,” said Mrs Nash. “It struck her right in the face.”

We clutched our faces and groaned, each trying to outgroan the others. We couldn’t imagine the pain. Snowballs in the face were bad enough. What would a rock feel like?

“Did she die?” a girl asked.

“No,” replied Mrs Nash, “but she was sick in bed for a very long time.”

The episode lingered in my mind for hours—even through recess. After school I told the story to my friend Michelle Hill, who regularly came to my house to play. Michelle wasn’t an Adventist, but she was patient, and so she listened as I relayed every detail of Ellen White’s childhood tragedy, which we then discussed. The one positive, we decided, about getting hit by a rock was that you wouldn’t have to go to school. Still, pain was pain, and we didn’t want any part of it.

By the end of the week I had taken Michelle through Ellen’s recovery, the Great Disappointment, and her first vision. “Those who kept their eyes on

Jesus stayed on the path,” I explained. “But if anyone looked away or tried to show off too much, they fell.”

“After they fell, could they get back on?” asked Michelle.

“I don’t know,” I said. “We haven’t gotten there yet.”

Ellen White’s life was exciting to Michelle and me. After all, how many people did we know who could hold an eight kilogram Bible straight out for half an hour, fly with angels while in vision, and describe heaven in detail? Not many. So we had great admiration for this young woman. And we couldn’t wait to learn more wonderful things about her. . . .

Twelve years later.

I sit reading on a beanbag in a college dorm room. The felts have long since finished, Michelle has moved away, and the word lately is that Ellen White isn’t so wonderful after all. Again and again I have listened to church members, classmates, even teachers, ridicule her. It’s almost as if they wished that that rock would have taken her out altogether.

For 12 years I’ve let others influence my opinion of this “messenger.” But now I’m doing something completely radical—checking out Ellen White for myself. And, surprise of surprises, things are getting exciting again.

I’m halfway through the final chapter of *The Desire of Ages*. My heart races as I peek in on the greatest welcome-back party in history. Jesus has just risen from the Mount of Olives and is bound for the kingdom, His kingdom. All of heaven is astir as they prepare to escort Him in. The angels are beside themselves. Thirty-three years they have waited for this moment. “They are eager to celebrate His triumph

and to glorify their King.”

But what’s this?

“He waves them back. Not yet; He cannot now receive the coronet of glory and the royal robe. He enters into the presence of His Father. He points to His wounded head, the pierced side, the marred feet; He lifts His hands, bearing the print of nails. . . . He declares: Father, it is finished. I have done Thy will, O My God. I have completed the work of redemption. If Thy justice is satisfied, ‘I will that they also, whom thou hast given me, be with me where I am’ (John 17:24).”

I’m overwhelmed. The homecoming of homecomings—and all He can think about is His friends on earth. Those who ditched Him just a few weeks earlier are the ones with whom He wants to spend eternity. And He won’t rest until their reservations—until my reservations—are confirmed.

“The voice of God is heard proclaiming that justice is satisfied. . . . The Father’s arms encircle His Son, and the word is given, ‘Let all the angels of God worship him’ (Hebrews 1:6).”

I join them.

On a rainy April evening, my first year of college, I decided that people could tell me that Ellen White wasn’t real and wasn’t relevant. That would be fine; let them pitch their pebbles. But they couldn’t tell me that what stirred in my heart as I read a century-old account of Jesus’ unfathomable love for this planet—they couldn’t tell me that that stirring wasn’t real and wasn’t relevant.

Because it was.

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# She Called Herself "Messenger"

by Kenneth H Wood

**Seventh-day Adventists believe that Ellen White's impressive accomplishments and lasting influence for good are attributable to the fact that in her youth God bestowed upon her one of the gifts of the Holy Spirit—the Spirit of prophecy.**

**T**he time was May 1856, and the pace of activity had stepped up dramatically in the homes of Adventist believers throughout Battle Creek, Michigan. Small wonder, for the Review and Herald had published a notice that a large conference would be held in the city, with delegations coming from Michigan, other states, and Canada. Adding to the excitement, the notice had promised that the local church would "entertain all who come for the worship of God, according to their best ability"! Thus all over Battle Creek rooms were being cleaned, beds were being improvised, and food was being stocked in preparation for a large influx of visitors.

In one home the activity was so intense that a distracted worker had forgotten to empty a large tub of water sitting on the kitchen floor. With the tub unattended, the family's 21-month-old baby boy discovered it and proceeded to play "boat," pushing a wooden bucket around with a stick. One of the helpers streaked through the kitchen to pick up kindling in the backyard and greeted the little boy with a casual, "What are you doing?" but failed to warn him that he might fall in.

However, a few minutes later, after hearing a strange sound in the kitchen, she hurried back and found the young "captain" on his head in the tub, with only one foot visible. In a single motion she scooped up the wet little boy and screamed, "He's drowned! He's drowned!"

Startled by the scream, the baby's moth-

er rushed from the living room and, taking in the situation in a glance, asked in a half-shout, "Was the water hot or cold?"

Ignoring the question, the woman responded, "He's drowned! He's drowned! He's dead! He's dead!"

The mother grabbed the woman by the shoulders, shook her vigorously, and demanded, "Tell me, was the water hot or cold?"

"Cold."

"Then give me the child; you send for the doctor and call James."

With the little boy in her arms, the mother rushed to the front yard, cut off his wet clothes, and began to roll him on the grass. His arms and face were blue, and he was apparently lifeless, but she kept rolling him as water poured from his nose and mouth. Occasionally she lifted him into a sitting position to look for signs of life.

Neighbours gathered to watch the determined mother work strenuously to resuscitate her baby. Ten minutes passed. Then 15. Still there was no sign of life. Some

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## Ellen White was truly a remarkable person.

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onlookers urged the mother to stop trying. One woman exclaimed, "How dreadful to see her handling that dead child! Someone take that dead child away from her." But the mother, undaunted, continued her efforts.

After 20 minutes she saw faint signs of life—a flicker of an eyelid and a slight puckering of the lips. Holding him to her breast, she kissed the baby and carried him into the house, where she briefly warmed him by the fire, then laid him in his crib. With the help of others, she wrapped him in heated cloths, changing them frequently. Forty-five minutes later her little one was conscious and breathing normally. The perseverance that characterised every

aspect of this woman's life was rewarded.

## Who Was This Mother?

Who was this loving, persistent mother? Mrs James White, or as she is more commonly known, Ellen G White. And who was the "drowned" baby? W C (Willie) White, who, until his death at 83, served with distinction as a minister of the Seventh-day Adventist Church.

This crisis incident in her home reveals much about Ellen White, who, meeting all the biblical tests of a true prophet, helped found the Seventh-day Adventist Church. Typically, when she saw what needed to be done, she did it. Faced with a challenge, she put forth her best effort. Though others urged her to give up, she persisted until she got results.

Ellen and her twin sister, Elizabeth, were born to Robert and Eunice Harmon on November 26, 1827, near the village of Gorham, Maine. At the age of nine, while living in Portland, she was severely injured when a schoolmate threw a rock that hit her in the face. In 1840, at the age of 12, she attended a Methodist camp-meeting in Buxton, Maine, and there gave her heart to God. She was baptised in 1842 in Casco Bay, Portland. She and her family attended Adventist meetings and accepted the views presented by William Miller. They eagerly looked forward to the return of Christ to this earth on October 22, 1844. With thousands of others, the family was bitterly disappointed when He did not return on that day.

In December 1844, when only 17, Ellen received her first vision. She travelled and shared it with others, and on one trip met a young Adventist preacher, James White, then 23 years of age. James and Ellen were united in marriage late in August 1846. During the decades that followed, the Whites travelled widely, preaching, encouraging and instructing church members, and establishing medical and publishing institutions. James White died in



Battle Creek on August 6, 1881, at the age of 60. Ellen White continued her work as God's messenger, spending two years in Europe and 10 in Australia, writing, preaching and establishing institutions. She died in 1915 at her home near St Helena, California.

Ellen White was truly a remarkable person. Consider these facts. She had poor health throughout her life, yet accomplished more than most people with abundant health. She had little education, yet even today her writings on a broad range of subjects challenge the thinking of scholars. She came from a family without inherited wealth, but by practising thrift and faith, she always had money to help advance God's work. She was naturally timid, yet became a public speaker who attracted large audiences. She was a serious Bible student, an evangelist, a writer, a founder of institutions, a temperance leader, a world traveller, a health reformer, an enemy of racism, a counsellor to church leaders, and with it all, a faithful wife and mother.

Seventh-day Adventists believe that Ellen White's impressive accomplishments and lasting influence for good are attributable not to natural talents or profes-

sional training, but to the fact that in her youth God bestowed upon her one of the gifts of the Holy Spirit—the Spirit of prophecy. During the 70 years of her ministry God gave her approximately 2000 visions. Some visions were short—lasting only a few seconds; others were long, continuing for nearly four hours.

In response to God's commission "Make known to others what I have revealed to you" (*Early Writings*, page 20), Ellen White wrote out for the benefit of others much of the knowledge and counsel received through these supernatural experiences. Not all of her writings found their source in visions. Many were inspired by Bible study. Still others were the result of reading historical and religious books and periodicals. But the intimate spiritual encounters with God that took place in the visions gave her special information and unique insights.

The benefits of the visions were many, seven of which are: (1) they provided an understanding of the great controversy between Christ and Satan, thus laying the foundation for a coherent theology; (2) they provided supernatural wisdom to deal with Satan's attacks against the church; (3) they enabled her to define truth and help Bible students separate truth from error; (4) they offered glimpses of God's intimate involvement in human history; (5) they helped apply biblical principles to practical, everyday living; (6) they broadened the church's vision of its soul-winning commission; and (7) they enabled the church to understand and interpret many prophecies of the Bible.

During her lifetime Ellen White wrote more than 5000 magazine articles and 26 books. But in the decades since her death numerous compilations have been made from the approximately 55,000 pages of manuscript left in her files.

Today more than 100 titles are available in English. Many believe that she is the most translated woman writer in the entire history of literature, and the most translated American author of either gender. Her powerful but simple book on beginning and continuing a personal relationship with Christ—*Steps to Christ*—has been pub-

lished in more than 135 languages. Her writings cover a broad range of subjects, including education, health, social relationships, evangelism, publishing, prophecy, nutrition and management, and in all of them she lifted up Christ as the hope of the world.

One characteristic of her writings that always impresses readers is that they seem as fresh as today's newspaper. Though written during a time of great turmoil and confusion in the worlds of medicine, nutrition, social relations and education, they set forth truths that are fully compatible with studies and findings in the twentieth century.

Decades before it was popular to do so, she opposed the use of alcoholic drinks and tobacco and advocated a balanced vegetarian diet. One authority in the field of nutrition has declared: "In spite of the fact that the works of Mrs White were written long before the advent of modern scientific nutrition, no better overall guide is available today" (Clive M McCay, in *Review and Herald*, February 26, 1959).

In the field of education, a prominent professor wrote: "Recently the book *Education*, by Ellen G White, has been brought to my attention. Written at the turn of the century, this volume was more than 50 years ahead of its times. . . . The breadth and depth of its philosophy amazed me. Its concepts of balanced education, harmonious development, and of thinking and acting on principle are advanced educational concepts" (Dr Florence Stratemeyer, in *Review and Herald*, August 6, 1959).

As I personally review the life and ministry of Ellen G White, I thank God for the blessings that have come to the world through this humble, inspired instrument.

Especially am I thankful for the way in which she constantly pointed to the Bible and lifted up Christ and His "matchless charms." Listen to and heed the appeal of this modern prophet: "Search the Bible, for it tells you of Jesus. I want you to read the Bible and see the matchless charms of Jesus. I want you to fall in love with the Man of Calvary, so that at every step you can say to the world, His 'ways are ways of pleasantness and all' His 'paths are peace' (Proverbs 3:17)" (*In Heavenly Places*, page 354). □

Kenneth H Wood, retired editor of the *Adventist Review*, is president and board chair of the *Ellen G White Estate, Incorporated*.

## Ellen, the Girl With Two Angels

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# Oh, Jesus, How I Love You!

by James R Nix

**Through the years, Ellen continually expressed her deep love for Christ in her private diaries, in letters, in articles for church papers, and in talks.**

**T**he five-foot-two-inch lady stood at the pulpit preaching. It was Sabbath morning, and as usual, everyone was listening. As Ellen White talked about the matchless love of Jesus, she suddenly paused. Seeming to forget that the audience was there, she looked heavenward, as if gazing into the very face of Jesus, and exclaimed, "Oh, Jesus, how I love You! How I love You! How I love You!"

Years later a witness recalled, "A deep hush came over the audience. Heaven seemed very near" (personal interview with Ella M Robinson, July 25, 1967).

Today many Seventh-day Adventists seem to have forgotten—or never have heard—that Ellen White was first and foremost deeply in love with Jesus. In 1872 she confided in her diary, "My whole being longs after the Lord. I am not content to be satisfied with occasional flashes of light. I must have more" (manuscript 20, 1892, page 1).

Ellen White's extensive writings must be read in that context. What some see as narrow, legalistic lifestyle restraints she saw as aids in developing a vibrant relationship with Christ. The "don'ts" become "do's" for those who seek to draw closer to Christ and who want more than anything else to please Him.

Ellen saw Jesus not as some historic figure, but as her personal friend and Saviour. On January 1, 1891, she wrote in her diary, "Jesus alone is my dependence. In Him I trust. He loveth even me. He is at this moment standing at the altar of incense presenting before the Father my prayers, my heart-longing desires for His grace" (manuscript 40, 1891, page 1).

By far the most traumatic experience of Ellen's childhood was being bit in the

face by a stone thrown by an angry teenage girl. Carried home and unconscious for three weeks, Ellen was expected to die (*Spiritual Gifts*, Book 2, pages 7, 8). At the time of the accident, Ellen's father was on a business trip to Georgia. When he returned, he did not recognise his daughter—her face was so changed (*ibid*, page 10).

Unable physically to resume her schooling, Ellen turned to the Lord for consolations (*ibid*, page 11). She maintained this habit the rest of her life. In 1897, for example, she wrote in her diary, "I awoke at three o'clock am. I feel deeply the need of casting my helpless soul upon Jesus Christ. He is my helper. He is my all and in all. I am weak as water without the Holy Spirit of God to help me" (diary entry for October 11, 1897, manuscript 177, 1897, page 14).

In 1840 William Miller gave a series of lectures in Portland about the soon return of Christ. Along with many others, Ellen attended the meetings. During one of the later calls she went forward, though in her heart she did not feel worthy to be called a child of God (*Testimonies*, Vol 1, pages 15, 16).

The following summer Ellen went to a Methodist camp-meeting with her parents. Writing about it years later, she recalled, "While bowed at the altar with others who were seeking the Lord, . . . the language of my heart was: 'Help, Jesus, save me or I perish!' . . . As I knelt and prayed, suddenly my burden left me, and my heart was light. . . . Jesus seemed very near to me" (*ibid*, pages 16, 17).

For Ellen everything had now changed. She wrote, "As we neared our home in Portland, we passed men at work upon the street. They were conversing with one another upon ordinary topics, but my ears were deaf to every-

thing but the praise of God, and their words came to me as grateful thanks and glad hosannas. Turning to my mother, I said, 'Why, these men are all praising God, and they haven't been to the camp-meeting.' I did not then understand why the tears gathered in my mother's eyes, and a tender smile lit up her face, as she listened to my simple words" (*ibid*, pages 18, 19).



In June 1842 William Miller held a second series of lectures in Portland on the prophecies. It caused even more of a stir than his meetings two years earlier. But confusing thoughts ran through young Ellen's mind. Why did people who professed to be sanctified get so angry at Miller's message about Jesus' soon return? What would happen to those not saved? Having been taught to believe in an eternally burning hell, Ellen thought God's justice eclipsed His mercy. She felt unprepared for Jesus' return.

"Total darkness settled upon me," she wrote, "and there seemed no way out of the shadows." Sometimes she would spend the entire night in prayer (*ibid*, pages 21-26).

During this low point in her Christian experience, Ellen had a dream in which she seemed to climb a stairway, at the top of which was a doorway. After being told to lay down the things she had brought with her, the door was opened and she stood face-to-face with Jesus.



"There was no mistaking that beautiful countenance," she recalled. "That expression of benevolence and majesty could belong to no other." Placing His hand upon her head, He said, "Fear not." The dream gave her hope (*ibid.*, pages 28, 29).

As the time neared when Ellen and the other Millerites expected Jesus to return, their fervour for others became more intense. Ellen later wrote, "The salvation of souls was the burden of my mind, and my heart ached for those who flattered themselves that they were living in security, while the message of warning was being given to the world" (*Life Sketches*, page 48).

Speaking years later about the time leading up to the expected return of Christ, Ellen would recall, "This was the happiest year of my life" (*ibid.*, page 59). "I seemed to dwell in a heavenly atmosphere. I expected Jesus to come and make me immortal, when I could . . . ever feast upon His glory, and praise Him in perfect strains" (*Spiritual Gifts*, Vol 2, page 29).

Just weeks after the Great Disappointment, God gave Ellen the first of the many visions she would receive during the next 70 years. It occurred while she was kneeling in worship with four other women. Included in that first vision was a depiction of the second coming of Christ.

Ellen White was privileged to see Jesus many more times in the years to come. One who witnessed several of Mrs White's public visions said: "When beholding Jesus our Saviour, she would exclaim in musical tones, low and sweet, 'Lovely, lovely, lovely,' . . . always with the greatest affection" (Martha D Amadon, "Mrs. E G White in Vision," Notebook Leaflets, Vol 1, No 44, page 1).

In her 219-page *Spiritual Gifts* (Vol 1, 1858), the forerunner of the "Conflict of the Ages" series, Ellen devoted 45 pages to the ministry of Christ. Between 1870 and 1884 she wrote the four-volume intermediary set called *The Spirit of Prophecy*. Volumes 2 and 3 of this set,



Ellen White claimed to have seen Jesus while in vision and, according to those close to her, she mentioned that this picture carried a resemblance. "I well recall," wrote Abbie Kellogg Norton in 1935, "seeing Brother and Sister White coming to our home many times when I was a child . . . and Sister White never failed to comment upon the picture and its likeness to the Saviour as she had seen Him in visions." In 1925 Willie White wrote that his mother "considered it the most nearly correct of any picture she had seen." However, there is no mention of the picture itself in Ellen White's writings.

each about 400 pages, were about the life and ministry of Christ. Finally, in 1898 her crowning volume on the life of Christ, *The Desire of Ages*, was published. Because Ellen had written much more than could be contained in that one volume, two related books were also published—*Thoughts From the Mount of Blessing* in 1896 and *Christ's Object Lessons* in 1900.

Still Ellen feared she would not be able to find words adequate to convey her deep feelings about Jesus. In 1892 she wrote in a letter to Elder O A Olsen, "Oh, how inefficient, how incapable I am of expressing the things which burn in my soul in reference to the mission of Christ! . . . I know not how to speak or trace with pen the large subject of the atoning sacrifice. I know not how to pre-

sent subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words" (letter 40, 1892, page 4).

In her diary, on July 29, 1897, Ellen White wrote, "I awaken at half past two, and offer up my prayer to God in the name of Jesus. . . . In writing upon the life of Christ I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world" (manuscript 70, 1897, page 1).

This intense feeling never left her. Less than a year before her death, Ellen remarked to her secretary, Clarence Crisler, "I find tears running down my cheeks when I think of what the Lord is to His children, and when I contemplate His goodness, His mercy, [and] His tender compassion" (E G White interview with C C Crisler, July 21, 1914, White Estate Document File 752).

Through the years, Ellen continually expressed her deep love for Christ in her private diaries, in letters, in articles for church papers, and in talks. In 1894 she wrote to Dr J H Kellogg, "You know that my whole theme both in the pulpit and in private, by

voice and pen, is the life of Christ" (letter 46a, 1894, page 5).

Other publications specifically about Christ also came from Ellen's pen. Among these were *Steps to Christ* (1892) and *Christ Our Saviour* (1896; now called *The Story of Jesus*), plus several pamphlets.

At the 1888 "righteousness by faith" General Conference session, held in Minneapolis, Ellen's heart thrilled in response to the sermons by A T Jones and E J Waggoner.

In one of her own morning talks during the pre-session, Ellen closed by describing her deep love for Jesus: "Oh, I love Him. I love Him, for He is my love. I see in Him matchless charms, and oh, how I want that we shall enter in through the gates into the city. Then shall every



crown be taken off from every head and cast at the feet of Jesus our blessed Redeemer. He has purchased it for me; He has purchased it for you, and we shall acknowledge Him Lord of all. . . . We shall shout, 'Glory to God in the highest.' I wish we would learn to praise Him more" (in A V Olson, *Thirteen Crisis Years*, page 262).

In fact, her love for Him sometimes kept her from sleeping at night. On November 20, 1893, she wrote in her diary, "I was unable to sleep much last night, not because of sorrow but because my heart was welling up to God with joy and praise to the Lord Jesus Christ for His great goodness and lovingkindness to the children of men and His great love manifested to me" (manuscript 87, 1893, page 9).

On Sabbath, February 13, 1915, Ellen White fell and broke her hip at her Elmhaven home in northern California (*Life Sketches*, page 442). As days turned into weeks, it became apparent that she would not recover from her accident. But life's lengthening shadows did not cast gloom across her disposition. Three weeks after the accident she commented to her nurse, "Jesus is my blessed Redeemer and I love Him with my

whole being" (handwritten note in White Estate Document File 753).

Whenever possible, Ellen's family and friends visited her in the large writing room where she had done so much work during the years at Elmhaven. From her bed Ellen would listen to her family and friends sing to her.

One Sabbath not long before her death, Ellen listened to the group singing around her bedside. Someone began singing "There's a Land That Is Fairer Than Day." As others picked up the strain, Mrs. White tried to join them. In her weak, trembling voice—little more than a whisper—she sang, "'We shall sing on that beautiful shore the melodious songs of the blest, and our spirits shall sorrow no more, not a sigh for the blessing of rest.'"

To those present, it seemed as though Ellen was singing in anticipation of the angel choir in the earth made new (Ella M Robinson, "Hymns Ellen White Loved," page 7).

A few days later she spoke her last words to her son, W C White: "I know in whom I have believed." □

*James R Nix is vice-director of the Ellen G White Estate.*

## A Letter to Grandma

by Mabel R Miller

**O** Precious, loving, long-suffering, long-forbearing Jesus, how my soul adores Thee! That a poor, unworthy, sin-polluted soul can stand before the Holy God, complete in the righteousness of our Substitute and Surety! Wonder, O Heavens, and be astonished, O earth, that fallen man is the object of His infinite love and delight. He rejoices over them with celestial songs, and man defiled with sin, having become cleansed through the righteousness of Christ, is presented to the Father free from every spot and stain of sin, 'not having spot, or wrinkle, or any such thing' (Ephesians 5:27)."

While reading Ellen G White's devotional for October 31, 1991, in *Our Father Cares*, I was deeply impressed with this quotation. It is so different from most of her writings—like a sudden burst of adoration and love.

Imagine my surprise to discover that this quote was extracted from a letter Ellen White had written to my own grandmother May Kelsey White, Willie White's first wife, who was dying of tuberculosis at the age of 33. Six months later she died. My mother, Ella May, was eight at the time. □

*Mabel Miller, great-grand-daughter of Ellen G White, writes from National City, California, USA.*



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# A Typical Day, an Extraordinary Life

by Karen Carlton

**What's it like to wake up to Ellen White every morning? No one knows better than the staff of the E G White Estate.**

**M**y phone rings again. It's been ringing steadily most of the morning. Most callers want to know where a quote is located or what Ellen White said on a particular topic. As I hang up, I see the second tour group arriving. It includes visitors from Australia, South America and Spain. I rush to find one of the bilingual members of our department to help with the tour. Just a typical day at the Ellen G White Estate.

I've learned a lot working here on the bottom floor of the General Conference. I've learned a lot about Ellen White *the person*—and what a godly person she was.

I try to share what I've learned with visitors from all over the world. The White Estate is one of the high points of the General Conference tour. People love to see the original manuscripts and letters—and the big Bible that Mrs White held in vision.

Our 16-member staff keeps busy doing research and answering your questions—most of them along the lines of “Did Mrs White say . . . ?” Following are some of the most commonly asked questions and brief answers:

**Did Mrs White's family become Seventh-day Adventists?**

Both Ellen's and James's parents became Adventists. One of Ellen's sisters and one brother also became believers. Another sister, Mary, accepted Adventist teachings, but was never baptised. Ellen's twin sister, Elizabeth, never became a member. Her sons Edson and Willie were both Adventist ministers.

**How did Mrs White earn a living?**

Her main source of income was the royalties she received from her books. She used this money to pay her living expenses and the salaries of her secretaries. She gave large portions of the royalties to the church. The royalties from *Christ's Object Lessons* went to education; those from *The Ministry of Healing* went to health. She also helped establish several schools and paid for many students to attend.

In her later years Mrs White received a small salary from the General Conference.

**Why does the White Estate keep assembling compilations?**

In her will Mrs White requested that compilations be prepared as needed. Many of her books are actually compilations. *Steps to Christ* and the nine volumes of *Testimonies for the Church* are compiled from her letters, manuscripts and articles. She also requested that her writings be translated into other languages. *Steps to Christ*, the most widely translated, now comes in more than 135 languages.

**How many visions did Mrs White have?**

It is estimated that she had about 2000 visions and prophetic dreams—including 200 public visions between 1844 and 1884. Her first public vision was in Portland, Maine; the last was in Portland, Oregon. These public visions were usually accompanied by physical phenomena, such as not breathing. She received dreams and visions throughout her ministry. The longest recorded vision was four hours; the shortest was less than 30 seconds. Some of the visions covered as many as 20 different topics.

**How many letters did she write?**

More than 5000 letters are preserved at

the White Estate. About one-fourth of these were written to family members. Obviously, hundreds of early handwritten letters were not preserved. Our files also contain about 3000 manuscripts, which include sermons, diaries and other such material.

**Since Mrs White travelled so extensively, did she do much entertaining in her home?**

Mrs White frequently fed and housed people travelling through her area. She periodically kept orphans from the ages of three to 16 in her home until she could find a permanent home for them (see *Selected Messages*, Book 1, page 34).

**Did Mrs White speak for nonreligious functions?**

Outside the church Mrs White was also a well-known public speaker. Her favourite topic was Christian temperance.

**How big was her largest audience?**

Her largest audience was at a campmeeting in Groveland, Massachusetts. There she spoke to about 20,000 people without a microphone.

This is just a sampling of the questions we receive. It is a privilege to pass on information about a woman who has done so much for the Adventist Church.

As I learn more about Mrs White's personal life, I realise that she was a real person with emotions and discouragements, like us. Yet her close relationship with God enabled her to continue ministering until her death—and, through her writings, beyond. □

*Karen Carlton, a secretary at the Ellen G White Estate, lives in Columbia, Maryland. The E G White Estate manages all of Mrs White's original writings. The 13 E G White research centres around the world have copies of her manuscripts and letters for people to read. The newest research centre opened recently at the Adventist seminary in Zaokski, Russia.*



# Joseph Smith, Ellen White and the Great Gulf

by George R Knight

**Ellen White's prophetic ministry is of crucial importance, but when she is placed where she asked us not to place her, we have stepped off the platform of Adventism and onto the foundation of Mormonism.**

Ellen White and Joseph Smith have a great deal in common. For one thing, they both claimed the prophetic gift. For another, the year 1844 was significant in their lives. For Ellen White, 1844 was the year of her first vision; for Joseph Smith, it was the year he met his death at the hands of a mob at the Carthage, Illinois, gaol.

Another similarity is that both leaders were concerned with the soon return of Jesus. That concern is reflected in the titles of the religious movements they helped to found—the Seventh-day Adventist Church and the Church of Jesus Christ of Latter Day Saints.

But with those rather superficial likenesses, the similarities between these two 19th-century religious leaders cease. At the deeper level of their teachings they are diametrically opposed in much that they stood for.

Take, for example, their prophetic ministries as they relate to the Bible and doctrine. For Ellen White, the 66 books of the Old and New Testaments were the sum total of Scripture. The biblical canon had been closed with the book of Revelation.

The Bible, in Ellen White's eyes, was all that was needed for salvation. Thus she could write to her fellow Adventist believers, "If you had made God's word your study . . . you would not have needed the *Testimonies*" (*Testimonies for the Church*, Vol 5, page 665).

She saw her prophetic function as one of "bringing [her readers] back to the word [the Bible] that they have neglected to follow" (*ibid*, page 663). On another occasion she penned, "Little heed is given to the Bible, and the Lord has given a lesser light [her writings] to lead men and women to the greater light [the Bible]" (*Colporteur Ministry*, page 125).

Again and again Ellen White pounded home such themes. Her career centred on pointing Adventist believers back to the Bible and its principles as the source of authority for Christians.

The same modest position for the modern gift of prophecy is not held by Joseph Smith or his followers. For them the canon of Scripture had not been closed. Thus such Smith writings as those contained in the *Book of Mormon*, the *Pearl of Great Price* and the *Doctrine and Covenants* are considered to be canonical.

That belief has had a major impact on the Mormon approach to doctrinal development. As Mormon scholar Stephen E Robinson puts it, the visions and revelations of Joseph Smith "form the foundation of LDS doctrine. . . . For Latter-day Saints the highest authority in religious matters is continuing revelation from God given through the living Apostles and prophets of his Church, beginning with Joseph Smith and continuing to the present leadership" (*Encyclopedia of Mormonism*, Vol 1, page 401).

Such a position is in radical disagreement with that of Ellen White and the early Seventh-day Adventist Church. According to Ellen White, "the Bible is the only rule of faith and doctrine"

(*Review and Herald*, July 17, 1888). Again when detractors in 1874 suggested that Adventists had obtained their sanctuary doctrine from Ellen White's visions, Uriah Smith was able to write truthfully that "hundreds of articles have been written upon the subject. But in not one of these are the visions once referred to as any authority on the subject, or the source from whence any view we hold has been derived. . . . The appeal is invariably to the Bible, where there is abundant evidence for the view we hold on this subject" (*ibid*, December 22, 1874).



Early Seventh-day Adventists were a people of the Bible. Historical study demonstrates that each of the distinctive doctrines developed by the Adventist pioneers in the 1840s and 1850s was developed and argued on the basis of the Bible. Ellen White's role was one of confirmation rather than origination for Adventist theology.

There is a great gulf fixed between Ellen White and Joseph Smith, between Adventism and Mormonism. The tragedy for Adventists, however, is when they forget their heritage, when they forget the facts of their faith and their history, when they think they cannot understand their doctrine or the Bible without Ellen White's aid.

Ellen White's prophetic ministry to the Adventist Church is of crucial importance, but when she is placed where she asked us not to place her, we have stepped off the platform of Adventism and onto the foundation of Mormonism. □

*George R Knight is professor of church history at Andrews University. In addition to many other books, he has recently authored two books on Ellen White.*



# "Why Didn't You Tell Me?"

by Michelle Nash

**Les Mathis the atheist was sending me back to the Conflict of the Ages Series—just to keep up with him.**



**P**age 1 contained typical letter trivia: weather's hot; hope you're OK; busy as usual; just finished Michener's new novel. Page 2 took an unexpected turn:

"Are you familiar with the books of Ellen White? You must be. They are distributed by the Adventist Church. I'm well into *Desire of the Ages*. . . . It is truly beautiful. . . . I'm going to get several copies. If you haven't read it, let me know. It's a must-read. And if you have, why didn't you tell me?"

"And if you have, why didn't you tell me?" I read that line again and again. "Why didn't I tell you?" I thought I had!

Les Mathis and I had corresponded regularly through the years. The correspondence, though, was mostly a long-distance debate. Now retired in Oregon, he had been an English teacher, drama coach, and summer-stock actor for years.

I too am an English teacher, and so we had classics, writing, drama and poetry in common. (Plus, he was the only person I'd ever known who was a member of Mensa—the "club" for geniuses.)

But it was what we *didn't* have in common that spurred our dialogues. Les was a die-hard atheist. Too smart for God. Most of his mailings were packed with articles on evolution, Darwinism,

aliens, demons—stuff I didn't read because it was so disgusting. Occasionally I sent him religious articles, which I'm quite sure *he* didn't read. We spat anti-God/pro-God propaganda across the country several times a year. But I had a secret edge: I was praying for him.

I prayed because I knew his background. He had been a pilot in World War II and soon after married and finished college. He then taught school to support his wife and baby daughter. Trouble entered the home, though, when his wife began taking Bible studies and was baptized. He left and she raised the child alone.

Les remarried and had five more children. No religion in the home—that was his mandate. But that marriage ended too. I talked to him once about Christian homes and how going to church seemed

**When a lonely but brilliant man picks up a book written by a godly woman and has his life changed, that's a miracle that can't be denied.**

to make families stronger.

His reply is vivid in my memory: "Michelle, I wish I could understand all that God stuff. But it doesn't make any sense to me. I've thought about it a thousand times. There just isn't any evidence of a God."

His surprising letter continued. He got his hair cut in a hairdresser's that had a book exchange. Leave a book, take a book. One book's title interested him: *The Desire of Ages*. He took it home.

Next letter: "I ordered six copies of *Desire of the Ages*. [He never got the title right.] I'm going to send them to all my children. Can you believe Ellen White's grandson lives in Oregon? I

hope I get to meet him sometime."

The tone of his letters had changed from biting, sarcastic, mocking, mean, to loving, excited, positive, hopeful. From me talk to God talk.

"I've ordered *The Great Controversy* and *Steps to Christ*. . . ."

"Michelle, I just finished *Christ's Object Lessons*. Thank you for sending it to me. Now I need the rest of her series. I can't wait to read her book that explains Genesis."

Les Mathis the atheist was sending *me* back to the Conflict of the Ages Series—just to keep up with him.

Evidence of a God? I wrote and told Les to look no further. He was the evidence. A life changed—the greatest evidence of all. Philosophers can't explain it; evolutionists shake their heads. But when a lonely but brilliant man picks up a book written by a godly woman and has his life changed, that's a miracle that can't be denied.

These days Les watches the Three Angels Broadcasting Network all day and into the night. He's becoming an Adventist—and he's never even been in an Adventist church.

One other thing. Les bought E G White books for almost all of his children. One of them already had them—his first little girl, the one whose mother had taken Bible studies from an Adventist worker and, by becoming baptized, lost her husband, but found her Lord.

I was that little girl. Michelle Mathis. I haven't known my father very well on earth, but I will in heaven. My prayers of many years have been answered. And I've promised myself and my God that no one will ever have to say to me again: "If you knew about Ellen White, why didn't you tell me?" □

*Michelle Nash writes from Forest Lake Academy, near Orlando, Florida.*



# The Dynamics of Inspiration

by Juan Carlos Viera

## A closer look at the messages of Ellen White.

In the sacred pages of the Bible we discover at least six models, or patterns, of inspiration. These models shed light on the mysterious process by which God communicates to humanity and help us understand better the dynamics of Ellen White's inspiration.

### 1. The "Visionary" Model

Many Christians think of the "visionary" model—God speaking through prophetic visions and dreams—as the unique and only way God reveals His will to the prophets. This model suggests visions of a supernatural character in which the prophet exhibits signs of being controlled by a supernatural power. Such signs as being breathless or with unusual strength—or lack of strength—can be found in the testimony of biblical prophets as well as in Ellen White.<sup>1</sup>

The visionary model also includes experiences apart from visions and dreams, such as theophanies, in which the real presence of a heavenly being is seen or heard. Moses in the Midian desert and Joshua on the plains of Jericho received their messages in person from real, present divine beings.<sup>2</sup> In other instances, the eyes of the prophet are opened to see the unseen world of the spiritual beings involved in the great controversy between good and evil.<sup>3</sup>

Visions are so real to the prophets that sometimes it is hard for them to distinguish between vision and reality.<sup>4</sup> They can tell the people, "I saw the Lord" and, "I heard the voice of the Lord" (Isaiah 6:1, 8).<sup>5</sup> Supernatural visions assure the honest and the sincere that God is speaking to them through the voice and the pen of the prophets.

But the Bible includes several models

of inspiration apart from the visionary.

### 2. The "Witness" Model

In the "witness" model God seems to inspire the prophet to give his or her own account of things seen and heard. John could write: "That which was from the beginning, which we have heard, which we have seen with our eyes . . . that which we have seen and heard we declare to you" (1 John 1:1-3).

Being a witness means to relate the story as seen—or perceived—by the individual. Technically, a witness is not allowed to refer to views or opinions given by others. God inspires a person to give his or her own account without additional dreams or visions, but still the message is the result of divine inspiration, because the Holy Spirit impresses the mind of the prophet and inspires him or her to write as a witness.

The Gospels of Matthew and John are the result of the witness model. These apostles did not need a supernatural revelation to tell the story of Jesus; they were part of the story. The Gospels are no less inspired than the visionary writings just because they are not the result of a vision. They were inspired in a different way—the Holy Spirit was using a different model.

Some Adventist believers have a difficult time trying to understand how inspiration works when Ellen White gives her own testimony in autobiographical works, or when she tells the story of the Advent movement as she experienced it. Are these accounts less inspired than the ones that begin "I saw . . ."? No. We do not believe in "levels" or "grades" of inspiration; rather we believe God uses different ways to inspire the person to write a message.

### 3. The "Historian" Model

Whereas the Gospels of Matthew and John result from a "witness" model,

Mark's and Luke's come from what we might describe as a "historian" model of inspiration. Luke tells us candidly that his story of Jesus did not come through visions and dreams, but through research. "Inasmuch as many have taken in hand to set in order a narrative of those things which are most surely believed among us . . . it seemed good to me also, having had perfect understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus" (Luke 1:1-3).

In the historian model, God inspires the prophet to look for information in sources such as historical records, eyewitness accounts, and oral or written recollections. We may be assured that He leads His servants to go to reliable persons, to ask the right questions, and to quote from the proper sources.

Apart from Mark and Luke, books such as Acts, Exodus, Joshua, Ezra and Esther illustrate how some historical records, including travel diaries, became part of the inspired writings.

Neither Moses nor Luke needed a special revelation to record the history of the Exodus or the apostolic church. However, the Lord knew those narratives would not only encourage His people at later times, but also counsel and warn them. Consequently, He inspired His servants to record those travels and circumstances surrounding God's people.

The historian model of inspiration also allows us to better understand why Ellen White included historical records—many times from secular sources—within her inspired writings. A secular quotation becomes an integral part of an inspired writing not because of an alchemistic change in substance, but because of the freedom God allows the prophet to use whatever source he or she considers necessary to make the final text of the message clear and complete.



The historian model of inspiration helps us to understand the use of religious sources other than visions and prophetic dreams. Just as Luke went to religious people in search of information about the story of Jesus, Ellen White went to religious books looking for expressions and literary figures that would allow her to give "a ready and forcible presentation of the subject" she had been inspired to present.<sup>5</sup>

## 4. The "Counsellor" Model

In the "counsellor" model the prophet acts as an adviser to God's people. For example, Paul dealt with family matters in his first letter to the Corinthians. In some instances, he had a "command" from the Lord (1 Corinthians 7:10). In other instances he did not have a special revelation (verse 25), but that did not prevent him from giving inspired counsel—counsel coming from a mind filled with the Spirit of God (verse 40).

A large part of Ellen White's writings comes under the counsellor model of inspiration. Many times she used the term "I saw" when giving counsel to parents and teachers, when advising children and young people, or when bringing warnings to ministers and administrators; but many times she did not. We should not give lesser value to advice for which a special revelation was not stated. That would limit the Lord to a single method of communication. God inspired the prophet to use her own judgment<sup>6</sup> in giving advice—advice coming from a mind illuminated by the same Spirit who gives visions and dreams.

## 5. The "Epistolary" Model

Letters from James, John, Paul and Peter brought inspiration, devotion, instruction and correction to the believers of the first century as well as to Christians of all ages. However, in the framework of the dynamics of inspiration, epistles confront us with new dilemmas: first, how to handle personal letters now made public through their insertion in the biblical canon; and, second, how to understand inspiration when the prophet writes greetings, names, circumstances, or even common things that do not require a special revelation.

Surely Paul never imagined that his letters to Timothy, Titus and Philemon would become public domain. But the Lord

planned those letters to be part of the canon to bring inspiration, instruction and comfort to many young ministers and believers confronting similar circumstances.

Likewise, Ellen White never imagined that her personal letters, especially those addressed to her husband and children, would become public domain. In deciding to make these available, the White Estate board of trustees considered two principles: first, Ellen White herself stated that testimonies that had been directed to a single individual to instruct, correct or encourage that person in a particular situation would be helpful to others also.<sup>7</sup> Second, if the Lord allowed Paul's personal letters to be in the Bible to serve a wider audience, why should He not do the same with a later prophet?

Paul's correspondence with the Corinthians reveals his emotions—feelings of discouragement and even repulsion for the heavy sins allowed in the church. The Holy Spirit did not enter the scene with a special revelation or vision. Rather, the Spirit inspired God's servant to express himself with his own feelings and sentiments. But in case some believers would consider this message only a letter coming from a concerned pastor, the apostle reminded them that whatever he preached or taught—or even wrote—was the result of the teachings of the Spirit (1 Corinthians 2:1-13).

Ellen White's personal letters show the prophet corresponding with her audience, expressing her burdens and feelings. Many times there is no "I saw" at the beginning of the letter. But this does not mean that she is writing only her personal feelings or opinions. She is well aware of the divine source of her writings.<sup>8</sup>

## 6. The "Literary" Model

In the "literary" model the Holy Spirit inspires the prophet to express his or her intimate feelings and emotions through the means of poetry and prose, as in the psalms.

Ellen White was not a poet; nevertheless, she expressed her intimate sentiments and emotions in thousands of handwritten diary pages. In those pages the believer finds inspiration, instruction, correction and comfort, as in any other portion of the inspired writings.

\* \* \* \*

There is a further dimension to the dynamics of inspiration. In conveying His message, God not only uses human beings but also human language. And both are imperfect. How do these imperfect vehicles affect God's perfect message?

## An Imperfect Messenger

The fact that prophets were called "holy men of God" (2 Peter 1:21) neither means they were sinless nor prevents us from recognising their weaknesses as human beings. Any attempt to make the biblical prophets "perfect" will be confronted by the Bible record itself.

Think of King David. Though he was a prophet, he committed gross sins. When his relationship with God was broken by sin, God sent another prophet to correct His servant (2 Samuel 12:1-13). After David's repentance the way of communication was once again open, and he was inspired to write the beautiful psalm (51) of confession.

We should not build our confidence in the biblical prophets on the basis of the prophets' perfect record. Neither should we do so with a modern prophet—the authority of the prophetic word is not based upon a perfect life or perfect behaviour. Ellen White never claimed perfection or infallibility. "In regard to infallibility, I never claimed it; God alone is infallible. His word is true, and in Him is no variableness, or shadow of turning."<sup>9</sup> From her diaries and personal letters, we know that sometimes she was discouraged; sometimes she had disagreements with her husband; many times she had to ask forgiveness; she made mistakes.

## A Mistaken Prophet

In the biblical record we find instances in which a prophet had to be corrected because of preconceived ideas. The apostles first believed that only the Jews could be saved. The Holy Spirit had to correct that idea if the gospel was to be carried to all the world. A vision in Peter's case (Acts 10, 11) and special revelations in Paul's case (Ephesians 3:3-6) enlightened the apostles and thereby the whole church.

In the Advent movement we also find instances where the prophet had to be corrected because of preconceived ideas. Our pioneers were greatly limited in their comprehension of mission by a theological error carried over from the Millerite move-



ment—the shut-door doctrine, the belief that the door of mercy was closed. Even Ellen White accepted it. In successive visions, the Spirit corrected the idea, first in her mind and then, through her, in the entire movement.<sup>10</sup>

The fact that the Holy Spirit corrected any mistaken doctrine related with global mission in the minds of Peter, Paul and Ellen White gives us the assurance that the Spirit is in control of the inspired message.

In other instances a prophet had to be corrected because the counsel or suggestion was different from the Lord's plan. Thus we find Nathan the prophet first approving David's plan to build a house for the Lord, but the Lord corrected that idea.

We find parallels in Ellen White's ministry: In 1902 our publishing house in the South of the United States was struggling financially. The leaders of the church

sought inspired counsel. After some consideration Ellen White endorsed the decision of the leaders to close the publishing house. But during the following night God corrected His messenger. She had to write a different message.<sup>11</sup>

Again, all the New Testament writers believed Jesus' return was near. Although we cannot follow the exact chronological manner in which the Holy Spirit dealt with this issue, we know the apostles received further information. For instance, in his First Letter to the Thessalonians, Paul gave the impression that he expected to be alive for the Lord's coming (4:16, 17). However, additional information—between the two letters—led him to caution the church not to expect the Lord to come immediately (2 Thessalonians 2:1-4).

Likewise, John was convinced he was living in "the last hour" (1 John 2:18).

Further visions gave him the opportunity to tell the church, surely with sadness, that many things would happen—including fierce persecution—before the coming of the Lord. Undoubtedly, the book of Revelation was the answer of the Spirit to many questions arising in the mind of the beloved apostle.

All the believers in the Advent movement, the Lord's special messenger included, shared the conviction that the Lord's coming was near. We do not need to be embarrassed by the fact that Ellen White expressed her expectations, as did Paul, Peter and John in biblical times. Once again the Holy Spirit had to correct some ideas and give additional information to guide the church in the right direction.

In 1856 Ellen White was shown that some believers attending a meeting would be alive until the coming of Jesus.<sup>12</sup> In the years that followed, the Lord gave her an extended vision of the great controversy with additional information about the journey that was still ahead. It was also revealed that "we may have to remain here in this world because of insubordination many more years."<sup>13</sup>

### Imperfect Language

Seventh-day Adventists do not believe in verbal inspiration (the idea that God dictates the exact wording to the prophet). With the exception of the Ten Commandments, all the inspired writings are the result of the combined efforts of the Holy Spirit, who inspires the prophet with a vision, an impression, a counsel or a judgment; and the prophet, who begins to look for sentences, literary figures and expressions to convey God's message accurately.

God gives the prophet freedom to select the kind of language he or she wants to use. That accounts for the different styles of the biblical writers and explains why Ellen White describes the language used by inspired writers as "imperfect" and "human."

Because "everything that is human is imperfect,"<sup>14</sup> we must accept the idea of imperfections and mistakes in both the Bible and Ellen White's writings. This means at least two things: 1. The prophet uses his or her common, everyday language learned from childhood and improved through study, reading and trav-

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el; there is nothing supernatural or divine in the language used. 2. The prophet can make orthographical or grammatical mistakes, as well as other kinds of language imperfections such as *lapsus linguae* (a slip of the tongue) or *lapsus memoriae* (a slip of the memory), which need to be corrected by an editor before the text is ready for publication. The editor corrects not the inspired message, but rather the non-inspired language.

We find a *lapsus linguae* in Matthew's Gospel, when he quotes Zechariah, but mentions Jeremiah in connection with the 30 pieces of silver (Matthew 27:9, 10; Zechariah 11:12, 13; Jeremiah 32:6-9). For a person who believes in verbal inspiration, this raises serious questions; but for those who accept that the Lord speaks to human beings in imperfect speech, this illustrates how the divine message reaches us through an imperfect language.

The following statement of Ellen White, when she actually quotes Paul but makes attribution to Peter, is similar: "The love of Christ constraineth us," the apostle Peter

declared. This was the motive that impelled the zealous disciple in his arduous labours in the cause of the gospel."<sup>15</sup>

Fortunately, we have enough evidence in the Bible, as well as in the history of the Advent movement, to show us that the Holy Spirit always corrected His messengers in matters important to the church.

The Lord surprises us with His marvelous and sometimes strange ways. In communicating with His people, He has selected human beings, dedicated but faulty, using an imperfect human language, as His instruments to convey His message. We must be grateful to our heavenly Father that He did not select a "super-human" language understood by only a few select persons, but chose to use our own imperfect, common way of seeing and understanding things.

In accepting His ways, we also must be careful not to confuse the content with the container. We must not discard the "treasure" inside just because the "vessel" is imperfect and sometimes unworthy.<sup>16</sup> □

\* Bible texts in this article are from the New King James Version (NKJV).

## References

1. For a biblical illustration of supernatural strength, see Judges 13-16. For lack of strength while in vision, see Daniel 10:7-11. Many reliable witnesses state that Ellen White was breathless while in vision.
2. See Exodus 3; Joshua 5:13-15.
3. See 2 Kings 6:15-17.
4. See 2 Corinthians. 12:1-4.
5. *The Great Controversy*, page xii.
6. Ellen White suggests both: (1) her own judgment was "under the training of God" (*Selected Messages*, Bk 3, page 60); and (2) her mind and judgment were controlled by "the mind and judgment of the great I AM" (*Spalding and Magan Collection*, page 87).
7. *Testimonies*, Vol 5, page 660.
8. *ibid.*, page 67.
9. *Selected Messages*, Book 1, page 37.
10. *ibid.*, pages. 63, 64.
11. Letter 208, 1902, in *Spalding and Magan Collection*, page 282.
12. See *Testimonies* Vol 1, pages 131, 132.
13. *Evangelism*, page 696.
14. *Selected Messages*, Book 1, pages 20, 21.
15. *Review and Herald*, October 30, 1913; see Paul's statement in 2 Corinthians 5:14.
16. See *Selected Messages*, Book 1, page 26.

Juan Carlos Viera is director of the Ellen G White Estate.

## NOTICEBOARD

### Appreciation

**Hawken.** Jenni's life touched many, and throughout her illness Jen and her family received much support with words of encouragement, cards and flowers. So we'd like to say a big thank you to each and everyone. Wayne Hawken and John and Melva Powell and Co.

**Streeter.** The family of the late Mrs Bertha Streeter wish to thank all those who expressed their sympathy and love on the death of their dear mother.

### Weddings

**Bowey—Atherton.** Roderick John Bowey, son of Edmund and Brenda Bowey (Mount Pleasant, WA), and Kellie Jane Atherton, daughter of Eric and Beryl Ainsworth (Kojonup, WA), were married on 27.10.96 at Fremantle. Milton Gray

**Brown—Moulder.** Trevor James Brown, son of Tom and Eileen Brown (Adelaide, SA), and Kerren Lee Moulder, daughter of June and Leonard Moulder, were married on 3.11.96 at Canberra National Adventist church. Deane Jackson

**Collum—Webb.** Michael Lamar Collum, son of Jack Collum and Betty Porter (Alabama, USA), and Karen Marie Webb, daughter of Geoff and Collene Webb (Launceston, Tas), were married on 17.11.96 at Launceston. Adrian Clack

**Pearce—Sedgman.** Adam Alexander Pearce, son of Kathryn and Terence Pearce (Brisbane, Qld), and Nichole Lenaye Sedgman, daughter of John and Carol Sedgman (Wahroonga, NSW), were married on 24.11.96 in the Lisgar Gardens, Hornsby. Bruce Price

**Turner—Peck.** Michael Turner, son of James Turner (Woolongong, NSW) and Leonie Turner (Mudgeeraba, Qld), and Sherlene Peck, daughter of Edwin and Joyce McElligott (Woombye, Qld), were married on 10.11.96 at Maroochydore. M Woods

**Watson—Tinworth.** Brett Watson, son of Patrick Watson (Cherrybrook, NSW) and Margaret Harders (Naremburn, WA), and Karen Tinworth, daughter of Allan and Enid Tinworth (Cooranbong, NSW), were married on 27.10.96 at Cooranbong. Donny Sim

### Obituaries

**Collister.** Millicent Blance, born 11.7.11 at Geelong, Vic; died 25.10.96 at Nunawading. She was baptised in 1924 and was a foundation member of the Nunawading Adventist church. She was predeceased by her husband, Alex. She is survived by her son, Geoff (Nunawading). Merv Sparrowhawk, Walton Pitt

**Cooper.** Mervyn, born 18.11.14 at Digby, Vic; died 5.11.96 at Selangor Private Hospital, Nambour, Qld. He married Myrtle on 26.2.59. He is survived by his wife, Myrtle (Nambour). C Pascoe, H Watts

**Cutts** (nee Sterling), Adelaide, born 9.8.06 at Kaeo, New Zealand; died 28.10.96 at Elizabeth Lodge, Normanhurst, NSW. She graduated from Sydney Adventist Hospital in 1934 and conducted a health clinic at Drummoyne church for many years. She was predeceased by her husband, Frederick, on 21.10.54. She is survived by her nephews, Morris and John Ashton, and their families (Cooranbong). B Shield, K Low, G Norman

**Hasler** (nee Bunney), Ruby Alma, born 18.2.06 at Gympie, Qld; died 14.11.96 at Sundale Nursing Home, Nambour. She was baptised in 1928 by Pastor Frank Rampton. She married Jack Hasler on 4.1.44 in Adelaide, SA. She held various position at Sydney Adventist Hospital, Sanitarium Health Food Cafe, Warburton Hospital, Avondale College and The Basin Adventist Youth Camp. She is survived by her husband (Caloundra, Qld); children, John (Morningside, Vic), and Rhelmae Hebbard (Walloon, Qld); sister, Nell Crang (Redcliffe); brothers, Fred (Boreen Point) and Mervyn (Tewantin). H Miller, C Pascoe

**Hinze**, Edwin (Eddie) Ronald, born 25.5.17; died 7.11.96 at Kempsey, NSW. A visit from a literature evangelist led Eddie to become an Adventist. He later became a literature evangelist in Ipswich and then ministered at the Woy Woy Adventist church. He is survived by his wife, Alma; children, Gregory (Wahroonga), Jeffrey (Kempsey) and Leona (Wingham); and their families. L J Laws

**Linard**, Betty Louisa Etta, born 1.11.17 at Morningside Mills, WA; died 23.10.96 at Rossmoyne. She was baptised on 26.12.37 at Carmel College and graduated from Carmel College in 1940. She spent many years in church work, including the Victorian Conference office, Papua New Guinea Union Mission and the Western Australian Conference office. She married Harold Linard, who predeceased her in 1967. She is survived by her sister, Faith Roennfeldt (Nunawading, Vic); brothers, Maurice Logue (Busselton, WA), and (Pastor) Mayo Logue (Bendigo, Vic); step-daughters, Elaine Goods and Margot Forth (both of Perth). Cyrus S Adams, Robert Kingdon

**McInnes**, David Lang, born 13.8.28 at Lismore, NSW; died 3.11.96 at Wagga Wagga. He served as a literature evangelist for many years until his declining health prevented him continuing. He is survived by his wife, Kay (Wagga Wagga). The funeral service was conducted at Wollongong and a memorial service was held at Wagga Wagga. Peter Harper, Cyril Brown

**Munt** (nee Rudge), Thora Melva, born 24.11.14 in Christchurch, New Zealand; died 23.10.96 at Bishop Selwyn Lifecare Centre, Christchurch. She is survived by her daughters, Margaret Morrison (Christchurch), Gay Collis (Christchurch); brother, Pastor Wilfred Rudge (Queensland), six grandchildren; and one great-grandchild. Aaron Jeffries



# AVONDALE COLLEGE CENTENARY 1997

Past staff, students and friends of Avondale are all invited to a wonderful series of celebration events.

## April 28 The 100th Birthday

A commemorative day to reflect on the past and consider the future as we celebrate 100 years of education and worship at Avondale.

## May 9-10 Avondale and the South Pacific 100 Years of Mission

An enjoyable Sabbath for all past students who have worked in the South Pacific region. Includes vespers, mission pageant, worship service, presentation of academic papers by distinguished scholars including Danny Phillip, Deputy Prime Minister, Solomon Islands. A potluck luncheon, guided tour and reception with an after-dinner speech by an Australian Federal politician.

## August 28-30 Avondale Alumni Homecoming

A huge event to which all past students and staff are invited. Honour years are the sevens - '37, '47, '57, '67, '72, '77 and '87. Includes a Thursday night Centenary Banquet, Friday Guest Lecture, Vespers, multiple Sabbath Services, historical tour and Centenary Concert.

Other musical, sporting and arts events are planned. The Centenary Book and a range of memorable gifts and souvenirs will be available throughout the year.

### Enquiries to the Public Relations Director

Avondale College, PO Box 19, Cooranbong NSW 2265  
Phone: (049) 802 147 Fax: (049) 802 222  
E-mail: centenary@avondale.edu.au



**Sargeant, Mary Constance**, born 24.9.21 in Perth, WA; died 1.11.96 at Royal Perth Hospital. She married Jack Sargeant in 1945 and was baptised in 1950 at Wogan Hills. She is survived by her husband (Rockingham); children, Glenys Jeakes, Colin (both of Perth), Kerry Quin (Adelaide, SA), Kym and Paul; 30 foster children; 21 grandchildren; and 11 great-grandchildren.

Cyrus S Adams

**Stirling, Elda Maria**, born 8.4.31 in Italy; died 5.11.96 at the Mersey Hospital, Laroche, Tas. She is survived by her daughter, Linda Mason (Devonport).

Nigel Ackland

**Streeter, Bertha**, born 3.9.1899 in South Brisbane, Qld; died 29.10.96 in Charles Harrison Nursing Home, Cooranbong, NSW. She was baptised in 1917 and married Edward (Ted) Streeter on 10.10.21 in The Chapel, Avondale College, Cooranbong. Together with her husband she served in the Southern Asia Division from 1921 to 1966, in India for 15 years and in Pakistan for 15 years. She was predeceased by her husband in 1992. She is survived by her children, Dr Edward (Andrews University, USA) and Muriel Griffin (Terranora, NSW).

R Goldstone, R Anderson, E Streeter

**Vigar, Coral Marie**, born 19.2.35 at Broken Hill, NSW; died 6.11.96. She was a quiet, dedicated Christian lady and a loyal friend. She is survived by her daughter, Dianne; grandsons, Joel and Ashley; mother, Rhona Cocks and the Cocks family.

Ivan Vickery, Ted Groves

**Vincent (nee Taylor), Ruth**, born 7.4.16 at Howick, New Zealand; died 4.11.96 in Dargaville. In 1944 she married Robert Vincent, who predeceased her in 1967. She was actively involved in many church and community activities. Her trust and love for God were contagious, practical and unmovable. She is survived by her children, daughter and son-in-law, Carol and Colin Schwamm (Dargaville), son and daughter-in-law, John and Veronica (Canberra, ACT), son and daughter-in-law, Robert and Lyn (Dargaville), daughter and son-in-law, Winsome and Grant Latimer (Auckland), son and daughter-in-law, James and Petra; and 12 grandchildren. George C Porter

**Wilson, Janice Lilian**, born 7.5.38 on Lord Howe Island; died 8.10.96 at Estelle Somerville Nursing Home, Sydney, NSW. She trained as a nurse in Sydney and returned to Lord Howe Island and served as Island nurse. She is survived by her brothers, Clive, Lance and Gower, and their families (all of Lord Howe Island). Ken Hisco

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Notice is hereby given that the **Annual General Meeting of the Adventist Aviation Association of Western Australia Inc** will be held in the Seminar Room at Livingston church, 145 Nicholson Road, Canning Vale, on Sunday, 3.9.97, at 6.00 pm. Reports will be given by the president and treasurer, and office bearers will be elected for the ensuing year. There will be music from Bickley Brass and items of interest to all from members of the AAA committee. The invitation is open to everybody interested in aerial evangelism and how the gospel is being spread to people far and wide. Members are requested to bring a plate—drinks will be provided. All welcome.

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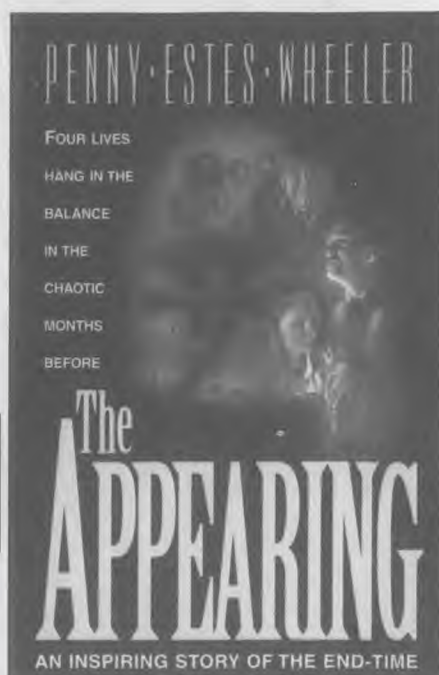


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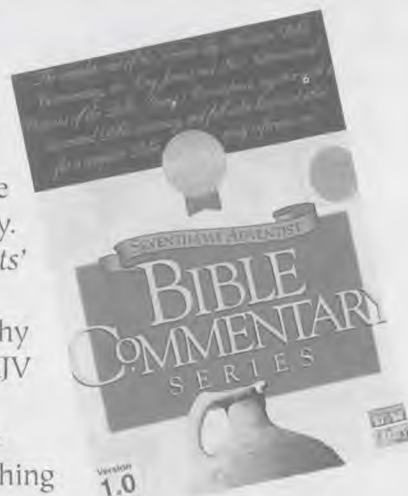
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