

Lecture Outlines in Prophetic Guidance

As Presented By

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(1985-)

in
GSEM 532 and 534

Courses in
**The Life, Ministry, and Writings of
Ellen G. White**

Book

2

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at the
**Seventh-day Adventist Theological Seminary
Andrews University
Berrien Springs, Michigan**

About These Lecture Outlines

In the Winter Quarter of 1984, I was invited to come to the campus of Andrews University, as a visiting Adjunct Professor of Prophetic Guidance, to teach the annual graduate Seminary course in The Writings of Ellen G. White (GSEM 534), replacing a professor then dying of cancer. During the next 12 years, it was my privilege there to teach this course (required of all first-year Master of Divinity candidates) a total of nine times, in addition to functioning in a similar capacity at SDA colleges, universities, and seminaries on five other continents. A permanent replacement team of teachers has now been appointed for the course at Berrien Springs, MI, although I continue as a visiting guest lecturer on that campus. I have also taught GSEM 532, a college-level introductory course in prophetic guidance, which all entering Seminary students who have not met undergraduate prerequisites for GSEM 534 are also required to take.

Most of these outlines were subsequently revised annually, reflecting my own continuing research in Mrs. White's writings. These lecture outlines, developed as "roadmaps" to aid students in following the lecturer in his presentation, and also to suggest avenues for further personal research on the topic, were provided free to Seminary students by the White Estate, at an annual expense of hundreds of dollars. The White Estate, of course, cannot supply them without charge to the field generally, and so a modest fee must be charged to non-Seminary students desiring personal copies.

About "Prophetic Guidance Seminars"

This not-for-profit service agency was born out of a growing awareness that there was an evident need--and market demand--for these lecture outlines outside of the Seminary classroom setting. The outlines are not stocked, but printed individually to meet each order (as the outlines are under a continuous state of revision). Costs reflect actual (and rather substantial) out-of-pocket expenses in making them available to the field in a low-volume customized-service operation; and include all printing, handling, and shipping costs. If demand continues to grow, savings from volume printing will be passed along to the purchaser. Shipping, generally, is by United Parcel Service, as their charges include insurance coverage. Claims for any shipping damage should be filed with them. Your suggestions are welcomed, and your prayers are earnestly solicited!

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Revised:
May 26, 1996

Seminary Lecture Outlines
on the
**Life, Ministry, and Teachings
of Ellen G. White**

Prepared by
Roger W. Coon, Ph.D.

A. Introduction

- 1. What Does It Really Means to Be a Seventh-day Adventist? ["Roots"]**
How and why they are the only people to find their *prophetic roots* in Revelation 10, their *prophetic messenger* in Revelation 12, and their *prophetic message* in Revelation 14.
GSEM 532 Revision: July 20, 1994 14 pp. cf/nim

B. The Theology of Prophetic Guidance

- 1. The Biblical Basis of the Prophetic Gift**
Paul's Doctrine of Spiritual Gifts and the end-time restoration of the prophetic gift.
GSEM 532 Revision: August 16, 1995 14 pp. pcf
- 2. The Theology of Inspiration/Revelation**
What it is and how it works: Phenomenon and Methodology.
GSEM 532 Revision: January 6, 1995 31 pp. cf
- 3. Infallibility, Inerrancy, and the Prophets**
Does a true prophet ever make a mistake? Do all of a true prophet's predictions come to pass 100% of the time? Does a true prophet ever have to go back and change anything?
GSEM 532 Revision: January 10, 1995 30 pp. cf
- 4. The Proper Relationship Between the Scriptures and the Writings of Ellen G. White**
How are we properly to understand her metaphor of the "Greater Light/Lesser Light"? What did she *not* intend to teach by this analogy?
GSEM 532 Revision: January 17, 1995 16 pp. cf

C. Biographical

- 1. Ellen G. White: The Person--Part I**
The human-interest story.
GSEM 534 Revision: March 30, 1995 27 pp. cf

2. Ellen G. White: The Person--Part II

The wit and wisdom of the prophet.

GSEM 534 Revision: March 31, 1995 24 pp. cf

D. Hermeneutics: What Does the Prophet *Mean* By What the Prophet *Says*?

1. Ellen G. White and Hermeneutics: An Introduction

It's importance and place (Part I of Four Parts).

GSEM 534 Revision: April 4, 1995 20 pp. cf

2. Ellen G. White and Hermeneutics: Jemison's First Rule

Take ALL That the Prophet Says Before Drawing Your "Bottom-Line" Conclusion (Part II of Four Parts).

GSEM 534 Revision: April 5, 1995 15 pp. cf

3. Ellen G. White and Hermeneutics: Jemison Second Rule

Consider the Context: Internal and External (Part III of Four Parts).

GSEM 534 Revision: April 6, 1995 21 pp. cf

4. Ellen G. White and Hermeneutics: Jemison's Third Rule

Is the Prophet's Counsel a Principle or a Policy? (Part IV of Four Parts).

GSEM 534 Revision: April 26, 1996 18 pp. cf

E. God's Priorities For Vision-Content: The First 20 Years

1. Ellen G. White and SDA Doctrine: God's First Priority [The 1840's]

The "establishing" of "the foundation of our faith."

GSEM 534 Revision: April 18, 1995 18 pp. cf

2. Ellen G. White, Doctrine, Authority, and the SDA Church

The issue of prophetic authority within the body of Christ.

GSEM 534 Revision: March 12, 1996 17 pp. cf

3. Ellen G. White and "Gospel Order": God's Second Priority [The 1850's]

Why did it take a full decade of visions for the SDA denomination to organize? Why is organization important today? What dangers does the church presently face from "Independent Ministries"? Congregationalism?

GSEM 534 Revision: March 5, 1996 23 pp. cf

4. Ellen G. White and the SDA "Health" Message: God's Third Priority [The 1860's]

The need for, the reasons why God gave, the characteristics of, and the health message defined. The first four health-reform visions, their aftermath, and the subsequent testimony of science in corroboration.

GSEM 534 Revision: May 11, 1996 28 pp. cf

F. Literary Issues: The Prophet as Writer

1. Ellen G. White's Use of Literary Assistants

Why did Ellen G. White employ literary assistants? What was their role and function? What two tasks were they specifically forbidden to perform?

GSEM 534 Revision: April 13, 1995 22 pp. cf.

2. Ellen G. White and the So-Called "Plagiarism" Charge

"Literary Borrowing" and an examination of the five crucial issues involved.

GSEM 534 Revision: April 12, 1995 36 pp. cf.

3. Distinguishing Between the "Sacred" and the "Common"

Is every word a prophet speaks inspired of God? If not, why not? How may the reader intelligently differentiate?

GSEM 534 Revision: May 11, 1995 15 pp. pcf

G. General Issues and "Messages"

1. Ellen G. White and Vegetarianism: Did She Practice What She Preached?

An examination of the historical facts in the light of recent critical charges.

GSEM 532 Revision: October 8, 1986 8 pp. ncf

2. Ellen G. White and the SDA "Sanctuary" Message

What is its theological and historical relevance to Adventism today?

GSEM 534 Revision: January 30, 1996 29 pp. cf

3. Ellen G. White and the SDA "Education" Message:

Wherein lies the uniqueness--and importance--of Christian education?

GSEM 532 Revision: September 17, 1990 14 pp. ncf

4. The Avondale Story

The amazing story of the creation and development of our first college in Australia, and Ellen G. White's role.

GSEM 532 Revision: March 1, 1986 12 pp. ncf

5. Ellen G. White and the SDA Publishing Enterprise

What was Ellen G. White's role in the development of the SDA publishing enterprise?

GSEM 532 Revision: September 18, 1990 16 pp. ncf

6. Belief in Ellen G. White as a Prophet: Should It Be Made a Test of SDA "Fellowship"?

What was historic the position of Ellen G. White and early SDA pioneers? What are the reasons in favor? What are the reasons in opposition? Why do some loyal conservatives in the church today wish to change the historic position?

GSEM 534 Revision: May 29, 1996 22 pp. cf

7. The "Dress" Message

What "reform" did Ellen G. White envisage for SDAs in her day? How does it apply to ours? What distinction did she make between ornamental and functional jewelry? Is it permissible for SDA women to wear slacks?

GSEM 532 Prepared: February 27, 1996 22 pp. . cf

8. The Wedding Band, Ellen G. White, and the SDA Church

Probably the most comprehensive and objective presentation in print today of a highly controversial subject, based upon exhaustive research of the documents in the White Estate archives today.

GSEM 534 Revision: December 10, 1987 22 pp. nic

9. Modern Prophets and How to Test Them

Biblical and non-Biblical tests, and the appropriate methodology of their application.

GSEM 534 Revision: January 9, 1996 23 pp. cf

10. The "Tangled Web" of Margaret W. Rowen: The Bizarre Story of the Woman Who Would Be Prophet

A false prophetess of the 1910's and 1920's claims to be Ellen G. White's successor, and dupes thousands of SDAs. She predicts Christ's return on Feb. 6, 1925, and gains national notoriety on newspaper front-pages across America. She embezzles funds from her own movement, and attempts to murder a fellow leader who discovers the crime and publicly exposes her duplicity. Convicted, she is imprisoned in San Quentin penitentiary!

GSEM 532 Revision: October 17, 1991 6 pp. ncf

11. Ellen G. White's Use of Modern Versions of the Bible

During her lifetime, in addition to the King James Version, Ellen G. White used 10 different contemporary translations of the Bible in preparing her inspired writings. What are the implications of her position and practice regarding the use of modern versions of the Bible for SDA Christians today?

GSEM 534 Revision: March 5, 1992 10 pp. ncf

12. Minneapolis/1888: The "Forgotten" Issue

We generally think of righteousness by faith and the identity of the 10 horns of prophecy as the overriding concern at this General Conference Session. What was the "forgotten" issue, and what role in it was played by Ellen G. Whites nephew, Franklin E. Belden?

GSEM 534 Revision: Nov. 18, 1987 14 pp. ncf

13. Ellen G. White's Perception of the Role of Women in the SDA Church

This question goes far beyond the issue of the ordination of women (though that subject is considered) to the very heart of the subject. Did Ellen G. White urge the ordination of lay deaconesses while resident in Australia? What role did her son W. C. White play in the implementation of this counsel!

GSEM 534 Revision: March 19, 1996 26 pp. cf

14. Satan, Demons, Exorcism, and Ellen G. White

Helpful, useful background material, in the light of contemporary interest within Adventism in the so-called "spiritual warfare" and "deliverance ministry."

GSEM 534 Revision: March 3, 1992 20 pp. ncf

15. Ellen G. White's "Divine-Guidance" Message

How may a committed Christian ascertain the will of God for his or her personal life?

GSEM 532 Prepared: January 2, 1996 14 pp. cf

16. Ellen G. White's "Stewardship" Message

What is included in the Biblical concept of stewardship? What is its significance in the end-time for SDAs?

GSEM 532 Prepared: February 20, 1996 18 pp. cf

H. Ellen G. White and Seventh-day Adventist Eschatology

1. The "Eschatology" Message

What was Ellen G. White's basic view of end-time developments?

GSEM 532 Prepared: February 6, 1996 25 pp. cf/nim

2. The Primary Scriptural Basis of S.D.A. Eschatology

The unique role of, and relationships between, Revelation Chapters 12, 13, and 14.

GSEM 532 Revision: April 16, 1996 8 pp. cf

3. Ellen G. White's Eschatology: The "Scenario"

Events before and after the close of human probation.

GSEM 534 Revision: February 15, 1994 16 pp. ncf

4. Ellen G. White and the Mystical Union of Spiritual Babylon--Part I

The special role of the doctrine of the immortality of the soul.

GSEM 534 Revision: May 2, 1995 21 pp. pcf

5. Ellen G. White and the Mystical Union of Spiritual Babylon--Part II

The role of Sunday-sacredness and Sunday legislation, past, present, and future.

GSEM 534 Revision: May 3, 1995 43 pp. pcf

6. Known Facts Concerning the 144,000

The testimony of the Bible and of Ellen G. White.

GSEM 532 Revision: September 13, 1990 4 pp. ncf

7. Ellen G. White, the Bible, the Labor Union, and the Christian

What two reasons preclude Christian membership in trade or labor unions? What counsels are given concerning future labor unions in our own time?

GSEM 532 Revision: November 30, 1988 12 pp. ncf

8. The "Sabbath-Observance" Message: A "Day to Remember"

The past, present, and future significance of the Sabbath, and how Christians should observe it today.

GSEM 532 Revision: February 13, 1996 25 pp. cf

9. The Neo-Adventist Flirtation With Futurism: Warnings Against Time-Setting

Ellen G. White identifies the perils and warns against "time-setting" in our day.

GSEM 534 Revision: February 17, 1993 20 pp. ncf

10. The Baptism of the Holy Spirit in the Early and Latter Rain Experience

What is the "Baptism of the Holy Spirit"? What is the "Early Rain" and "Latter Rain" experience mentioned in the Bible? Do I need it? How do I receive it?

GSEM 534 Revision: April 18, 1996 16 pp cf

11. The "Loud Cry" of the Fourth Angel of Revelation 18

What is the "Loud Cry"? What are the two "Falls" and two "Calls" out of Spiritual Babylon? What are the results of the "Loud Cry"?

GSEM 534 Revision: April 17, 1996 17 pp. cf

12. Ellen G. White and the Final "Shaking" of Adventism

What do the Bible and Ellen G. White have to say about the nature, the causes, and the final extent of the final "Shaking" of Adventism?

GSEM 534 Revision: April 9, 1996 24 pp. cf

I. Issues in Science and Faith

1. [Part One] Ellen G. White, Science, and Faith: An Examination of the "Problem" Statements

Fourteen perplexing statements on scientific matters which cause some to doubt Ellen G. White's prophetic inspiration are examined in the light of more recent scientific discovery.

GSEM 534 Revision: May 9, 1995 40 pp. pcf

2. [Part Two] The Danger of Doubt and the Nature of Faith

What did Ellen G. White mean by her request that her followers "judge from the weight of evidence?" The place of doubt and faith in individual Christian experience.

GSEM 534 Revision: May 6, 1996 19 pp. cf

J. The Prophet as Seer and Revelator

1. Ellen G. White's Predictions of Future Events

What predictions did Ellen G. White make concerning developments within the SDA Church and within the world before the end of time?

GSEM 534 Revision: May 24, 1995 23 pp. pcf

K. Pastoral Methodology

1. The Use--and Abuse--of the Ellen G. White Writings in the SDA Church

Ten different ways in which Ellen G. White employed Scripture. How should her writings be handled in evangelistic and soul-winning activities? Is there a proper place in the SDA pulpit for the use of these writings? How does "The Bible and the Bible Only" apply?

GSEM 534 Revision: May 18, 1995 18 pp. pcf

2. Presenting Ellen G. White to the Non-SDA Inquirer

Several successful methods and approaches are examined.

GSEM 534 Revision: May 18, 1995 8 pp. pcf

3. Presenting Potentially Controversial Materials to Our Members

How may ministers correct common misunderstandings about Ellen G. White without destroying faith?

GSEM 534 Revision: February 27, 1992 2 pp. ncf

L. Preservation of the Prophetic Gift

1. The Ellen G. White Estate, Inc.: What It Is, and How It Works

An historical survey of the White Estate from its inception, and its operation today.

GSEM 534 Revision: April 18, 1996 20 pp. cf

M. Personal Testimony

1. The Testimony of NonSDA's Concerning the Life, Ministry, and Teachings of Ellen G. White

An interesting look at the SDA prophet through the eyes of a number of prominent *non*-SDAs from different walks of life.

GSEM 532 Revision: September 10, 1990 25 pp. ncf

2. Why I Believe Ellen G. White Was a True Prophet of the Lord

The personal testimony of Roger W. Coon.

GSEM 534 Revision: March 26, 1996 30 pp. cf

55 topics; 1081 pages

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Vegetarianism

ELLEN G. WHITE AND VEGETARIANISM: DID SHE PRACTICE WHAT SHE PREACHED?

Roger W. Coon

INTRODUCTION

1. Regarding criticisms made against EGW in her professional capacity as a prophet, I have yet to find one of the contemporary charges:
 - a. That had not previously been made against a Bible prophet, or
 - b. That was not previously raised against her during her lifetime.
2. The "Integrity" Issue was raised as early as:
 - a. 1867 with regard to allegations of literary borrowing.
 - b. 1908 with regard to alleged discrepancies between her public teaching and her private practice vis-a-vis vegetarianism.
3. In 1890 EGW declared that the "very last deception" of Satan would be an attempt to:
 - a. Destroy her credibility as an authentic prophet of the Lord and
 - b. Create a satanic hatred against her writings. (ISM 48)
4. Satan's purpose seems clear: if he can destroy the prophet's credibility, the Christians will not read--or take seriously--the writings of the prophet; then he will have things more his way.
 - a. Attacks on EGW's integrity must therefore be seen in this light.
5. This study will examine the "integrity" issue as it relates to:
 - a. Accusations that EGW was devious and hypocritical in mandating vegetarianism on her church (1863) while secretly continuing to eat flesh foods (and "unclean" ones at that!) for the next 31 years.

I. VEGETARIANISM: PUBLIC TEACHING VS. PRIVATE PRACTICE

A. Critical Attacks Alleging Hypocrisy--Three Examples

1. D. M. Canright is alleged to have charged that he saw both James and Ellen White eating ham right in their own home!
 - a. Explanation: This may be true. Canright first met James White in 1859, and was converted and baptized by him (RH Aug. 30, 1881). He was thereafter a frequent and welcome visitor in the White home. It was not until four years after they first met that EGW was given her first vision contraindicating meat

[N.B. A condensation of the material in this outline was published in *The Ministry*, April, 1986 (and appears in Vol. II of the anthology). A more complete treatment was published in a 32-page book, under the above title, by the Pacific Press Publishing Association on September 15, 1986.]

- in general and pork in particular for SDAs (June 6, 1863). Prior to this time she probably ate pork, and may well have served it on her table. In view of this, it is not only possible but probably that Canright saw the Whites eating pork in their own home. They gave it up in 1863, however.
2. George B. Starr is alleged to have discovered EGW in a Chicago railroad station restaurant, sitting behind a protective screen, eating raw oysters with vinegar, pepper, and salt. (The charge was made by Fannie Bolton in a letter to Mrs. E. C. Slauson on Dec. 12, 1914.)
 - a. W. C. White, upon learning of the charge, wrote to Elder Starr to ascertain the facts. Starr replied that the accusation was "the most absurdly untruthful lot of rubbish that I have ever seen or heard regarding . . . Sister White. The event simply never occurred. . . . Fannie Bolton's statement . . . is a lie of the first order." (GBS to WCW, Aug. 20, 1933; cited in *The Fannie Bolton Story--A Collection of Source Documents*, pp. 188-19 [April, 1982])
 3. Fannie Bolton also reported that on a certain trip in a railroad coach that WCW got off the train, brought back with him a "thick piece of bloody beefsteak," which Sara McEnterfer cooked in the coach and which was promptly eaten by the traveling party including EGW.
 - a. Explanation: About 35 members of a traveling party were going from Battle Creek to Oakland in 1884 with EGW by rail in two "skeleton sleeping cars . . . attached to freight trains and we were many days on the journey." Thus delayed, by the time the train reached the Nevada-California border the provisions for meals were running low. At one stop WCW got off the train and purchased two or three pounds of "freshly killed ox." They believed that the animal was healthy and the risk of acquiring disease was slight. Fresh fruit in this place, at this time of the year, was very expensive.

"For years the White family had been vegetarians, but not teetotalers. We had always reckoned that in a case of emergency, it was justifiable to eat sparingly of clean meats. . . . This [instance] was eight or nine years before Sister White decided at the time of the Melbourne camp meeting [Brighton, Jan. 1894] to be a teetotaler as regards the eating of flesh foods. . . .

"You will find in Sister White's writings several instances where she says flesh meats do not appear on our table and this was true. During a number of years when on rare occasions a little meat was used, [it] was considered to be an emergency." (WCW to GBS, Aug. 24, 1933)

B. A Chronology: Teaching and Practice

1. The gift of prophecy was given in Dec. 1844, to a 17-year-old Sunday-keeping meat-eater--and the vision was silent concerning the significance of the Sabbath of vegetarianism.
 - a. The first vision dealing with the Sabbath would not come until April 3, 1847, and
 - b. The first vision dealing with health matters would not come until the autumn of 1848 (the first major comprehensive health reform vision would be still later, on June 6, 1863).
2. EGW's health condition in 1844: faintness in stomach, dizziness in

- head (with frequent fainting spells); loss of appetite in spring; weak, feeble. (Unless otherwise specified, the following source references are item numbers in Appendix I of CD; #4, #27)
- a. Remedy attempted: eating flesh daily. She characterized herself as "a great meat eater" (#5), and meat as "my principal article of diet." (#10)
 - b. Result: temporary alleviation of symptoms (#4); but instead of permanent strength, she grew weaker and weaker, often fainting from exhaustion. (#10)
3. Oct. 21, 1858: only vision dealing with flesh foods prior to 1863:
 - a. "Brother and Sister A" [S. N. Haskells] had been unduly urging abstinence from pork as a test of fellowship.
 - b. EGW did not (as is sometimes alleged) say it was all right to eat pork she *did* say that if this message were from the Lord, He would--in His own time and way--reveal it through His authorized prophetic channel. (1T 204-9)
 - c. And on June 6, 1863, He did!
 4. June 6, 1863: first major, comprehensive health reform vision:
 - a. The Vision:
 - (1) Characterized by EGW as "great light from the Lord."
 - (a) I did not seek it, I did not study to obtain it; it was given to me by the Lord to give to others. (#24)
 - (b) The Lord presented a "general plan:"
 - (1) As it was received and practiced, disease/suffering would be "greatly lessened."
 - (2) It would be "a progressive work." (#2)
 - b. The Response:
 - (1) EGW accepted the light on health reform "as it came to me." (#3)
 - (2) Since the Lord presented this vision, "I have left the use of meat." (#4)
 - (3) "I broke away from everything at once" (meat, butter, three meals a day, etc.). (#5)
 - (4) "I at once cut meat out of my bill of fare." (#10)
 - c. The Result:
 - (1) Former faintness, dizzy feelings, loss of appetite in the spring, left her permanently. (#4)
 - (2) At age 82 [1909]: "I have better health today notwithstanding my age than I had in my younger days." (#27; see also #3)
 - d. The Battle:
 - (1) In discontinuing the use of vinegar, she experienced a "struggle" which "sorely afflicted" her for "many weeks;" but victory came in the end. (#6)
 - (2) In discontinuing her heavy flesh diet EGW described the ensuing struggle and trauma as "a special battle" which she had to fight. (#5)
 5. 1864: EGW had now lived "for nearly one year without meat." (#4)
 6. 1869: In a letter to her son Edson: "We have in diet been strict to follow the light the Lord has given us. . . . We have advised you not to eat butter or meat. We have not had it on our table." (Letter 5, 1869)
 7. 1870: "I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from heaven upon this subject first shone upon my pathway. I broke away from everything at once. . . ." (#5)

8. Does this, then, mean that EGW never again ate a piece of meat?
 - a. Not at all. Nor did she attempt to hide this fact.
 - b. In 1890 she wrote: "When I could not obtain the food I needed, I have sometimes eaten a little meat. . . ." (CD 394, #699); and in 1901 she spoke of times when "I was compelled to eat a little meat." (#10)

C. Exceptions to a Habitual Practice: "Encountering Difficulties and Resulting Compromises": Three Categories

1. Travel: When JW and EGW were itinerating in the field, they sometimes were obliged to eat meat because they were dependent upon the hospitality of the host in whose home they stayed (and some, especially in the early days, were too poor to be able to afford much in the way of fruits and vegetables), or the difficulties encountered in the use of public transportation or difficulties from being in extremely isolated and remote geographical regions.
 - a. On September 28, 1873 EGW noted in her diary that she and James were in a remote place in the mountains of Colorado and "we are getting short on provisions." One man left camp in search of supplies. A passing hunter gave them a small piece of a deer he had killed 20 miles down the road and carried on his back, "which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing."--MS 11, 1873.

In those same mountains, five years later, she advised her husband to "fish, hunt", again out of the same necessity.--Letter 1, 1878.
 - b. On Christmas Day, 1878, at Denison, Texas, the Whites invited a destitute SDA family to join them for breakfast, which included "a quarter of venison cooked, and stuffing. It was as tender as chicken. We all enjoyed it very much. There is plenty of venison in market," though probably there was not much else, for EGW immediately adds: "I have not seen in years so much poverty as I have seen since I have come to Texas."--Letter 63, 1878.
 - c. In 1895, EGW was in Australia and wrote to A. O. Tait: "I have been passing through an experience in this country that is similar to the experience I had in new fields in America [in earlier decades of the 19th century]. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming."--Letter 76, 1895
2. Transition with a new cook: In addition to EGW's own extended family (which included helpers in literary and other lines), there were many who called at her door from day to day who were invited to stay for a meal. It was not uncommon for 16-20 persons to put their feet under her table from day to day. Manifestly, she could not herself attempt to cook the meals for

such numbers, and she employed a cook as one of her household help.

- a. Particularly in the earlier days it was difficult to find a cook who could cook vegetarian meals. And during the first few days of training and "breaking-in" such a person, the family would temporarily have to eat what the new cook knew how to prepare. (#10, note)
 - b. Perhaps this helps explain the following lament penned in Australia in 1892: "I am suffering more now for want of someone who is experienced in the cooking line--to prepare things I can eat. . . . I would pay a higher price for a cook than for any other part of my work." (#11)
3. Medical/Therapeutic Emergencies: While Mrs. White early [1848] advocated avoidance of the use of tea as a beverage, she did use it therapeutically "in cases of severe vomiting when I take it as a medicine, but not as a beverage." (#18) Just so, there were instances when she used--and permitted the use--of meat in medical emergencies:
- a. In 1874 in writing to her son W. C. White, EGW made mention of an interesting and singular exception: "Your father and I have dropped milk, cream, butter, sugar, and meat entirely since we came to California. . . . [However,] your father bought meat once for May [Walling, a grandniece of EGWs] which she was sick, but not one penny have we expended on meat since."--Letter 12, 1874
 - b. "A meat diet is not the most wholesome of diets, and yet I would not take the position that meat should be discarded by every one. Those who have feeble digestive organs can often use meat when they cannot eat vegetables, fruit, or porridge." (CD 394-95, #700)
 - c. EGW also indicated that "in certain cases of illness or exhaustion" (CD 394, #699), in instances where "consumptives are going steadily down to the grave", where "persons with tumors (are) running their life away," etc., it would not be wrong for them to eat a little meat--though, even here, the animals should be in good health and free from disease. (CD 292, #434, #435)
4. Is there a fourth category of "exception" to the habitual practice of vegetarianism--instances where the family was growing a little careless, or, worse still, where EGW was fighting the battle of appetite (she loved the taste of meat, for she sometimes mentioned it in writing), and where she might have slipped and lost (temporarily) the battle?
- a. I have not yet seen any documented evidence of this, but if subsequently I should find such, it would not cause me to lose faith in her as an authentic, legitimate prophet of the Lord.
 - b. Nor would it be conclusive evidence of the charge of hypocrisy, as leveled by the critics.
 - c. It would simply be another evidence that EGW, like all of the prophets before her, was a human being who sometimes failed in a struggle with temptation.
 - (1) If one is going to throw out her writings because of this, then, to be consistent, one must throw out the Bible, for it was written entirely by men who, though inspired by the Holy Spirit, still occasionally lapsed into sin.

D. The Transition at the Brighton Camp Meeting

1. 1894: Brighton Camp Meeting [near Melbourne], Australia:
 - a. Meat was "absolutely banished . . . from my table" hereafter; and, from this time on; "it is an understanding that whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table." (#12)
 - b. At this time EGW went to the unusual expedient of writing out a formal pledge "to my heavenly Father not to eat animal flesh any more" and signing it. (Letter 76, 1895)
2. 1895: (one year later) No meat or butter on her table (#14)
3. 1896: (two years later) "Not a particle of flesh of animals is placed on our table." (#15)
4. 1899: the ban still intact: "We eat no meat or butter, and use very little milk." (#16)
5. 1903: "We have on our table no butter, no meat, no cheese, no greasy mixtures of food." (#21) "I still follow the light given me thirty-five years ago. I use no meat." (#20)
6. 1908: "It is many years since I have had meat on my table at home." (#23)

E. Questions Concerning Fish/Shellfish

1. "Unclean" Shellfish:
 - a. In 1882 EGW wrote her daughter-in-law [Willie's wife] in Oakland some 80 miles away and included a "shopping list" of things to bring on her next visit to Healdsburg. Included was the request: "If you can get a good box of herrings--fresh ones--please do so. The last ones that Willie got are bitter and old. . . . If you can get a few cans of good oysters, get them."--Letter 16, 1882.
 - b. The question of the herrings (which are not scripturally "unclean") will be dealt with below; here we concern ourselves with the question of the oysters.
 - (1) There is evidence that the question of whether shellfish was permissible under the Levitical code was still not settled in the SDA Church as late as 1882.
 - (a) In the very next year following, W. H. Littlejohn was conducting a question/answer column in the RH (Aug. 14, 1883), at which time he responded to the query: "Are oysters included among the unclean animals of Lev. 11, and do you think it is wrong to eat them?"
 - (b) WHL responded: "It is difficult to decide with certainty whether oysters would properly come under the prohibition of Lev. 11:9-12."
 - (2) [For an in-depth study of this aspect of the subject, cf. Ron Graybill's monograph, *The Development of Adventist Thinking on Clean and Unclean Meats*, (1981)]
2. "Clean" Fish:
 - a. There is evidence that EGW drew a distinction between "clean" animal flesh food ("meat") and "clean" fish; and she did not totally discard the latter when she abandoned the former as an article of diet.
 - b. In 1876 EGW wrote her husband who was traveling, "We have not had a particle of meat in the house since you left and long before you left. We have had salmon a few times. It has been rather high. We had green peas today. There are

aplenty of strawberries in the market. We have had none yet, too high--20 or 30 cents a box." Letter 13, 1876.

- c. In 1895, in the same letter in which she mentions signing the vegetarian "pledge to my heavenly Father" when she "discarded meat as an article of diet" (and added "I will not eat flesh myself, nor set it before any of my household. I gave orders that the fowls should be sold, and that the money . . . should be expended in buying fruit for the table,") she also discussed fish as an article of diet:

"In many localities even fish is unwholesome, and ought not to be used. This is especially so where fish come in contact with the sewerage of large cities. We seldom have any fish upon our table."--Letter 76, 1895.

- d. One year later, in writing to a non-SDA niece, Mary Clough-Watson (who had once served her as a literary assistant for a year or two), she elaborated on her position regarding the use of fish:

"Two years ago I came to the conclusion that there was danger in using the flesh of dead animals, and since then I have not used meat at all. It is never placed on my table. I use fish when I can get it. We can get beautiful fish from the saltwater lake near here. I use neither tea nor coffee. As I labor against these things, I cannot but practice that which I know to be best for my health, and my family are all in perfect harmony with me. You see, my dear niece, that I am telling you matters just as they are." Letter 128, 1896.

F. The Question of Hypocrisy

1. Ellen White's definition of "vegetarian" was broad enough to include individuals who habitually practiced that mode of diet but might occasionally partake of flesh articles under unusual conditions.
 - a. As we have already noted, WCW's statement concerning his mother, cited above, was to the effect that "For years the White family had been vegetarians, but not tectotalers." (WCW to GBS, Aug. 24, 1933)
 - b. In 1894 EGW responded to an inquiry from a non-SDA woman active in temperance work in Australia who wondered about the position of SDAs as "total abstainers." She replied:

". . . I am happy to assure you that as a denomination we are in the fullest sense total abstainers from the use of spiritous liquors, wine, beer, cider, and also tobacco and all other narcotics, and are earnest workers in the cause of temperance. All are vegetarians, many abstaining wholly from the use of flesh food, while others use it only in the most moderate degree."--Letter 99, 1894.
2. The EGW emphasis on acting from "principle:"
 - a. In her public work, EGW wrote, "I present these matters before the people, dwelling upon general principles." (#24--1897)
 - b. In her private life, she endeavored also to live by principle:
 - (1) In 1870, speaking of her response to the health reform vision of 1863, she said, "I left off these things from principle. . . . I moved out from principle, not from

- impulse. . . . I have advanced nothing but what I stand to today." (#5)
- (2) In 1908, "It is reported by some that I have not lived up to the principles of health reform, as I have advocated them with my pen. But I can say that as far as my knowledge goes, I have not departed from those principles." (#23)
- (3) In 1909: "It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true." (#27)
3. The accusation of hypocrisy is probably grounded on the assumption, incorrect, that EGW considered vegetarianism a "principle." That she did not is clear from her writings.
- A "principle" is a timeless, changeless rule of human behavior. Principles never change; they apply to all men at all times.
 - A "policy," on the other hand, is the application of some principle to meet a particular situation or circumstance. Policies do change, as the circumstances which call them forth may change. (However, the principle upon which the policy is based will not change, and will also have a contemporary application--which may be quite different from the one under immediate study.)
4. Vegetarianism was not a principle with EGW:
- "I have never felt that it was my duty to say that no one should taste of meat under any circumstance. To say this . . . would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions."-- Letter 76, 1895.
 - And this was doubtless a further reason for her refusing to make vegetarianism a test of SDA "fellowship" [membership]. (9T 159)
5. Vegetarianism was not a principle of Christ, or of the patriarchs and prophets of the Scriptures:
- They all ate flesh-meats:
 - The Passover required the eating of lamb, and it was done by divine direction.
 - Christ and the apostles ate fish from Galilee.
 - And in so doing, none of them violated principle, and none of them thereby committed sin.
6. Vegetarianism, for EGW, was a policy, based on at least two principles which never change:
- "Preserve the best health" (CD 395, #700),
 - Do the best possible under every immediate circumstance to promote life, health, and strength. "(Eat that food which is most nourishing." 9 T 163)
7. Furthermore, EGW applied those principles in the context of vegetarianism by saying, further, "In countries where there are fruits, grains, and nuts in abundance, flesh food is not the right food for God's people."--9T 159.
8. To our colporteurs in 1889 she explicated a significant distinction: "I advise every Sabbath-keeping canvasser to avoid meat eating, not because it is regarded as a sin to eat meat, but because it is not healthful." (Manuscript 15, 1889)

G. Historical Perspective is Helpful

1. Ellen White needs to be considered against the backdrop of her times--not of our times!
2. Many household conveniences, such as refrigerators and food freezers for preserving fruits, vegetables, and other edibles, were largely unknown in her time.
 - a. And there were times in the year when fresh produce simply was not available, and one virtually either ate meat or he didn't eat at all.
3. In terms of the common breakfast of today, it is well to remember that:
 - a. In 1863 oatmeal was not considered a breakfast staple; it was seen, rather, as a therapeutic remedy, to be dispensed in pharmacies and sold by the ounce.
 - b. The dry cereal breakfast foods were not invented and marketed by the Kellogg brothers until the 1890s.
4. Peanut butter, another excellent source of protein available to us, was not marketed before the middle 1890s when John Harvey Kellogg invented it.
5. Meat-eating, therefore, was more common (and therefore more necessary) than perhaps it is for us today.
6. Also, EGW never took meat away from anyone until there first was an adequate nutritional substitute available:
 - a. And our present-day meat-substitute "health foods" were not invented and marketed before 1895.
7. So there was more reason--and often more need--for people to eat meat in her day than there is for us in ours.

CONCLUSION

1. EGW had to face accusations against her integrity in her own lifetime; this is nothing new or startling.
 - a. Within four years of her beginning to write on health she was accused of borrowing the literary productions of certain contemporary health reformers.
 - b. And shortly after the turn of the century she was accused of hypocrisy, if not duplicity, in publicly mandating vegetarianism on her fellow church members while she continued, allegedly secretly, to follow a meat diet.
2. She spoke and wrote vigorously and forthrightly in her own defense against these unfounded and unjustified charges.
3. And I have yet to see any new evidence, since her death, in either category, which would provide additional "proof" of this alleged lack of integrity.
4. The charges against integrity must be viewed from the broader perspective of Satan's objectives and methodology, and what has already been revealed as his "very last deception" in the church (ISM 48)--the effort to destroy, if possible, her credibility, and to create a satanic hatred against her writings.
5. The case against EGW's integrity, as far as I have been able to research to date, is still as unfounded and unproven as it was during the lifetime of the prophet.

Roger W. Coon

ELLEN WHITE AND VEGETARIANISM

Did She Practice
What She Preached?

One hundred years ago ex-Adventist preacher, Dudley M. Canright, wrote that Mrs. White "forbade the eating of meat, . . . yet secretly she herself ate meat more or less most of her life."¹ He also is reported to have claimed that he saw James and Ellen White eat ham right in the dining room of their own home.

In 1914 Frances ("Fannie") Bolton, a former "on-again, off-again" literary assistant of Ellen White, wrote of two incidents which purported to show Ellen White's inconsistency with respect to meat eating. In the first example Fannie and others were traveling by train with Ellen White to California. Fannie stated that at the railway

depot Sr. White was not with her party, so Eld. [George B.] Starr [a member of the party] hunted around till he found her behind a screen in the restaurant very gratified in eating big white raw oysters with vinegar, pepper and salt. I was overwhelmed with this inconsistency and dumb with horror. Elder Starr hurried me out and made all sorts of excuses and justifications of Sr. White's action; yet I kept thinking in my heart, "What does it mean? What has God said? How does she dare eat these abominations?"²

The second example occurred on the same trip to California. Fannie continues:

W. C. White came into the train with a great thick piece of bloody beef-steak spread out on a brown paper and he bore it through the tourist car on his two hands. Sarah McEnterfer who is now with Sr. White as her attendant, cooked it on a small oil stove and everyone ate of it except myself and Mar-ian Davis.³

Can these shocking charges be explained?

In the case of Canright, the matter is resolved quite simply. By his own admission, Canright "first met" James White "and embraced the Sabbath from his preaching" in 1859.⁴ He claimed to have been a guest in the White home, and it is altogether possible that he saw pork on their table in the earliest years of their friendship, for Ellen did not receive her first vision contraindicating the eating of meat in general and pork in particular until

June 6, 1863—four full years after Canright and the Whites first became acquainted!

What about the Fannie Bolton accusations?

When W. C. White learned of the 1914 letter of Fannie Bolton, he secured a copy of it and sent it to Elder Starr for comment. Starr replied:

I can only say that I regard it as the most absurdly, untruthful lot of rubbish that I have ever seen or read regarding our dear Sister White.

The event simply never occurred. I never saw your mother eat oysters or meat of any kind either in a restaurant or at her own table. Fannie Bolton's statement . . . is a lie of the first order. I never had such an experience and it is too absurd for anyone who ever knew your mother to believe. . . .

I think this entire letter was written by Fannie Bolton in one of her most insane moments. [Fannie spent thirteen months as a mental patient in the Kalamazoo State Hospital 1911-1912 and another three and a half months in the same institution in 1924-25; she died in 1926]. . . .

When we visited Florida in 1928, Mrs. Starr and I were told that at a camp meeting, Fannie Bolton made a public statement that she had lied about Sr. White, and that she repented of it.⁵

So much for the oysters story. As for the "bloody beef-steak" episode, W. C. White gives us the details of what happened:

There were about 35 of us going from Battle Creek to Oakland in 1884 in two skeleton sleeping cars. . . .

As we approached to the border line between Nevada and California it was found that our provisions were running low. Some of us were able to make good meals out of the dried things that were left in our lunch boxes, but Sister White's appetite failed.

We were in a country where fresh fruit was very expensive and so one morning at a station where our train had stopped for half an hour, I went out and purchased two or three pounds of beefsteak and this was cooked by Sister McEnterfer on an alcohol stove, and most of the members that composed Sister White's party partook of it.⁶

At this point W. C. White provides a very helpful and illuminating sidelight into his mother's dietary practices, as well as the White family at large:

When I bought the beefsteak, I reasoned that freshly killed ox from this cattle country, would probably be a healthy animal and that the risk of acquiring disease would be very small. This was eight or nine years before Sister White decided at the time of the Melbourne camp-meeting [1894] to be a teetotaler as regards the eating of flesh foods. . . .

You will find in Sister White's writings several instances where she says flesh meats do not appear on our table, and this was true. During a number of years when on rare occasions a little meat was used, [it] was considered to be an emergency.⁷

The distinction between the eating of meat as a regular article of the dietary and its occasional emergency use, mentioned here by W. C. White, is one to which we will have occasion to return later on.

The credibility of a witness is a legitimate and relevant consideration in any evidentiary hearing, including this

one. It may be worth noting that both D. M. Canright⁸ and Fannie Bolton⁹ were known by their contemporaries for instability of character and personality. Both had an "in-and-out, in-and-out" experience in denominational employment before finally remaining out.

A Chronology: Teaching and Practice

It is well to remember that the prophetic gift was given to a seventeen-year-old meat-eating Sunday keeper on an unrecorded day in December of 1844, and that that first vision was totally silent concerning the advantages of a vegetarian diet. Her first vision dealing with healthful living was given in the autumn of 1848, when the use of tea, coffee, and tobacco were forbidden to Sabbath keepers.¹⁰ Her first comprehensive health-reform vision, contraindicating the use of flesh foods, was given still later on June 6, 1863.¹¹

When she received her first vision, Ellen Harmon had just passed her seventeenth birthday (November 26). She was in poor health and weighed but eighty pounds. The man who would become her husband twenty-one months later described her condition at that time:

When she had her first vision, she was an emaciated invalid, given up by her friends and physicians to die of consumption. . . . Her nervous condition was such that she could not write, and was dependent on one sitting near her at the table to even pour her drink from the cup to the saucer.¹²

At the time the health-reform message first came to her, she characterized herself as "weak and feeble, subject to frequent fainting spells."¹³ Concerning this condition she wrote at a later time:

I have thought for years that I was dependent upon a meat diet for strength. . . . It has been very difficult for me to go from one meal to another without suffering from faintness at the stomach, and dizziness of the head. . . . I . . . frequently fainted. . . . I therefore decided that meat was indispensable in my case. . . . I have been troubled every spring with loss of appetite.¹⁴

To remedy these physical weaknesses, Ellen ate substantial quantities of meat daily. She subsequently referred to herself as "a great meat eater" in those early days.¹⁵ "Flesh meat . . . was . . . my principal article of diet."¹⁶

The resulting alleviation of faintness was, however, temporary—"for the time,"¹⁷ as she put it—and "instead of gaining strength, I grew weaker and weaker. I often fainted from exhaustion."¹⁸

Ellen White's vision of October 21, 1858, on which she based her rebuke of "Brother and Sister A" for unduly urging abstinence from pork as a test of church fellowship, was, as far as can be ascertained, the only vision dealing with flesh foods prior to 1863. It should be noted, however, that this vision offered no clue that abstinence from flesh food would result in improved health.

As regards the rightness or wrongness of the eating of pork, Ellen White neither condoned (as is sometimes alleged) nor condemned. She did say that if this position were the mind of God, He would, in His own time, "teach His church their duty."¹⁹

In His own good time and through His chosen channel of communication God did teach His people. In the first major health-reform vision of June 6, 1863, for the first time, God's people were urged to abstain from flesh food in

general, and from swine's flesh in particular.

Ellen White characterized this first comprehensive health-reform vision as "great light from the Lord," adding, "I did not seek this light; I did not study to obtain it; it was given to me by the Lord to give to others."²⁰ Expanding on this theme on another occasion, she added:

The Lord presented a general plan before me. I was shown that God would give to His commandment-keeping people a reform diet, and that as they received this, their disease and suffering would be greatly lessened. I was shown that this work would progress.²¹

Mrs. White's personal response was prompt and positive: "I accepted the light on health reform as it came to me."²² "I at once cut meat out of my bill of fare,"²³ indeed, she says, "I broke away from everything at once,—from meat and butter, and from [eating] three meals [a day]."²⁴ And the result? "My former faint and dizzy feelings have left me," as well as the problem of loss of appetite in the springtime.²⁵ And at the age of eighty-two years she could declare, "I have better health today, notwithstanding my age, than I had in my younger days."²⁶

But all of this did not come without a struggle. In 1870 in recounting this struggle, she said:

I suffered keen hunger, I was a great meat eater. But when faint, I placed my arms across my stomach, and said: "I will not taste a morsel. I will eat simple food, or I will not eat at all." . . . When I made these changes I had a special battle to fight.²⁷

A struggle, yes, but the point is that she struggled and won. The very next year, after the 1863 health-reform vision, she could report, "I have left [off] the use of meat."²⁸ And five years later, in a letter to her son, Edson, in which she urged him and his family to "show true principle" in faithfulness in health reform, she assured him that she was also practicing what she preached:

We have in diet been strict to follow the light the Lord has given us. . . . We have advised you not to eat butter or meat. We have not had it on our [own] table.²⁹

The next year, 1870, the Whites continued to progress in the same direction. Said she:

I have not changed my course a particle since I adopted the health reform. I have not taken one step back since the light from heaven upon this subject first shone upon my pathway. I broke away from everything at once.³⁰

Does this mean that Ellen White never again ate a piece of meat? No, not at all. And furthermore, she did not attempt to hide this fact. There were occasional exceptions to a habitual pattern of vegetarianism. In 1890 she stated: "When I could not obtain the food I needed, I have sometimes eaten a little meat," but even here "I am becoming more and more afraid of it."³¹ And eleven years later (1901) she openly admitted that "I was at times . . . compelled to eat a little meat."³²

As we examine more specifically now the particular nature of these "times," we discover three principal categories in which Mrs. White felt obligated to depart, temporarily, from her habitual practice of vegetarianism.

Encountering Difficulties and Resulting Compromise
1. *Travel.* James and Ellen White were married on Au-

gust 30, 1846. Their marriage united dual careers as itinerant preachers in a new and growing "advent movement." Their combined ministry kept them continually on the move in a heavy travel schedule that would not let up for Ellen even after her husband's death in 1881.

Travel in the latter half of the nineteenth century lacked the comforts and conveniences which we take for granted today—comfortable hotels/motels, restaurants or fast-food outlets with a wide choice of menus, etc. But even if these things had been available, the Whites couldn't have afforded them. The advent movement was poor, and strict economy and continual sacrifice were a necessary way of life for church leaders as well as members. Under such circumstances it was difficult, and sometimes impossible, to follow a strictly vegetarian diet, particularly when two related types of situations are taken into account:

(a) When the Whites traveled they were largely dependent upon the hospitality of fellow church members. These people were usually poor, their diet consisting almost entirely of flesh food. Fruits and vegetables, even when available, could be had only seasonally.

(b) There were also times when one or both of the Whites spent time in isolated and remote geographical regions, such as the mountains of Colorado, where one had to "live off the land." In other words, they had to learn to hunt and fish, or else go hungry.

Some excerpts from Ellen White's diary for September and October of 1873 illustrate this latter point. During this time she and James were virtually marooned, awaiting the return of their host, Mr. Walling, to restock their dwindling store of provisions:

September 22: Willie started over the Range today to either get supplies or get the axletree of the wagon Walling is making. We cannot either move on or return to our home at the Mills without our wagon is repaired. There is very poor feed for the horses. Their grain is being used up. The nights are cold. Our stock of provisions is fast decreasing.

September 28: Brother Glover left the camp today to go for supplies. We are getting short of provisions. . . . A young man from Nova Scotia had come in from hunting. He had a quarter of deer. He had travelled twenty miles with this deer upon his back. . . . He gave us a small piece of the meat, which we made into broth. Willie shot a duck which came in a time of need, for our supplies were rapidly diminishing.³³

October 5: The sun shines so pleasantly, but no relief comes to us. Our provisions have been very low for some days. Many of our supplies have gone—no butter, no sauce of any kind, no corn meal or graham flour. We have a little fine flour and that is all. We expected supplies three days ago certainly, but none has come. Willie went to the lake for water. We heard his gun and found he had shot two ducks. This is really a blessing, for we need something to live on.³⁴

As previously indicated, poverty made vegetarianism difficult, if not impossible for many Seventh-day Adventists in the nineteenth century. For instance, on Christmas Day, 1878, the Whites, then living in Denison, Texas, invited a destitute Adventist family to join them for Christmas breakfast. The meal included "a quarter of venison cooked, and stuffing. It was as tender as chicken. We all enjoyed it very much. There is plenty of venison in the market." Mrs. White then wrote, "I have not seen in years so much poverty as I have seen since I have come to Texas."³⁵

Ellen White served as a "missionary" to Australia from 1891 to 1900. In 1895 she wrote to Elder A. O. Tait concerning local conditions. The letter reveals her broad humanitarian spirit:

I have been passing through an experience in this country that is similar to the experience I had in new fields in America [in the earlier decades of the nineteenth century]. I have seen families whose circumstances would not permit them to furnish their table with healthful food. Unbelieving neighbors have sent them in portions of meat from animals recently killed. They have made soup of the meat, and supplied their large families of children with meals of bread and soup. It was not my duty, nor did I think it was the duty of anyone else, to lecture them upon the evils of meat eating. I feel sincere pity for families who have newly come to the faith, and who are so pressed with poverty that they know not from whence their next meal is coming.³⁶

2. *Transition with a new cook.* Another exigency in Ellen White's household, which might require a temporary departure from her normally vegetarian dietary, was the hiring of a new cook who did not know how to prepare vegetarian meals. Until the new cook could be trained to prepare such dishes, diners at Ellen White's table had to eat what the new cook knew how to prepare, and this probably included meat.

From the earliest days of her public ministry, which included a great deal of writing, Mrs. White found it impossible to perform the tasks she normally would have undertaken as homemaker, and she had to place the responsibilities of the domestic work in her home largely upon housekeepers and cooks. From her midtwenties (1852-55) at Rochester, New York, (when "there were twenty-two who every day gathered round our family board"³⁷), until her closing "Elmshaven years," several dozen persons might be expected to dine at Ellen White's table at any given meal.

In 1870, she wrote rather whimsically,

I prize my seamstress, I value my copyist; but my cook, who knows well how to prepare the food to sustain life and nourish brain, bone, and muscle, fills the most important place among the helpers in my family.³⁸

In this connection, a letter by W. C. White, written in 1935, is illuminating. Said he:

Sister White was not a cook, nor was she a food expert in the technical ways which come from study and experimentation. Often she had serious arguments with her cook. She was not always able to keep the cook which she had carefully indoctrinated into the vegetarian ideas.

Those she employed were always intelligent young people. As they would marry and leave her, she was obliged to get new cooks who were untrained in vegetarian cookery. In those days we had no schools as we have now, where our young ladies could learn the system of vegetarian cookery. Therefore, mother was obliged with all her other cares and duties to spend considerable effort in persuading her cooks that they could do without meat, or soda, and baking powder and other things condemned in her testimonies. Often times our table showed some compromises between the standard which Sister White was aiming at and the knowledge and experience and standard of the new cook.³⁹

In 1892, Mrs. White wrote to General Conference President O. A. Olsen concerning her need for a new cook and expressing the earnest hope that she might soon obtain the services of "experienced help which I so greatly needed."

Amplifying on this problem, she wrote:

I am suffering more now for want of some one who is experienced in the cooking lines, to prepare things I can eat. The cooking here in this country is in every way deficient. Take out the meat, which we seldom use,—and I dare not use it here at all,—and sit at their tables, and if you can sustain your strength, you have an excellent constitution. Food is prepared in such a way that it is not appetizing, but is having the tendency to dry up the desire for food. I would pay a higher price for a cook than for any other part of my work. . . . I am really perplexed over this matter. Were I to act over the preparation in coming to this place, I would say, Give me an experienced cook, who has some inventive powers, to prepare simple dishes healthfully, and that will not disgust the appetite. I am in earnest in this matter.⁴⁰

3. *Therapeutic Use in Medical Emergencies.* A third category of situation in which Ellen White might depart from a vegetarian pattern of eating was in cases of medical emergency, in which meat might temporarily serve therapeutic purposes. In 1874, in a letter to her son, W. C. White, Mrs. White made mention of an interesting (and singular) exception to the vegetarian regimen then in vogue in the White household:

Your father and I have dropped milk, cream, butter, sugar and meat entirely since we came to California. . . . Your father bought meat once for May [Walling, a grandniece of Ellen's] while she was sick, but not one penny have we expended on meat since.⁴¹

Ellen White was not a fanatic on the meat-eating question. In a *Youth's Instructor* article published in 1894, she declared:

A meat diet is not the most wholesome of diets, and yet I would [not] take the position that meat should be discarded by every one. Those who have feeble digestive organs can often use meat when they cannot eat vegetables, fruit, or porridge.⁴²

Due to a typographical error the second *not* in the first sentence of the foregoing excerpt was omitted. This omission was rectified, when Elder O. A. Tait wrote to ask Mrs. White to clarify what she meant. She then went on to amplify her position on the meat question, saying:

I have never felt that it was my duty to say that no one should taste of meat under any circumstances. To say this when the people have been educated to live on flesh to so great an extent [in Australia, in 1894] would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions. What I have said I have said under a sense of duty, but I have been guarded in my statements, because I did not want to give occasion for any one to be a conscience for another.⁴³

In dealing with certain illnesses, and in particular terminal cases, Mrs. White took a sensible position. She said:

In certain cases of illness or exhaustion it may be thought best to use some meat, but great care should be taken to secure the flesh of healthy animals. It has become a very serious question whether it is safe to use flesh food at all in this age of the world. It would be better never to eat meat than to use the flesh of animals that are not healthy.⁴⁴

To physicians at Adventist sanitariums in 1896 Ellen White cautioned,

You are to make no prescriptions that flesh meats shall never be used, but you are to educate the mind, and let the

light shine in. Let the individual conscience be awakened in regard to self-preservation and self-purity from every perverted appetite. . . .

The change should not be urged to be made abruptly, especially for those who are taxed with continuous labor. Let the conscience be educated, the will energized, and the change can be made much more readily and willingly.⁴⁵

Mrs. White then pointed out that "consumptives who are going steadily down to the grave" and "persons with tumors running their life away" should not be burdened about the meat question; and physicians should "be careful to make no stringent resolution in regard to this matter."⁴⁶

Responding to an inquiry from a physician about whether chicken broth might be appropriate for one suffering from acute nausea and unable to keep anything on the stomach, Mrs. White wrote: "There are persons dying of consumption [tuberculosis] who, if they ask for chicken broth, should have it. But I would be very careful."⁴⁷

4. In addition to the three foregoing categories of exceptions to a vegetarian diet, there is a fourth to be considered. Were there instances when the family grew a bit careless, or when Ellen White was struggling against a craving for meat (she admitted to loving the taste of meat), when she actually slipped, and lost—if only temporarily—the battle?

The White Estate is not aware of any definitive, documented evidence of such a short-coming. Should such evidence be forthcoming, it would simply show the humanness of prophets. So far as this researcher is aware, the nearest thing to such a slip is an oblique reference to "conscience" in a letter Ellen White wrote February 19, 1884, to "Harriet [Smith]," wife of *Review* editor, Uriah Smith. Said she:

I am happy to report I am in excellent health. I have proscribed [i.e., banned] all meat, all butter. None appears on my table. My head is clearer, my strength firmer, and my conscience more free, for I know I am following the light which God has given us.⁴⁸

Does this mean that Ellen White had been falling into temptation to satisfy a craving for flesh foods, but had now gained the victory, and that as a result her conscience was now more free from guilt feelings? Perhaps, but it seems impossible from the letter itself to arrive at a conclusive determination.

The Scriptures were written, not only by those properly categorized as "holy men of God [who] spake as they were moved by the Holy Ghost" (2 Peter 1:21), but also by men who occasionally lapsed into sin.

The Brighton Camp Meeting: A Transition

While Ellen White was attending the camp meeting at Brighton, near Melbourne, in January 1894, her mind was exercised on the subject of meat-eating, and the overwhelming conviction came to her that from now on meat should find no place in her dietary under any circumstance. So, with characteristic forthrightness, she "absolutely banished meat from my table. It is an understanding that [from now on] whether I am at home or abroad, nothing of this kind is to be used in my family, or come upon my table." Furthermore, Mrs. White went to the unusual expedient of drawing up and signing a "pledge to my heavenly Father," in which she "discarded meat as an

article of diet." Said she: "I will not eat flesh myself, or set it before any of my household. I gave orders that the fowls should be sold, and that the money which they brought in should be expended in buying fruit for the table."⁴⁹

Subsequent evidence will show that she kept this pledge. Thus in 1908, just seven years before her death at eighty-seven, Mrs. White declared, "It is many years since I have had meat on my table at home."⁵⁰

The Question of Fish and Shellfish

While Mrs. White gave up meat-eating in 1894, she did not at the same time give up the eating of fish, although the evidence seems fairly clear that she discontinued even the use of this article of diet before the end of the 1890s, as we shall show. But before we examine this seeming "inconsistency," let us briefly inquire into Ellen White's position relative to what today the church considers to be "unclean" shellfish.

In 1882 Ellen White wrote a letter to her daughter-in-law, Mary Kelsey White (Willie's first wife), who was living with her husband in Oakland, California. In this letter she included a "shopping list" of things to bring on their next visit to her home. Concerning certain items on this list, she said:

"If you can get a good box of herrings—fresh ones—please do so. The last ones that Willie got are bitter and old. . . . If you can get a few cans of good oysters, get them."⁵¹

If such a purchase order seems strange to us today, it must be remembered that the question of whether or not shellfish was permissible under the Levitical code was still a moot question among Adventists in the 1880s. Evidence that this was true is seen in an interesting exchange in the columns of the *Review* the very next year (1883).

W. H. Littlejohn, pastor of the Battle Creek Tabernacle, pamphleteer, and soon to be elected president of Battle Creek College,⁵² was conducting a question-and-answer column in the general church paper. In the August 14, 1883 issue he dealt with the question: "Are oysters included among the unclean animals of Leviticus 11, and do you think it is wrong to eat them?"

Littlejohn's response clearly illustrates the slow, tentative process by which Adventists worked their way through the question of permissible versus impermissible kinds of flesh food as they proceeded to their present rather decided position.⁵³ Littlejohn replied: "It is difficult to decide with certainty whether oysters would properly come under the prohibition of Leviticus 11:9-12." He then went on to opine, "It would, however, seem from the language, as if they might [be unclean]."⁵⁴

As regards the Levitical distinction between "clean" and "unclean," there is evidence that Ellen White drew a distinction between "clean" animal flesh food, which she calls "meat," and "clean" fish. This is a common distinction made in many parts of the world, even today. So, when Ellen White took the no-meat pledge, she did not mean she had given up the eating of fish. The distinction she made respecting meat and fish is made abundantly clear in her correspondence.

In 1876, for instance, Mrs. White wrote her husband who was traveling, "We have not had a particle of meat in the house since you left and long before you left. We have had salmon a few times. It has been rather high."⁵⁵ (She is here referring to the price, of course.)

When Ellen White signed the no-meat pledge at the Brighton camp meeting, she obviously did not include "clean" fish, for the next year, in a letter to A. O. Tait, she remarked that "we seldom have any fish upon our table," and she went on to give in detail her reason for decreasing consumption of this article of food:

In many localities even fish is unwholesome, and ought not be used. This is especially so where fish come in contact with sewerage of large cities. . . . These fish that partake of the filthy sewerage of the drains may pass into waters far distant from the sewerage, and be caught in localities where the water is pure and fresh; but because of the unwholesome drainage in which they have been feeding, they are not safe to eat.⁵⁶

In spite of this possible danger, there were circumstances in Australia, in the mid-1890s when Mrs. White recognized that it was proper, even necessary, to include fish in the daily menu. Thus in a letter to her son, W. C. White, in 1895, she wrote concerning the problems in feeding the workmen then building Avondale College. Said she:

We cannot feed them all, but will you please get us dried codfish and dried fish of any description,—nothing canned? This will give a good relish to the food.⁵⁷

In 1896, Mrs. White wrote to a non-Adventist niece, Mrs. Mary Watson (nee Clough), who at one time served her as a literary assistant, and said, referring to her Brighton "pledge":

Two years ago I came to the conclusion that there was danger in using the flesh of dead animals, and since then I have not used meat at all. It is never placed on my table. I use fish when I can get it. We get beautiful fish from the salt water lake near here. I use neither tea nor coffee. As I labor against these things, I cannot but practice that which I know to be best for my health, and my family are all in perfect harmony with me. You see, my dear niece, that I am telling you matters just as they are.⁵⁸

But by 1898 Ellen White had concluded that the flesh of fish as well as the flesh of animals was no longer safe to eat and hence should not be served at the new Adventist sanitarium in Sydney. Taking issue with three sanitarium physicians who were prescribing a meat diet for their patients, Mrs. White surveyed the history of the question in a letter to Dr. John Harvey Kellogg:

Years ago the light was given me that the position [at that time] should not be taken positively to discard all meat. . . . [But] I present the word of the Lord God of Israel . . . [that] meat eating [now] should not come into prescriptions for any invalids from any physician [in our institutions] . . . [because] disease in cattle is making meat eating a dangerous matter. The Lord's curse is upon the earth, upon man, upon beast, upon the fish in the sea, and as transgression becomes almost universal the curse will be permitted to become as broad and as deep as the transgression. Disease is contracted by the use of meat. . . .

The Lord would bring His people into a position where they will not touch or taste the flesh of dead animals. Then let not these things be prescribed by any physician who has a knowledge of the truth for this time. There is no safety in eating of the flesh of dead animals, and in a short time the milk of the cows will also be excluded from the diet of God's commandment-keeping people. In a short time it will not be safe to use anything that comes from the animal creation. . . .

We cannot now do as we have ventured to do in the past in regard to meat-eating. . . . The disease upon animals is becoming more and more common, and our only safety is in

leaving meat entirely alone." Emphasis supplied.

Here Ellen White indicates that fish as well as meat should not be prescribed in Adventist health institutions. And by 1905 it appears she was as afraid of fish as earlier she had been of meat; for in writing the chapter on "Flesh as Food" for *Ministry of Healing*, she stated:

In many places fish become so contaminated by the filth on which they feed as to be a cause of disease. This is especially the case where the fish come in contact with the sewage of large cities. . . . Thus when used as food they bring disease and death on those who do not suspect the danger.⁶⁰

The Allegation of Hypocrisy

Was Ellen White a "hypocrite" for urging Seventh-day Adventists to follow vegetarianism, beginning in 1863, while on the other hand she "secretly" ate flesh foods for the next three decades and more? Let us begin by letting Ellen White define the terms: *vegetarian*, and *principle*.

As we have already noted, from W. C. White's letter to George B. Starr in 1933, "For years the White family had been vegetarians, but not "teetotalers."* An interesting, and even more illuminating distinction is revealed in a letter Mrs. White wrote in 1894 to Mrs. M. M. J. O'Kavanagh, a non-Adventist active in the cause of temperance in Australia, who had inquired about the position of Adventists as "total abstainers":

I am happy to assure you that as a denomination we are in the fullest sense total abstainers from the use of spiritous liquors, wine, beer, [fermented] cider, and also tobacco and all other narcotics. . . . All are vegetarians, many abstaining wholly from the use of flesh food, while others use it in only the most moderate degree.⁶¹

This statement makes it clear that for Ellen White the term *vegetarian* applied to those who habitually abstained from eating flesh food, yet were not necessarily total abstainers. As for the term *principle*, Ellen White frequently used it in her writings in connection with health reform. In 1904, at the age of seventy-six, she reported that she was experiencing better health than "I had in my younger days," and she attributed this improvement in health to "the principles of health reform."⁶²

Here now are some further examples of her use of the term *principle*. In 1897, she wrote, "I present these matters [health reform] before the people, dwelling upon general principles."⁶³ In 1870, speaking of her response to the health reform vision of 1863, she said,

I left off these things from principle. I took my stand on health reform from principle. . . . I moved out from principle, not from impulse.
[And] I have advanced nothing but what I stand to today.⁶⁴

In 1908 she added:

It is reported by some that I have not lived up to the principles of health reform, as I have advocated them with my pen. But I can say that so far as my knowledge goes, I have not departed from those principles.⁶⁵

And the next year (1909), with criticism still persisting, she again defended herself:

It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.⁶⁶

The accusation by the critics—of her time as well as ours—is apparently based on the facile assumption that Mrs. White considered vegetarianism a "principle." That she did not will now be made clear.

In his book *A Prophet Among You*, T. Housel Jemison offers three principles of hermeneutics for the interpretation of inspired writings. In the third one, he says, in effect: Every prophet, speaking in his or her professional capacity as a prophet, in the giving of counsel, is doing one of two things; either he or she is (1) enunciating a principle, or (2) applying a principle in a policy statement. Therefore he concludes, "One should try to discover the principle involved in any specific counsel."⁶⁷

A principle is generally defined as "a basic truth or a general law or doctrine that is used as a basis of reasoning or a guide to action or behavior."⁶⁸ Principles, therefore, are unchanging, unvarying rules of human conduct. Principles never change. A policy, on the other hand, is the application of a principle to some immediate, contextual situation. Policies may (and do) change, as the circumstances which call them forth may change.

That vegetarianism was not a principle with Ellen White is clear from her statement that:

I have never felt that it was my duty to say that no one should taste meat under any circumstance. To say this . . . would be carrying matters to extremes. I have never felt that it was my duty to make sweeping assertions.⁶⁹

This was doubtless one of the main reasons Mrs. White refused to go along with the idea of making vegetarianism a test of church "fellowship" promoted by some of her brethren.⁷⁰ On the contrary, while recognizing that "swine's flesh was prohibited by Jesus Christ enshrouded in the billowy cloud" during the Exodus, Ellen White stated emphatically in 1889 that even the eating of pork "is not a test question."⁷¹

Writing to Adventist colporteurs in the same manuscript, she said: "I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as a sin to eat meat, but because it is not healthful."

It is obvious that vegetarianism was not a principle with Christ or with the patriarchs or prophets of Scripture, for they all ate flesh-meats. The Passover required the eating of lamb—and this by divine direction. Christ and His disciples ate fish from Galilee more than once—and in so doing none of them violated principle, and none of them thereby committed sin.

Vegetarianism for Ellen White was a policy, based upon at least two principles: (1) "Preserve the best health,"⁷² and (2) "eat that food which is most nourishing,"⁷³ doing the very best possible, under every immediate circumstance, to promote life, health, and strength.

Now Ellen White did apply those principles in an inspired policy statement governing "countries where there are fruits, grains, and nuts in abundance." In such places, she said quite clearly, "Flesh food is not the right food for God's people."⁷⁴

* By "teetotalers" W. C. White was obviously referring to total abstinence from flesh foods, not total abstinence from alcohol.

Ellen White Not Our Criterion

One of the most sensible things Ellen White ever wrote on the subject of health reform was the following:

Those who understand the laws of health and who are governed by principle, will shun the extremes, both of indulgence and of restrictions. Their diet is chosen, not for the mere gratification of appetite, but for the upbuilding of the body. They seek to preserve every power in the best condition for the highest service to God and man. . . .

There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible [in matters of diet] to make an unvarying rule to regulate everyone's habits, and no one should think himself a criterion for all.⁷⁶

Not only did Ellen White not wish to be a criterion for church members, but neither did she wish to be a criterion for the members of her immediate family ("I do not hold myself up as a criterion for them").⁷⁶

Just prior to the opening of the 1901 General Conference Session, Ellen White met with a handful of denominational leaders in the library of Battle Creek College, where she spoke concerning those who made her their criterion in their dietary practice. Here are her remarks as recorded by Clarence C. Crisler, her secretary:

How it has hurt me to have the [road]blocks thrown in the way in regard to myself.

They will tell [you], . . . "Sister White ate cheese, and therefore we are all at liberty to eat cheese."

Well, who told them I ate cheese? . . . I never have cheese on my table.

There was but . . . one or two times I have tasted cheese [since I gave it up]. That is a different thing from making it a diet, [an] entirely different thing. . . .

But there was a special occasion in Minneapolis where . . . I could get nothing, and there were some little bits of cheese cut up on the table, and the brethren were there, and one of them had told me, "If you eat a little of that cheese, it will change the condition [of your appetite?]," and I did. I took a bit of that cheese. I do not think that I touched it again the second time. . . .

Sister White has not had meat in her house or cooked it in any line, or any dead flesh, for years and years.

And here is [what] the health reform [fanatic says:] "Now I have told you Sister White did not eat meat. Now I want you not to eat meat, because Sister White does not eat it."

Well, I would . . . not care a farthing, for anything like that. If you have not got any better conviction—you won't eat meat because Sister White does not eat any—if I am the authority, I would not give a farthing for your health reform.

What I want [is] that every one of you should stand in your individual dignity before God, in your individual consecration to God, that the soul-temple shall be dedicated to God. "Whosoever defileth the temple of God, him will God destroy." Now I want you to think of these things, and do not make any human being your criterion.⁷⁷

The Importance of Historical Perspective

Ellen White needs to be considered against the backdrop of her times, not ours! Conditions in her times were quite different from those that obtain today.

Many household conveniences which we take for granted, such as refrigerators and food freezers for preserving fruits, vegetables, and other perishable foods, were virtually unknown in her time. In her day fruits and vegetables were available only in season. For much of the year fresh produce simply was not available, so that one either ate meat, or he didn't eat at all. Meat eating was, therefore, more common (and generally more necessary) in Ellen White's time than in ours—at least in today's

more developed countries.

Something else worth remembering is that Ellen White never took away flesh food as an article of diet from anyone until there first was an adequate nutritional substitute available to take its place.⁷⁸ The dry-cereal breakfast foods were not developed and marketed until the mid-1890s. Peanut butter, another excellent source of protein, also was not invented until the mid-1890s.⁷⁹ So there was often more reason—because of greater need—for people in her day to eat meat than there is for most of us in our day.

Conclusion

Ellen White had to face accusations against her integrity in her own lifetime. Similar charges against her today are neither new nor startling, when one examines the facts. Shortly after the turn of the century she was accused of hypocrisy (if not duplicity) in publicly advocating vegetarianism to her fellow church members while she continued (allegedly) secretly to follow a flesh diet. Such charges are, as we have demonstrated, unjustified and without foundation.

To gain a proper understanding of the charges leveled against Ellen White's integrity, one must view them from the broader perspective of Satan's latter day objectives and methodology as revealed to Ellen White in 1890. She declared that Satan's "very last deception" would be to destroy her credibility, and create a "satanic" hatred against her writings.⁸⁰

The case against Ellen White's integrity, as far as research has revealed to date, is still as unfounded and unproven as it was during the lifetime of the prophet.

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[A much briefer synopsis of this presentation was published in *Ministry*, April, 1986, pp. 4-7 and 29.]

Sanctuary

The "Sanctuary" Message: The Only "Key" Which Unlocks the Disappointment of 1844 (GC 423:1)

Roger W. Coon

Introduction

1. In 1883, EGW wrote: "As a people, we should be earnest students of prophecy; we should not rest until we *become intelligent* in regard to the subject of the [Heavenly] Sanctuary, which is brought out in the visions of Daniel and John" (RH, Nov. 17, 1883; cited in Ev 222, 223; emphasis supplied).
 - a. The next year, she added: "It is of the utmost importance that all should *thoroughly investigate* these subjects and be able to give an answer to every one that asketh. . . . [1 Pet. 3:15]. All who have received light upon these subjects are to *bear testimony* to the great truths which God has committed to them" (4SP 313:1 [1884]; emphasis supplied; see also GC 488, 489 [1888, 1911]).
 - b. And in a 1905 RH article she expanded: "The sanctuary in heaven is the very center of Christ's work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin."
 - (1) And she then again characterized the issue as one of "utmost importance," urging "all" to "thoroughly investigate" (RH, Nov. 9, 1905:11).
2. EGW's references to the "Sanctuary" Message may be illustrated by two metaphors, one explicit, one implicit:
 - a. She identified this doctrine as one of the "pillar" doctrines of the SDA Church, in the context of a "platform of truth," its "supporting pillars," and the "three steps" providing entree to the "platform" (see Appendix A).
 - b. She also characterized the doctrine of the atonement (*vis-a-vis* Christ's heavenly High Priest ministry in the Sanctuary above) as the "great central truth of the gospel" and, therefore, of SDA theology--a doctrine "round which all [other] truths cluster, finding their source, and deriving their "value and importance" (Lt 39, Mar. 12, 1909; cited in UL 85:5, 6).
 - (1) This description is aptly illustrated by the analogy of a wagon-wheel, with its hub, spokes and rim (see Appendix B).
3. The doctrine of Christ's High Priestly Ministry in the Heavenly Sanctuary is closely associated (though not identical) with the SDA doctrine of the "investigative judgment:"
 - a. Both have come under renewed attack, from within and without, especially during the past two decades.

- (1) This is neither new nor surprising because:
 - (a) This doctrine was one of the earliest to come under critical fire in the earliest days of our denominational history; and
 - (b) EGW predicted it would be a central focus of Satanic attack again in the closing days just before Christ returns (see below).
 - b. It is incorrectly alleged that both doctrines find their genesis in the visions of EGW. However, a careful examination of the historical data demonstrates otherwise.
 - (1) EGW informs our more complete understanding of these doctrines; but
 - (2) EGW did not originate them--Scripture did!
4. Objections raised:
- a. For the Heavenly Sanctuary/Christ's High Priesthood Doctrine, it is alleged:
 - (1) That there is no literal sanctuary in heaven, that the term is used by Bible writers simply as a metaphor to illustrate atonement truths.
 - b. For the Investigative Judgment Doctrine, it is alleged:
 - (1) That the doctrine is not Biblical.
 - (2) That the doctrine makes of God an "Indian-Giver" as regards subsequent cancellation of forgiveness of sin previously--and freely--bestowed, that such represents a slur against the character of God.
 - (3) That the doctrine has destroyed the assurance of salvation of many who have accepted it, for it (allegedly) denies any assurance prior to the time when the individual Christian's case comes up for review, and his eternal status is finally decided upon and decreed.
5. In 1893, EGW warned of an as-yet future manifestation of "infidelity in high places," exercised by church leaders who would "trust in their own intelligence," and who are made by Satan to believe "that they can correct the Scriptures." She declared:
- a. "We should love the truth because it is truth. It makes every difference whether we are on God's side of the question or not."
 - b. "We cannot stand on sliding sand."
 - c. "You need the Holy Spirit of God . . . to discern the trap that the devil is preparing, and escape it. He is going to lead the religious world captive (see 2 Thess. 2:11). How dare they lay their sacrilegious hands upon the Scriptures!"
 - d. ". . . for everything is to be shaken that can be shaken" (Ms 11, March 28, 1893; cited in UL 101).
6. The focus of this presentation is primarily upon the doctrine of the Heavenly Sanctuary and the Heavenly High Priesthood of Jesus therein.

I. What is the "Sanctuary" Message? The Message Defined

A. Three Crucially Important Guiding Purposes

1. The purpose of the *sanctuary* itself was to provide a place where God might dwell among His people (Ex. 25:8).
 - a. Significantly, 1,500 years later, when Christ became flesh, He was given the name "Emmanuel, which being interpreted is, God with us" Matt. 1:23), in fulfillment of a prophecy made 700 years before His birth (Isa. 7:14).
2. The purpose of the *services* of the sanctuary was to demonstrate graphically how God deals with mankind's sin-problem.
 - a. And again, significantly, the other name given by divine command to our Lord at His birth was "Jesus, for He shall save His people from their sins" (Matt. 1:21).
3. And the purpose of the *juxtaposition* of these other two purposes in close proximity was to show that Christ deals with the sin problem *while* He dwells among His people; He does *not* wait until they are first perfect, before He will consent to fellowship with them!
 - a. Thus "Thy [presence, and Thy] way, O God is [to be found] in the sanctuary" (Ps. 77:13)--first, in the Tabernacle of Israel's wanderings; and, later, institutionalized in the Temple at Jerusalem.

B. The Daily and Annual Services

1. In the Old Testament ritual services:
 - a. There were the regular, *daily* services performed each day (including on the Day of Atonement):
 - (1) The "morning" (9 a.m.) and "evening" (3 p.m.) sin offerings for the entire encampment.
 - (2) Provision for personal sin offerings for individual transgression.
 - (a) The major purpose of the daily sacrifices was the transferral of guilt from the individual sinner from the person to the tabernacle.
 - b. The once *annual* service involved the high priest entering the Most Holy Place of the tabernacle, alone, wearing the garb of a common priest, without liturgical regalia, to "cleanse" the sanctuary of a year's accumulated symbolic deposits of sin.
 - (1) Two goats were selected, one "for the Lord", and one "for Azazel."
 - (2) The Lord's goat was slain, and his blood used by the high priest to make atonement for the Most Holy Place, the Holy Place, and the altar of burnt offering (in the Courtyard).
 - (3) The accumulated collective guilt for the year of the encampment was then transferred by the high priest to the scapegoat (Azazel), who was now led outside the camp "by the hand of a fit man," into the wilderness.

- (a) It was the blood of "the Lord's goat" that atoned for sin.
 - (b) Azazel's blood was not shed; his removal from the camp symbolized the final and complete removal of sin from the universe (SDA Bible Dictionary [1979]: 102).
2. In the annual Day of Atonement service there was a work of investigation and of judgment on behalf of the people.
- a. The Israelites afflicted their souls before God, demonstrating repentance for their sins now being removed from the Tabernacle and, subsequently, the entire encampment. Failure to "confirm" their repentance would doom them to be placed outside the encampment forever.
 - b. The removal of their sins symbolized the "blotting out" of guilt registered against their names individually in the Tabernacle .
 - c. And, after several other annual rituals were performed, the camp was at last free from sin for another year.
3. Several SDA expositors have seen in the Tabernacle services the various phases of atonement illustrated:
- a. The service in the *Courtyard* is seen as providing the sinner with freedom from the *penalty* of sin--*Justification*; and the sinner says, "I have *been* saved."
 - b. The service of the *Holy Place* is seen as providing the sinner with freedom from the *power* of sin--*Sanctification*; and the sinner says, "I am *being* saved."
 - c. The service of the *Most Holy Place* is seen as providing the sinner freedom from the *presence* of sin--*Glorification*; and the sinner says, "I *will be* saved."
4. In terms of Christ as High Priest in the Heavenly Sanctuary, SDAs understand that:
- a. The antitypical work of the daily service was performed by Jesus after Calvary, from His Ascension and subsequent inauguration of His High Priestly duties, until Oct. 22, 1844.
 - b. And the antitypical work of the Day of Atonement is now principally involved with a final "Investigative Judgment," of the cases of all who have ever claimed to be Christians and thus saved by the shed blood of Jesus.
 - c. When that work is completed, the period of human Probation ceases, the Seven Last Plagues fall, and Christ returns to earth the second time to rescue His beleaguered followers from the hands of their persecutors, and to commence the Final Judgment of the wicked.
 - (1) Thus could David write that his envy of the prosperity of the wicked (which was, for him, "too painful") evaporated when "I went into the sanctuary of God; then understood I their end" (Ps. 73:1-17).

II. Origin of the SDA Sanctuary Doctrine: Historical Backgrounds

A. Nature of the SDA Contribution

1. SDAs did not invent this doctrine, as some have supposed; their unique contribution, rather, may be seen in that:

- a. They rediscovered it in the 1840's and 1850's, after the Great Disappointment of Oct. 22, 1844.
 - b. And they have since popularized it by promulgating it in their literature.
 - (1) Thus it is fair to say that this doctrine is the unique contribution of SDAs to the total corpus of Christian theology in Protestant Christendom.
2. As a young minister in the 1930's and 1940's, Leslie Hardinge surveyed the number of published works upon this subject in the National Library of Scotland at Edinburgh. In his research he discovered that:
- a. From 1650-1700, only a few books were published upon this doctrinal subject.
 - b. From 1700-1775, a few more books were published.
 - c. From 1775 to 1850, a few more saw the light of day in print--but the number still was not large.
 - d. From 1850-1900, there was a virtual publishing "explosion," with an almost exponential increase in the number of works in each succeeding decade.
 - e. From 1900 onward, the annual number of new works on the Sanctuary doctrine began a major decline.
 - f. And, today, it is virtually a forgotten subject, as far as Christian book-publishing is concerned, generally. SDAs also seem to be losing interest in the subject.
3. William Miller had held erroneous views on several subjects in the early 1840's.
- a. He held the unscriptural view that organization, itself, was a characteristic of spiritual Babylon; and this is why he never formed a separate denomination, but held his followers in a "movement."
 - b. In the area of the "Sanctuary" doctrine he erred here, too--for he saw:
 - (1) The "sanctuary" as being the earth; and
 - (2) The "cleansing of the sanctuary" as the fires of the last days, burning up sin and sinners.

B. Evolution of the Doctrine Among Post-1844 Sabbath-Keeping Adventists

1. Hiram Edson's "illumination," Port Gibson, NY, Oct. 23, 1844, started Post-Millerite Adventists thinking in a new, fruitful direction:
 - a. The "sanctuary" is seen as in Heaven, not the terrestrial earth.
 - b. The "cleansing" is seen as involving a transitional change in Christ's High Priestly Ministry in the Heavenly Sanctuary, rather than the fires of the last day. (See RH, June 23, 1921, pp. 4, 5; cited in Paul A. Gordon's *The Sanctuary, 1844, and the Pioneers* [RH, 1983]).
 - (1) Hiram Edson's handwritten autobiographical account of his experience is today preserved in the Heritage Room of the Andrews University Library.
2. Edson's "illumination" was followed by months of intensive study, during the Winter of 1844-45, in the Edson parlor, by Edson (a farmer), Owen R. L. Crosier [or Crozier] (a schoolteacher), and Dr. Frederick B. Hahn (an interested physician of Canandaigua, NY).

- a. Crosier wrote out the results of their joint research in Hahn's home for publication (*Seventh-day Adventist Encyclopedia* [1976]: 550).
3. Subsequently Crosier's position-paper was published (with financial aid from Hahn) in:
 - a. Winter, 1845-46: in the *Day-Dawn*, Canandaigua, NY.
 - b. 1846 (Feb. 7): in the *Day-Star Extra*, Cincinnati, OH.
 - c. 1847: republished in *Day-Dawn*.
 - d. 1850 (Aug.): in *Review and Herald*, Nos. 3, 4.
4. EGW endorsed some of the main lines of thought in Crosier's position as published by Eli Curtis (a Millerite writer who, later [1851], became a "full-fledged spiritist") in a letter to Curtis, April 21, 1847.
 - a. But she disagreed with some other lines of thought, as was made plain in James White's tract, *A Word to the Little Flock* (in which her letter to Curtis was first published), May, 1847.
 - b. In a vision received more than one year previously, EGW declared that the Lord had instructed her that Crosier's basic position "was the true light" on the cleansing of the sanctuary.
 - (1) But she did not thereby endorse every minute detail of Crosier's position.
5. James White was probably the first, among those who would later become SDAs, to coin the expression the "Investigative Judgment" (RH, Jan. 29, 1857), in describing the post-1844 work of Christ in the Heavenly Sanctuary, as post-Millerites continued their intensive study of the subject.

III. The Reality of the Heavenly Sanctuary

1. The principal extant sources of EGW's explication of the heavenly sanctuary are today found in:
 - a. GC, Chapter 23 (pp. 408-22): "What is the Sanctuary?"
 - b. GC, Chapter 24 (pp. 423-32): "In the Holy of Holies."
 - c. GC, Chapter 28 (pp. 479-91), "Facing Life's Record" [the Investigative Judgment].
 - d. *Christ in His Sanctuary* [PP, 1969], a compilation of primary sources.
2. In 1884, EGW first spoke of the "*indisputable proof* of the existence of a [real] sanctuary in heaven," as discovered from intensive Biblical research by post-1844 pioneers (4SP 261:2, emphasis supplied; cf. GC 415:1, in both 1888 and 1911 eds.). And she cited three Biblical writers as providing this "indisputable proof:"
 - a. "Moses made the earthly sanctuary after a pattern which was shown him."
 - b. "Paul teaches that the pattern was the true sanctuary which is in heaven."
 - c. "And John testifies that he saw it in heaven" [emphasis supplied].

A. The Witness of Moses: (A "Pattern")

1. **Exodus 24:** God invites Moses to join Him in the mount, so that He may deliver laws/commandments on tables of stone governing Israel's conduct (v. 12). Moses and Joshua ascend the mount (v. 13). Moses then proceeds alone into God's immediate presence, as an enveloping cloud descends (vv. 14, 18). After a six-day preparation period, the Lord speaks to Moses (v. 17). And Moses remains shut in with God for 40 days, to receive detailed instruction (v. 18).
2. **Exodus 25:** God commands Israel to make a "sanctuary," so that He may physically "dwell" among them (v. 8). Moses was instructed to construct the sanctuary and its "instruments" [liturgical equipment/furnishings] for its use, according to a "pattern" which would then be shown him (v. 9). After providing the specifications of each item, God gave Moses a final admonition: "And look that thou make them after their pattern, which was showed thee in the mount" (v. 40).
3. **Numbers 8:4:** Moses here includes a description of the golden candlestick which was made "according unto the pattern which the Lord had showed Moses."

B. The Witness of Paul: (An "Example"/"Copy," a "Shadow," a "Pattern," a "Figure")

1. **Hebrews 8:** Paul first summarizes that which has preceded: Christ is the Christian's High Priest who officiates at the right hand of the Father in Heaven (v. 1). He is the Minister of this Heavenly Sanctuary (or "true tabernacle") which God--not man--erected in Heaven (v. 2). Paul then uses three expressions in this chapter (and a fourth, in the next chapter) to indicate the relationship sustained by the earthly Sinaitic tabernacle to its heavenly counterpart:
 - a. "Example," (or "Copy," in the RSV).
 - b. "Shadow."
 - c. "Pattern" (v. 5).
 - (1) The Greek word, ALETHĒNOS, in Heb. 8:2, rendered as "true tabernacle" in the KJV, is more accurately translated as "real sanctuary" in the NEB, and in many other contemporary versions.
 - (2) Had Paul wished, instead, to convey the idea of "true" in contradistinction to false, he would have used another word, ALETHĒNES.
 - (3) Paul is here saying that the Sanctuary in heaven is "real"--continuing the parallel passages in John's Gospel which refer to "real" light (1:9), the "real" bread (6:32), and the "real" vine (15:1).
2. **Hebrews 9:** Paul here adds a fourth expression in this context: "figure" (v. 9). Christ ministers in the Heavenly Sanctuary ("greater" and "more perfect" than the model prepared at Sinai) (v. 11). In it He ministers His own blood (in the earthly, the blood of goats and calves was utilized) (v. 12). The heavenly is again called an original "pattern" for the earthly tabernacle (v. 23), in which Christ now ministers. In contradistinction, the earthly tabernacle and its services are called "figures of the true" ["real"] (v. 24).

C. The Witness of John: (The Temple Located)

1. John, in five chapters of The Revelation, makes 10 references to a "temple" [Paul's "sanctuary"]; and in four of the 10 instances he identifies its geographical location as being "in Heaven" (see underscored verses below):
 - a. Rev. 7:15.
 - b. Rev. 11:1, 19.
 - c. Rev. 14:15, 17.
 - d. Rev. 15:5, 6, 8.
 - e. Rev. 16:1, 17.
2. There is one reference, in Revelation 21:22, that is often singled out by critics denying a "real" Heavenly Sanctuary as proving their point: "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it."
 - a. John, however, here writes in the aorist tense of the Greek, which is more literally and correctly rendered: "I haven't seen it at this particular time."
 - (1) Had John intended to convey the idea of continuous action, he would have, instead, used the imperfect tense: "I wasn't seeing the temple then."
3. Historically, the immediate context of the first 10 references to this temple in heaven range from the beginning of the "Investigative Judgment" (1844), through the close of probation and the seven last plagues, to the *second* coming of Christ.
4. The context of Rev. 21:22, however, is *after* the *third* coming of Christ, when the atonement for man has now been completed. There are two possible explanations for this singular seeming anomaly:
 - a. Just as Rev. 21:23 declares that the New Jerusalem city "has no *need*" of sun or moon, since the glory of the Father and Son provided all necessary illumination, might not it be said also that the city no longer had "*need*" for a *sanctuary*, because at this point in time the atonement for mankind has now been completed, and the building is thus rendered obsolete.
 - (1) If the heavenly temple existed at all before the Incarnation, it was quite likely to have been empty of any and all salvatory activity until a "sacrifice" had been made at Calvary, so that now there was something for the High Priest to offer in the temple.
 - (a) Analogy: My daughter and her husband moved to a new apartment before the birth of their first child. One bedroom was designated--and furnished--as the "nursery." In it were placed the bassinet and other useful articles of nursery furnishing. But the room remained silent, unused as designated, and empty until the baby arrived. Then it became a functional nursery--but only then.
 - b. Secondly, this seeming anomaly may perhaps also be explained by the fact that the focal point of this passage is the *worship* of the Lord God Almighty and of the Lamb--not their *habitation*!

D. The Witness of Ellen:

1. EGW received a major vision on the Heavenly Sanctuary on Sabbath, April 3, 1847, at Topsham, ME, which recapitulated a similar vision given exactly four weeks (to the day) previously at Fairhaven, MA (on March 6). [EGW did not date the earlier vision; but Bates—who was present and took notes—does date it in his Broadside.]
 - a. Four days after the April 3rd vision, EGW wrote a description of it to Bates (Lt 1, April 7, 1847); and it—together with her letter to Eli Curtis, of April 21—were included in the text of *A Word to the Little Flock*, published in May, the month following.
 - (1) (This vision account was subsequently republished in the RH, July 21, 1851; and today finds its permanent form in EW 32-35.)
 - b. Especially instructive is EGW's use of prepositions in her first published narrative of this vision, describing as it does the Heavenly Sanctuary; for it inescapably attests to her perception that this was a "real" sanctuary, in a "real" place. Note the descriptive language which emphasizes the stark "reality" of the experience:

The Lord gave me the following view in 1847, while the brethren were assembled on the Sabbath, at Topsham, Maine.

We felt an unusual spirit of prayer. And as we prayed the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things and was wrapped in a vision of God's glory. I saw an angel flying swiftly *to* me. He quickly carried me *from* the earth *to* the Holy City. *In* the city I saw a temple, which I *entered*. I passed *through* a door before I came *to* the first veil. This veil was *raised*, and I passed *into* the holy place. Here I saw the altar of incense, the candlestick with seven lamps, and the table *on* which was the shewbread. After viewing the glory of the holy, Jesus *raised* the second veil and I passed *into* the holy of holies.

In the holiest I saw an ark; *on* the top and sides of it was purest gold. *On* each end of the ark was a lovely cherub, with its wings spread *out over* it. Their faces were turned *toward* each other, and they looked *downward*. *Between* the angels was a golden censer. *Above* the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood *by* the ark, and as the saints' prayers came *up* to Him, the incense *in* the censer would smoke, and He would offer *up* their prayers with the smoke of the incense *to* His Father. *In* the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus *opened* them, and I saw the ten commandments written *on* them with the finger of God. *On* one table were four, and *on* the other six. The four *on* the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name (EW 32, 33; emphasis supplied).

2. Something of the enormity of size of the heavenly is indicated in these words:

The heavenly temple, the abiding place of the King of kings, where "thousand thousands ministered unto Him. and ten thousand times ten thousand stood before Him" (Daniel 7:10), that temple filled with the glory of the eternal throne, where seraphim, its shining guardians, veil their faces in adoration--*no earthly structure could represent its vastness and its glory*. Yet important truths concerning the heavenly sanctuary and the great work there carried forward for man's redemption were to be taught by the earthly sanctuary and its services.--PP 357; emphasis supplied.

- a. But her vision in mid-February, 1845, even more graphically demonstrated her conceptions of reality and vast space (see Appendix C for text [EW 54-56], with an explanatory note [EW 92, 93]).
3. The arguments of some that EGW was here employing allegory in her description of the Heavenly Sanctuary seems not well supported by the facts.
 - a. (For a discussion of this issue, see Roger W. Coon's *The Great Visions of Ellen G. White*, I [1992]: 45-47.)
4. James and Ellen were married Aug. 30, 1846. About this same time someone appears to have given them a copy of Joseph Bates' tract on the Sabbath; and, by their own testimony, they at once began to observe the Sabbath, solely on the basis of the Bible evidence it adduced.
 - a. The vision of April 3, 1847, coming seven months after they had already begun to keep the Sabbath, simply confirmed in them the correctness of their position and practice, as it did for other Sabbath-keeping Adventists.

IV. Issues in Christ's High-Priestly Ministry and the Heavenly Sanctuary

1. The earthly Moses/Sinaitic tabernacle was "patterned" after the heavenly.
 - a. But our understanding of the Heavenly Sanctuary today, of necessity, is derived from Moses' accounts of the Old Testament Tabernacle services in the Pentateuch.
2. We have already noted the three purposes of God involved in giving this system to Israel:
 - a. The purpose of the *sanctuary* was to provide a dwelling-place for God among His people.
 - b. The purposes of the *services* of the sanctuary was to demonstrate graphically how God disposes of the sin-problem of mankind.
 - c. The purpose of these two points in *juxtaposition* was to show that God dwells with His people *while* He is resolving the sin-problem--He does not wait for us to become perfect first before He will fellowship with us.
 - (1) Thus, the late Taylor Bunch could write that:
 - (a) "You can be ready [imputed righteousness] while you are getting ready [imparted righteousness]."

- (b) "You can be perfect [imputed righteousness] while you are becoming perfect [imparted righteousness]."

A. Limitations of Size

1. It should be emphasized that in linking the Heavenly Sanctuary with the earthly tabernacle, in terms of function, that we do not thereby impose the limitations of the earthly upon the heavenly.
2. The Heavenly Sanctuary is certain constructed upon a much more vast scale in terms of size:
 - a. Daniel saw the throne of the Ancient of Days as having wheels (for the obvious purpose of transporting it from one place to another within the Heavenly Sanctuary) (Dan. 7:9).
 - b. EGW saw the Father and the Son travel from the Holy Place to the Most Holy Place (on Oct. 22, 1844) in a "flaming chariot" (EW 55, 251; see Appendix C).
3. Christ, our Heavenly High Priest, is not a "Prisoner-in-a -Box" in Heaven!
 - a. Just as his priestly duties did not immediately require the personal presence of the earthly High Priest 24-hours-a-day, 365 days of the year, in the Sinaitic Tabernacle, so there is no reason to believe that Jesus is today a "Prisoner" in His Heavenly Sanctuary!
 - b. It is clear from the EGW data that Jesus obviously left heaven for the Island of Patmos for a period of time in the 90's A.D., when He personally visited John, to present The Revelation.
 - c. I know of no reason which would preclude His leaving the Most Holy Place in Heaven today for reasons which He, in His omniscience, might deem sufficient.

B. A Reciprocal Relationship

1. Jesus now intercedes, symbolically, for Christians, as their High Priest, in the Heavenly Sanctuary, in a reciprocal relationship:
 - a. Jesus' work today on our behalf is to present our confessed sins to the Father, mingled with the incense-smoke of His own merits, and seeking the Father's acquiescence in His act of forgiveness of those sins.
 - b. Our work today is to experience a heart-appreciation of what it cost the Son of God to save us from Hell; and we appreciate His ongoing High Priestly ministry (which has the same purpose).
 - (1) Thus, in an experiential way, we "follow" the activities of our Heavenly High Priest as He performs His work for us above:
 - (a) We confess our sins to Him.
 - (b) We then actively, personally accept and receive--His pardon/cleansing.
 - (c) We then forsake these sins which costs Christ's very life on Calvary.

- (d) And, finally, we receive from Him strength to live the victorious, overcoming life.

C. A "Two-Apartment" Ministry for Christ in the Book of Hebrews?

1. One argument of some critics who deny the reality of the Heavenly Sanctuary is their allegation that one cannot find a "two-apartment" ministry of Christ in the Book of Hebrews.
2. To this, we offer a two-part response:
 - a. First, there is no proof that it was Paul's *primary* purpose in this Epistle to "prove" a "two-apartment" model for Christ's ministry as our Heavenly High Priest.
 - (1) Certainly one of his major (if not primary) goals was to refocus the minds of his fellow Christians, in 60-70 A.D., from attention upon the earthly Temple at Jerusalem, and to direct them to Christ in the Heavenly Sanctuary.
 - (2) It is possible that Paul knew, by divine revelation, that the Roman destruction of the Temple, in 70 A.D., was imminent.
 - (3) The early Christian Jews still held the Jerusalem Temple in veneration; and its destruction would, indeed, be for them a most (if unnecessary) traumatic experience.
 - (4) The early Hebrew Christians needed to be reminded again that, theologically speaking, nothing of liturgical significance had happened in this Temple subsequent to Christ's death on Calvary, in 31 A.D.
 - (5) Unfortunately, this reality apparently had continued to elude the Christian Church's highest leadership at this time (see Acts 21:23-26).
 - (6) The Jewish Christians, therefore, now needed to refocus their attention from the earthly to the Heavenly Sanctuary,—upon that which Christ was doing for them, individually, each day,—for *this* was what was most relevant for them now.
 - b. Secondly, in 1988, Dr. George E. Rice, while an associate secretary in the White Estate, prepared a 56-pp. monograph ("The Priesthood of Jesus in the Book of Hebrews") in which he unequivocally demonstrates a two-apartment-ministry of Jesus Christ today in Heaven.

D. Atonement: Process, or Event?

1. SDAs hold, contrary to Evangelical dogma, that "atonement" is a *process*, not merely a once-for-all event.
2. They hold that Christ's *sacrifice* was, indeed, complete at the cross (as Paul emphasizes in Hebrews: "offered once for all"); but that the total *process* of His atonement was

not completed at the cross--indeed, it still remains for its final fulfillment!

3. In the Old Testament, Moses spoke of the "Day" of Atonement, not the "Event" of the atonement!
 - a. On the Day of Atonement the *daily* service was first performed before the participants moved into the ritual service of the *yearly* service.
 - b. And the whole program of the Day of Atonement did not, subsequently, somehow grind to a halt, once the Lord's sacrificial goat was slain.
 - (1) Other acts of atonement followed:
 - (a) The scapegoat was taken into the wilderness "by the hand of a fit man."
 - (b) The High Priest removed his sacred vestments, bathed, and again donned his garments.
 - (c) Burnt sacrifice was offered for the sins of both people and High Priest.
 - (d) The man who led the scapegoat out of the camp, upon return, had to bathe outside of the encampment before re-entry.
 - (e) The bullock/goat sin-offering carcasses had to be removed from the camp (and the man so removing them himself had to bathe outside, before being allowed to return).
 - (2) It was then--and only then--that the *Day* (and process) of Atonement for the Jewish nation was concluded for another year! (See "Sanctuary," *Seventh-day Adventist Encyclopedia*, pp. 1279-81.)
4. Paul A. Gordon makes a compelling point when he reminds us that, upon the night of the Exodus, *after* the Passover lamb had been slain, it was still incumbent upon the head of household to "paint" this blood upon the two doorposts, and upon the lintel over the entrance of the house (Ex. 12:22).
 - a. In her description of this event, EGW explains its significance with a particularly apt metaphor: "The Israelites placed over their door a signature of blood to show that they were God's property," so that the avenging angel might "passover" their dwelling without killing the firstborn male child (RH, Feb. 6, 1900; cited in 7BC 968, 969).
 - b. Had the occupants failed to perform this divinely-instructed duty, the avenging angel would *not* have "passed over," and the first-born Jewish male would have subsequently perished with his Egyptian counterparts.
 - (1) There was *still* a work to be performed in this typical act of atonement, *after* the sacrificial lamb had been slain!
 - (2) So, also, with Christ at Calvary--there yet remained a work to be performed by Him, as High Priest, in the Heavenly Sanctuary, before His atonement would be complete.
5. Indeed, in its broadest and ultimate sense, Christ's atonement is still not yet completed!
 - a. The word "atonement" comes from an Old English word ("at-one-ment"), which, theologically, signifies the *total* restoration of a previously-sundered relationship.
 - b. In the case of Heaven's Plan of Salvation, Christ's atonement will reach its final conclusion only when sin and sinners are forever removed by annihilation

from this universe!

c. Just as the Old Testament Day of Atonement did not end with the sacrifice of the "Lord's goat," but the process continued to its denouement, and involved many post-sacrifice acts, just so Christ's atonement did not end with His death on Calvary--important as that was.

(1) His "*sacrifice*" was, indeed, complete at Calvary--He was "offered once for all!"

(2) But His atonement, in the ultimate sense, is yet to find its final completion.

V. The Contemporary Relevance of the "Sanctuary" Message

1. EGW sees both **theological** and **historical** significance and relevance for Christians today in her Heavenly-Sanctuary Message:

a. Note the five particular points that she makes under these two categories.

A. Theological Relevance

1. Since the sanctuary doctrine is at the very foundation of the whole SDA belief-system, **a correct understanding of this doctrine is an absolute imperative, if one is ever properly to understand SDA theology** (Lt 208, 1906; cited in Ev 221:2).

a. The atonement is the central truth upon which all SDA theology is based (Ms 156, 1898; cited in Ev 223; see Appendix B).

(1) "Christ crucified as the atonement for sin is the great central truth of the gospel, round which all other truths cluster. To this great truth all other truths are tributary. All truths, rightly understood, derive their value and importance from their connection with this truth. [Gal. 6:14 cited.] (Lt 39, Mar. 12, 1902; cited in UL 85:5, 6).

b. Through the doctrine of the Heavenly Sanctuary the Holy Spirit "sheds great light on our present position and work. . . ." (RH, Nov. 27, 1883; cited in Ev 223:0).

2. **A personal, experiential ("experimental") knowledge of this doctrine is necessary in order that the Christian be able successfully to go through the coming "time of trouble"** (GC 430, 488-90; 7BC 933, 934).

a. "God's people are now to have their eyes fixed upon the Heavenly Sanctuary, where the final ministration of our great High priest in the work of the [investigative] judgment is [now] going forward,--where He is interceding for His people" (RH, Nov. 27, 1883; cited in Ev 223:1).

b. While Christ is engaged in "cleansing" the Heavenly Sanctuary above, His believing worshippers on earth will be:

(1) Carefully reviewing their lives.

(2) Comparing their own individual characters with the standard of righteousness (RH, April 8, 1890; cited in Ev 224:1; DA 480).

(3) Cleansing their own "human" temple--with God's grace and help, of course--here on earth.

(a) See Appendix D for an elaboration upon this theme.

B. Historical Relevance

1. The "Sanctuary" doctrine is the *only* adequate explanation of the "Great Disappointment" of Oct. 23, 1844, the *only* "key" to unlock this great "mystery" (GC 423:1).
 - a. It "gives us unmistakable proof that God . . . led us in our past experience" in the 1844 movement (RH, Nov. 27, 1883; cited in Ev 223:0)
 - b. It opened to these post-Millerite Adventists a "complete system of truth" characterized as:
 - (1) "Complete."
 - (2) "Connected."
 - (3) "Harmonious" (GC 423:1).
 - c. It shed "great light on our present position and work" (RH, Nov. 27, 1888; cited in Ev 223:0).
 - d. It proves our faith in the Three Angels' Messages of Rev. 14 to be "correct" (*ibid.*).
 - e. It made of us:
 - (1) A special people.
 - (2) A "separate people" (Ev 224, 225).
 - f. It gives to our present work:
 - (1) "Character."
 - (2) "Power" (*Spec. Test., Series B, No. 7, p. 17 [1905]; cited in Ev 225:1.*)

2. Of all of the half-dozen "pillar" doctrines (see Appendix A), EGW declares concerning this one that the Holy Spirit "especially" bore witness in validating this doctrinal position:

- a. "Over and over again"—repeatedly.
- b. "In a marked manner"—especially:

For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.—Ms 125, 1907; cited in Ev 224:2.

- c. Note also these impressive words:

Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the Heavenly Sanctuary should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people.—Ms 125, 1907, pp. 3, 4; cited in UL 199:4 (see Appendix E).

3. EGW predicted that upon this doctrine there would be yet again another, future, departure from the faith among SDAs (as had been experienced in the Ballenger heresy of the early 1900s). Patently, then, one must know this doctrine thoroughly, "in all its bearings," if one would be protected from this future apostasy! Three times, in three successive years, she repeated this dire prophecy of the future:

a. 1905: "In the future, deception of every kind is to arise. . . . The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points upon which there will [yet] be a departing from the faith" (RH, May 25, 1905; cited in Ev 224:3).

b. 1906: "False prophets" will arise in the midst of SDAs, teaching "false and dangerous theories . . . , including the sanctuary question." These false prophets will include "even some of those who, in times past, the Lord has honored" (Ms 11, 1906; cited in Ev 360:2).

c. 1907: In spite of the overwhelming prior endorsement of this doctrine by the Holy Spirit in our past denominational history, there will [yet] be, "as in the past, some [who] will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval" (Ms 125, 1907; cited in Ev 224:2).

d. Writing to her son, W. C. White, in 1905, EGW wrote from the very depths of her heart:

If ever there was a period of time when we needed the Holy Spirit's power in our discourses, in our prayers, in every action proposed, it is now. . . . This message is to be strengthened and enlarged. We are to see and realize the importance of the message made certain by divine origin. We are to follow on to know the Lord. . . . Our souls need the quickening from the Source of all power. We may be strengthened and confirmed in the past experience that holds us to the essential points of truth which have made us what we are--Seventh-day Adventists.

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. . . . Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. [The] pillars of truth were revealed, and we accepted the foundation principles that have made us what we are--Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus.--Lt 326, Dec. 4, 1905; cited in UL 352:2, 3.

e. And in this letter she pointed out the fourfold work of the Holy Spirit in the giving of doctrinal truth "just after the passing of the time." He:

(1) Confirmed.

(3) Enlarged.

(2) Strengthened.

(4) Quickened.

VI. Opposition to the Sanctuary Doctrine: A Brief Chronology

A. Early Critics

1. **1858: Owen R.L. Crosier:** First to write out SDA Sanctuary views (1845); repudiated both Sabbath and Sanctuary, to join Advent Christian Church, 1858.
2. **Mid 1860's: B.F. Snook and W.H. Brinkerhoff's "Marion Party"** offshoot in Iowa: Message: no-organization; no-Sanctuary; no-EGW.
3. **1887: Dudley M. Canright:** Disaffected SDA evangelist apostatized, fought church, doctrines, EGW.
4. **1905: Albion Fox Ballenger:** denied existence of Sanctuary; joined in apostasy by Dr. John Harvey Kellogg.
5. **1930's: William Ward Fletcher:** Australian evangelist/administrator, served in Australia, India; left SDA about 1930 over doctrinal dispute over Sanctuary, etc.
6. **1932: L. R. Conradi:** German evangelist/administrator. In a 1931 letter to SDA leaders, he admitted that for some decades he had not accepted major SDA beliefs (including the Sanctuary); joined Seventh Day Baptists in 1932, at age 76. A great scourge to SDAs in Europe, elsewhere.

B. Recent Critics

1. **1979: Desmond Ford, AAF Forum, PUC's Irwin Hall Chapel, Oct. 27;** denied existence of Heavenly Sanctuary, Investigative Judgment, any historical significance of year 1844, etc. A theological "bombshell," "the shot heard 'round the [SDA] world!"
2. How does Dr. Ford arrive at his position ?
 - a. As I have attempted to analyze his position, it seems to me that his first fundamental, basic, mistake is in moving from a demonstrably sound position (that the Apostolic-era Christians expected Christ to return before the end of the 1st Century), to an unsound position (that since the Apostolic Church *expected* this event would happen then, that it *could* have happened then).
 - b. If Dr. Ford's premise be correct (and neither SDA Church nor EGW accept that premise), note what would logically flow from such a conclusion--the theological "domino-effect:"
 - (1) There could be no historical date established for the fulfillment of *any* Bible time prophecy later than 100 A.D.
 - (2) Therefore, the day/year principle (which both SDA Church and EGW accept) cannot be used for the establishment of any time-periods in time prophecies, because--on this basis--the 1260-, 1290-, 1335-, and 2300-day prophecies would, of necessity, extend beyond 100 A.D.
 - (3) If there are no time prophecies in Scripture reaching beyond 100 A.D., the date 1844 is not, therefore, established in the Bible.
 - (4) Therefore, the events associated with that year by SDAs (cleansing of the Heavenly Sanctuary, beginning of the Investigative Judgment, Christ transition from 1st apt. to 2nd apt. ministry) are non-events,

Biblically.

(5) There is no two-apartment Heavenly Sanctuary.

(6) The whole structure of SDA eschatology collapses like a house of cards.

3. Dr. Ford also holds other theological tenets contrary to SDA/EGW teachings, such as:

a. Two levels of inspiration/revelation:

(a) "Canonical:" a higher form, held by Bible writers; and

(b) "Pastoral:" a lower form possessed by EGW (who is, however, still considered to be a prophet). (SDAs see no Biblical justification for such a division.)

b. Sanctification is *not* a part of righteousness-by-faith; only justification is to be included--because man participates in sanctification, but in salvation man can contribute nothing to the process. (SDAs hold both are part of R-by-F.)

c. The atonement was complete at the cross. (SDAs hold that Christ's *sacrifice* was complete at the cross, but that the atonement--a process, not merely an event--itself will not be concluded until sin/sinners are annihilated.)

d. The existence of a "pre-Advent judgment" is conceded; but this is held to have no connection with the "Investigative Judgment" doctrine as taught by SDAs. Ford says this doctrine is not taught in the Bible; SDAs affirm that it is.)

a. Three positions, based upon hermeneutical assumptions and *a priori* beliefs:

(1) **Desmond Ford:** The Investigative Judgment is not taught in the Bible, and I do not believe it.

(2) **Raymond Cottrell:** The Investigative Judgment is not taught in the Bible; but I do believe it, because another inspired prophet taught it.

(3) **Robert W. Olson:** The Investigative Judgment is indeed taught in the Bible; and I accept and believe it.

Conclusion

1. The SDA doctrine of a Heavenly Sanctuary, in which our High Priest Jesus today ministers in our behalf, holds a premiere position among all of the doctrinal teachings of this church.

a. It is not only accepted as one of the half-dozen "pillar" doctrines--those having a transcendent significance vis-a-vis other SDA Bible doctrines; but

b. It is held to be the *Number-One* Bible doctrine of the church.

2. The Holy Spirit validated the authenticity and details of this doctrine, through His approved prophetic channel (EGW) more frequently, and more fully, than any other doctrine which SDAs hold.

3. This doctrine has both theological and historical significance and relevance for SDAs today.

- a. It was among our first doctrines to be attacked in the earliest days of our existence as a denominated people.
 - b. Controversy concerning this doctrine was a recurring phenomenon throughout our entire denominational history, almost on a cyclical basis.
 - c. EGW predicted that it would yet be a point of future departure in the SDA Church at the end of time.
 - (1) She further predicted that some of those departing would include ministers/teachers "who in the past the Lord has especially honored."
 - (2) (See Appendix E for additional inspired counsel on how SDAs today should relate to such teachers of heresy.)
4. SDAs have a solemn, divinely-mandated obligation:
- a. Individually: to "become intelligent" concerning all facets of this doctrine.
 - b. Individually and Collectively: to "bear witness," publicly, so that others may know all that is involved in it.
5. Wrote the prophet in 1883:
- a. Our faith in reference to the message of the first, second, and third angels was correct. The great waymarks we have passed are immovable. Although the hosts of hell may try to tear them from their foundation, yet they do not succeed. These pillars of truth stand firm as the eternal hills, unmoved by all the efforts of men combined with those of Satan and his host. We can learn much and should be constantly searching the Scriptures to see if these things are so.--RH, Nov. 27, 1883; cited in Ev 223:1).

The Instructor wishes here to acknowledge his special debt to the following distinguished SDA scholars in this doctrine: Dr. Leslie G. Hardinge, Dr. C. Mervyn Maxwell, Dr. Robert W. Olson, and Robert J. Wieland, for their insightful contributions to our study of the Heavenly Sanctuary. RWC.

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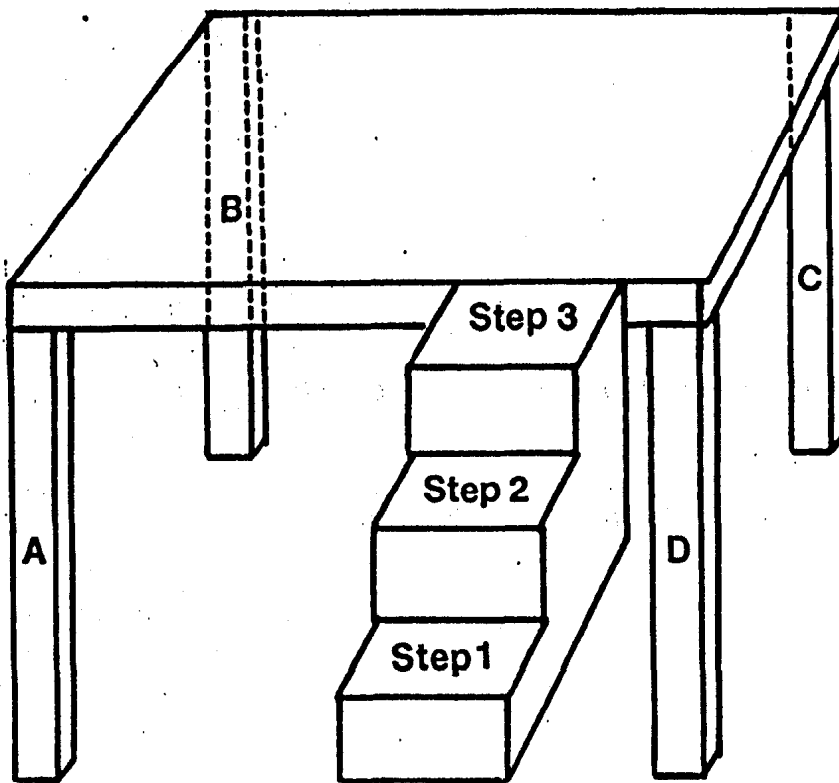
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Appendix A

Ellen G. White's "Platform of Truth" Metaphor

A favorite metaphor with EGW was her 'platform of truth.' In this context she also spoke of 'pillar' doctrines, and of steps leading up to the platform. Diagrammatically this may be represented by the following illustration:



Symbols Interpreted:

1. "Platform" = "the truth as it is in Jesus."
2. "Pillar" Doctrines of the SDA Church:
 - a. "Soul sleep"--conditional immortality (state of man in death).
 - b. Heavenly sanctuary (including Christ's heavenly high-priestly ministry).
 - c. Second coming of Christ.
 - d. Sabbath (in the framework of the 10-Commandment law of God).
3. "Steps" which lead up to the "platform" = the Three Angels' Messages of Revelation 14:6-12.

Ellen G. White Comments Upon "The Platform of Truth"

1. One of the earliest "platform" statements is believed to have originated in the "Great Controversy" vision of March 14, 1858 at Lovett's Grove [now Bowling Green], OH (see EW 258, 259). Note, particularly, the various stated reactions of the different "some" and "others" groups:

A FIRM PLATFORM

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, "Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received." I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them

upon a solid, immovable platform. I saw individuals approach the platform and examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the foundation. They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform to examine it and declared it to be laid wrong. But I saw that nearly all stood firm upon the platform and exhorted those who had stepped off to cease their complaints; for God was the Master Builder, and they were fighting against Him. They recounted the wonderful work of God, which had led them to the firm platform, and in union raised their eyes to heaven and with a loud voice glorified God. This affected some of those who had complained and left the platform, and they with humble look again stepped upon it.

2. In 1904, in the context of Kellogg's pantheism apostasy, EGW wrote in Special Testimonies, Series B, No. 2, pp. 51-59 a testimony entitled "The Foundations of Our Faith". Today it appears in LSM 201-8. This selection is found in LSM 204:1:

In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Some one high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action."

3. In at least 135 places in her writings, EGW would add the adjective "eternal" to her metaphor of "platform" and "truth": "the platform of eternal truth." And many of these references are in the context of the Kellogg pantheistic heresy.

- a. In a Review and Herald article (Dec. 4, 1990), at the height of this controversy, she wrote: "Christ calls upon us . . . to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints" (in Mar 110:1).
- b. Four years later (Ms. 46, May 18, 1904, in UL 152), in a talk given at Berrien Springs, MI on "The Foundation of Our Faith," she elaborated:

The Lord desires us to realize that it is of great importance that we stand in these last days upon the platform of eternal truth. Those who think that the church militant is the church triumphant make a great mistake. The church militant will gain great triumphs, but it will also have fierce conflicts with evil that it may be firmly established upon the platform of eternal truth. And every one of us should be determined to stand with the church upon this platform. . . .

In a representation which passed before me, I saw a certain work being done by medical missionary workers. Our ministering brethren were looking on, watching what was being done, but they did not seem to understand. The foundation of our faith, which was established by so much prayer, such earnest searching of the Scriptures, was being taken down, pillar by pillar. Our faith was to have nothing to rest upon—the sanctuary was gone, the atonement was gone. . . .

Do you wonder that I have something to say, when I see the pillars of our faith beginning to be moved? Seductive theories are being taught in such a way that we shall not recognize them unless we have clear spiritual discernment.—Manuscript 46, May 18, 1904, "The Foundation of Our Faith," a talk given at Berrien Springs, Michigan.

4. And exactly one year and one day later (Ms. 58, May 1905, in UL 153-- transcript of a devotional message), she came back to the subject again, urging our church members:
 - a. "My brethren and sisters, take your stand on an elevated platform, and work to the point to be one with Christ."

Selected References:

1. "Platform" of truth: EW 258, 259; TM 29; 4T 17, 18; LSM 200, 201; CW 52
2. "Pillar" doctrines: CW 29, 33, 44, 52, 53, 77; Ev 224, 610; MM 87, 96; 3T 226, 349; 4T 74, 211; 5T 330, 672; 9T 69; 2TT 363; LSM 207, 208; 2SM 25, 388, 389; TM 107; 7BC 985
3. "Steps": EW 258, 259

Appendix B

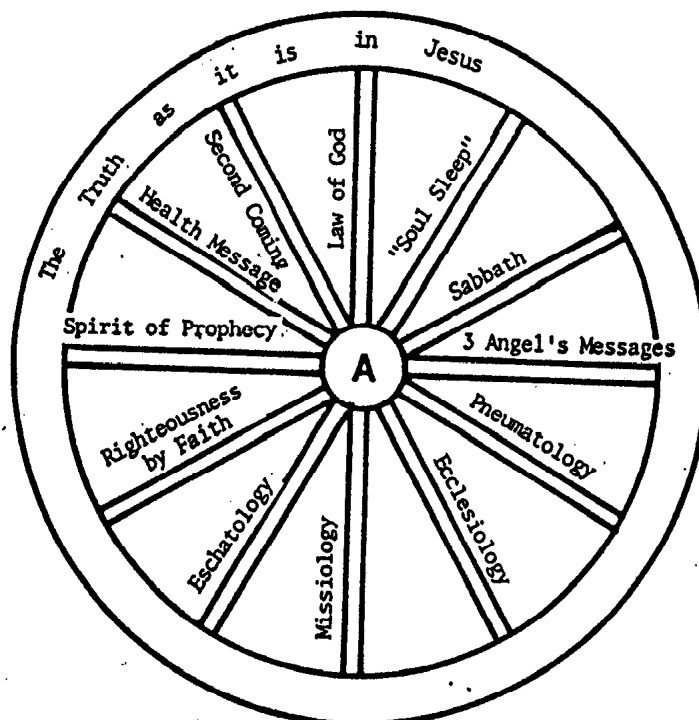
The "Doctrinal Wheel" Metaphor

In 1902 EGW declared in a letter to a leading SDA evangelist working in New York City with Stephen N. Haskell, "Christ crucified as the atonement for sin is the great central truth of the gospel, round which all truths cluster. To this great truth all other truths are tributary. All truths, rightly understood, derive their value and importance from their connection with this truth" (Letter 39, March 12, 1902, in UL 85; a similar statement appears in GW 315:2).

Four years earlier, in 1898 she had written: "The atonement of Christ should be the great substance, the central truth" in every school where "the most simple theory of theology" was taught (Ms. 156, 1898 in Ev 223).

Implicit in both statements is the metaphor of a wagon- or cart-wheel, which, reduced to its simplest components, has three elements: (1) a hub, (2) spokes, and (3) an outer rim.

Interpreted, the "hub" would be the central doctrine of the atonement (with its related scenarios of heavenly sanctuary and Christ's high-priestly ministry), the "spokes" would be the sum of all of our doctrines, radiating from this central truth, and the "outer rim" would be our total doctrinal construct which binds all together--the counterpart of the great "platform of truth," elucidated in Appendix A.



Appendix C

Ellen White's Mid-February, 1845, Vision of Heaven (*Early Writings*, pp. 54-56, 92, 93)

END OF THE 2300 DAYS

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, "If you should once behold the glory of His person, you would cease to exist." Before the throne I saw the Advent people--the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading

with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne,¹ and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegran-

ate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

¹ See page 92.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children.

An Explanation

5. On page 55, I stated that a cloud of glorious light covered the Father and that His person could not be seen. I also stated that I saw the Father rise from the throne. The Father was enshrouded with a body of light and glory, so that His person could not be seen; yet I knew that it was the Father and that from His person emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew it was because the Father moved, therefore said, I saw the Father rise. The glory, or excellency, of His form I never saw; no one could behold it and live; yet the body of light and glory that enshrouded His person could be seen.

I also stated that "Satan *appeared* to be by the throne, trying to carry on the work of God." I will give another sentence from the same page: "I turned to look at the company who were still bowed before the throne." Now this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I believed that Satan was actually in the New Jerusalem. But did not John see the great red dragon in heaven? Certainly. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns." Rev. 12:3. What a monster to be in heaven! Here seems to be as good a chance for ridicule as in the interpretation which some have placed upon my statements.

Appendix D

"The Burden of the Message For This Time" (A Synthesis-Summary Outline of *The Upward Look*, Page 344)

I. A WORK FOR OURSELVES

1. Our work: the "cleansing" of our "earthly" sanctuary, corresponding to Christ's present cleansing of the "heavenly" sanctuary.
2. Importance/Urgency of: While Jesus is still in the heavenly sanctuary--
 - a. Satan is "constantly alluring" us away from:
 - (1) Faithfulness.
 - (2) Thoroughness.
 - b. Heavenly angels are at work "constantly" to draw us to the "essential work" of preparing for the Second Coming.
3. Nature of: a cause/effect relationship--
 - a. Cause: We "behold" Jesus; we "look" at Christ and His perfection:
 - (1) In contemplation.
 - (2) In meditation.
 - b. Effect: we are "changed" by beholding--we live:
 - (1) We are impressed, by contrast, with the imperfection in our own character; the Holy Spirit creates a sense of need within.
 - (2) We long to practice Christ's virtues and righteousness; the HS creates a desire for change.
 - (3) We renounce self.
 - (4) We give our hearts wholly to Christ.
 - (5) The Holy Spirit works in us to:
 - (a) Refine.
 - (b) Ennoble.
 - (c) Elevate.
4. Results of: "the great reward" in keeping God's commandments (Ps. 19:11).
 - a. We are placed in close connection with the future world.
 - (1) We bathe in the bright beams of the Sun of Righteousness.
 - b. We rejoice with joy unspeakable and full of glory.

II. A WORK FOR OTHERS -- Sharing the good news:

1. God's desire: He wants every soul that hears--
 - a. To say the same to others: Come, take the water of life freely (Rev. 22:17).
 - b. To receive His richest gifts.
2. Our work: by pen and voice to tell to others--
 - a. To talk as Christ talked.
 - b. To work as Christ worked.
3. Our message: motivated by our love to Him, we share--
 - a. The truths of God's word.
 - b. The necessity of obedience to God's commandments:
 - (1) Obedience does not bring us into servile bondage.
 - (2) Instead, it makes us free through Christ's blood.

- c. The importance of continuing in His love.
- 4. Our attitude/demeanor in representing Christ's character: with hearts aglow--
we are filled with:
 - a. Piety.
 - b. Humility.
 - c. Divine love.

Appendix E

Ellen White Responds to the Work of False Teachers Denying the Sanctuary (A Synthesis-Summary Outline of *The Upward Look*, Page 199)

A. Teachers of False Doctrines:

1. Nature of their work:
 - a. Question/oppose revealed truth on this subject [despite fact fact that Holy Spirit especially bore witness to it!]
 - b. Advanced new theories which were false
2. Our relationship to them: "Leave them alone!"
 - a. Don't accept them as teachers
 - b. Don't accept their suppositions
3. Prediction of the future:
 - a. False ideas on the sanctuary will be revived again, later

B. Role of the Holy Spirit through EGW in Development of Sanctuary Doctrine:

1. He established SDA's on the "platform of truth" [cf. Appendix A]
 - a. Revealed/corrected error if they were wrong
 - b. Approved/endorsed if they were right
 - c. [Seldom initiated]

C. Significance of the Sanctuary Doctrine:

1. A true understanding of it means much to us as a people--it is important
2. Errors advanced by false teachers will undermine the faith of those who accept these false suppositions

D. Our Task: "Take up the work God has given us":

1. Take your position:
 - a. Believe the truths the Holy Spirit has endorsed
 - b. Leave alone theories the Holy Spirit did not endorse
2. Preach the word of God--especially:
 - a. Second coming of Jesus
 - b. Heavenly sanctuary
3. Don't move off the platform of truth on which God has established us

E. Ultimate Vindication:

1. Truth, eternal truth, will prevail

Education

Ellen G. White and the SDA "Education" Message

Roger W. Coon

I. EGW's Philosophy of Christian Education

1. There should be a "harmonious development" of the whole person:
 - a. The head--intellectual development.
 - b. The heart--spiritual development.
 - c. The hand--physical development.
2. Provision should be made to prepare the student to become a good "citizen" of:
 - a. The state in which he lives.
 - b. The kingdom of heaven.
3. A recognition that the nature of man is inherently evil:
 - a. If man's nature is inherently good, then primarily seek to develop that good--impartation of information is the primary goal.
 - b. If man's nature is "neutral" (tabula rasa--blank tablet), then primarily seek to develop a good external environment as the primary goal (everything else will take care of itself).
 - c. If man's nature is inherently evil, then character development must be the primary goal. (This was EGW's view).
 - (1) The ultimate aim is to restore in the student the defaced image of his/her Creator.
 - (a) "The fear of the Lord is the beginning of wisdom: a good understanding have all they that do His commandments; His praise endureth forever"--Ps. 111:10.
 - (b) "The great object to be secured is the proper development of character, that the individual may be fitted rightly to discharge the duties of the present life and to enter at last upon the future, immortal life"--4T 418.
 - (2) The student should be led as first priority to develop a personal relationship with Jesus Christ at the experiential level.
4. The rejection of the "trinity" of false education:
 - a. Humanism--the deification of human intellect.
 - b. Naturalism--the denial of the existence of anything supernatural.
 - c. Relativism--everything in life is relative; there are no absolutes.
5. Acting from principle, vs. acting from mere impulse.
6. The great goal of life is service:
 - a. First, to God.
 - b. Then to others of the human family:
 - (1) "In the kingdom of the world, position meant self-aggrandizement. The people were supposed to exist for the benefit of the ruling classes. Influence, wealth, education, were so

many means of gaining control of the masses for the use of the leaders. The higher classes were to think decide, enjoy, and rule; the lower were to obey and serve. . . .

"Christ was establishing a kingdom on different principles. He called men, not to authority, but to service, the strong to bear the infirmities of the weak. Power, position, talent, education, placed their possessor under the greater obligation to serve his fellows"--DA 550:1, 2.

"Christ . . . pictured to His disciples the scene on the great judgment day. And He represented its decisions as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and suffering"--DA 637:1.

"All who have been born into the heavenly family are in a special sense the brethren of our Lord. . . . He identifies Himself with every child of humanity. . . . His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity. . . . "--DA 638:1, 4.

"Christ's rule of life, by which every one of us must stand or fall in the judgment is, 'Whatsoever ye would that men should do to you, do ye even so to them.' Matt. 7:12--DA 640:3.

"In the great judgment day, those who have not worked for Christ, who have drifted along thinking of themselves, caring for themselves, will be placed by the Judge of the whole earth with those who did evil. They receive the same condemnation"--DA 641:4

7. The dignity and worth of a human being arises from being created in the image of God, and these qualities are to be fostered and taught:
 - a. In the world of Christ's day "the right of man as man, to think and act for himself, was wholly unrecognized. . . .
 - b. "In matters of conscience the soul must be left untrammelled. No one is to control another's mind, to judge for another, or to prescribe his duty. God gives to every soul freedom to think, and to follow his own convictions. 'Every one of us shall give account of himself to God.' No one has a right to merge his own individuality in that of another. In all matters where principle is involved, 'let every man be fully persuaded in his own mind.' Rom. 14:12, 5" --DA 550:1, 5.
8. Education should be a co-operative venture with the teacher walking beside the student in a mutual quest for truth, rather than adopting an adversarial role, or simply pouring information into the student's head by means of an educational "funnel."
 - a. The student should be taught "to think and to do."
 - b. Creative, original thinking is to be fostered rather than the development of mere rote memory faculties.
 - (1) The student is not to be merely a reflecter of other men's thought.
 - (2) He should be taught to think and reason:
 - (a) From cause to effect.
 - (b) From effect to cause.

9. The student should be taught to take responsibility for himself and for his actions in life.
10. The student's training should be practical, education for practical living.
 - a. Daily, systematic work should be an integral part of the broad comprehensive program of education.
 - b. The dignity of manual labor is to be inculcated.
 - c. Such a program will provide:
 - (1) A wholesome mental diversion from pure study.
 - (2) An opportunity for teacher and student to work side-by-side (Many of life's concepts are "caught," rather than "taught," and many can more easily be communicated in a work-situation than in the more formal classroom setting.)
 - (3) A means of financial assistance to help defray the costs of Christian education (which is not state-funded).
11. The best school for a child 8-10 years of age is the home, and the best teacher is the mother:
 - a. This is an ideal goal; it is often impossible to attainment because
 - (1) The parent must be employed to earn income to meet family needs.
 - (2) The parent may be emotionally incapable (or professionally unqualified) to serve in this ideal role.
 - b. See Appendix A, "The Redshirt Solution," Time, Nov. 13, 1989, p. 101.
12. The rules in the school should be few, but they should be well enforced.
 - a. Discipline is essential to a well-ordered school program.
13. Every SDA child has the inherent "right" of an SDA Christian education:
 - a. The funding of Christian education--at least at the elementary level, and quite possibly at the secondary level--is not the sole responsibility of parents who at any given moment happen to have school-age children.
 - (1) "Let all share the expense. . . . We cannot call ourselves true missionaries if we neglect those at our very doors who are at the most critical age and who need our aid to secure knowledge and experience what will fit them for the service of God"--6T 217.

II. The Development of a System of Christian Education Based Upon This Philosophy

1. From 1853 to 1872 throughout North America church-oriented elementary schools were conducted by:
 - a. Individual families,
 - b. Groups of families, or by
 - c. Local SDA churches ("SDA Schools," SDA Encyclopedia, 1976 ed., p. 1296).
 - (1) In the summer of 1868 Goodloe Harper Bell conducted a "select school" for 12 SDA youth. Included were J. Edson and William c. White (sons of James and Ellen) and Will K. and John Harvey Kellogg (sons of J.P. Kellogg--the one destined to be the "Cornflakes King" of the world, the other a world-famous surgeon and medical innovator).
 - (2) This school marked the beginning, historically, of the SDA school system:

And Mr. Bell was a fine teacher, well ahead of the times in his methods. He had his students learn their material solidly, but not by rote. He required them to understand it so thoroughly that they could explain it at a moment's notice.

The school went well, and in the fall many more boys asked to enroll. It was decided that Mr. Bell could use the original little building that J. P. Kellogg and others had put up to house the Review

plant in 1855. To make a home for his wife and four children, Bell patched the cracks in its dilapidated lower walls. His students climbed the rickety outside stairs to attend classes in the long, low-ceilinged room above.

By 1872 the General Conference Committee was so convinced about Bell's ability that they voted to sponsor his Select School as the first official Seventh-day Adventist school.

(C. Mervyn Maxwell, Moving Out
PPPA, 1973, p. 147)

2. Battle Creek College officially opened Aug. 24, 1874:
 - a. JW and EGW favored a 40-acre former fairgrounds outside Battle Creek.
 - b. In their temporary absence the leaders of the newly-formed (March, 1874) Educational Society purchased 12 acres within Battle Creek (near the Sanitarium)--and then promptly sold off a large portion for faculty homes. (SDA Encyclopedia, 1976 ed., p. 47)
 - (1) The Whites wept when they learned that the rural location they had favored had been abandoned; but EGW went forward to make the best of the situation, undesirable though it be (Maxwell, 149).
3. EGW had called for a new, unique school, not patterned after the public education of the day, which was a European-oriented "classical" model.
 - a. When Sidney Brownsberger became the first principal, he was asked if he could produce a school to EGW's educational specifications.
 - b. Brownsberger, with his newly-minted M.A. from the University of Michigan, 1869) confessed that "I do not know anything about the conducting of such a school (E.K. VandeVere, The Wisdom Seekers, SPA, 1972, p. 24, cited in Maxwell, op. cit., pp. 146, 147).
 - c. Of course he didn't--his own education was of an entirely different mold, and he had never even seen such a school as was envisaged! (At least he was honest!)
4. The school came into existence, one way or the other. Brownsburger left in 1881, and was succeeded by Alexander McLearn, a recent convert who knew even less of SDA educational ideals (and, if truth were known, probably cared less, than Brownsberger).
 - a. The 1881-82 academic year was a disaster; the official history states, delicately, that it was "marred by unrest and dissension in faculty ranks".
 - b. At EGW's instance, McLearn was dismissed (along with all of the faculty who were no more sympathetic than their chief), and the students were sent home.
 - c. And Battle Creek College was closed--temporarily--for the 1882-83 term, during what would have been its ninth year of operation (SDAE, 47).
5. In 1901 property became available at Berrien Springs, MI, and the entire physical assets were relocated, now in the country environment in which EGW had hoped to place the original campus (SDAE, 48).
6. In the meantime two other schools had opened their doors in opposite ends of the country, in 1882:
 - a. Healdsburg "College" (really a glorified academy) in Healdsburg, CA.
 - (1) In 1906 it took the name of Pacific Union College, remaining at its present location another three years.

- (2) In 1909 it relocated atop Howell Mountain, near St. Helena, in Napa County.
 - b. South Lancaster Academy, in So. Lancaster, MA.
 - (1) It later would be renamed Atlantic Union College.
7. And when EGW arrived in Australia, to help shore up the early beginning efforts of pioneers who had preceded her in 1884, she called for a new college there to train workers not merely for the South Pacific but for the world-field!
- a. It was a time of economic recession.
 - b. SDA membership in all Australia numbered but 494 (and New Zealand could only boast of another 254 baptized adults.
 - c. But they opened in makeshift quarters in Melbourne Aug 24, 1892, relocating at Cooranbong three years later.
 - d. For an expanded account concerning the origins of the "Pattern School," Avondale College, in Australia, see Roger W. Coon, "The Avondale Story," GSEM 532 Lecture Outline, March 1, 1986, 12 pp.
8. In the 133rd Annual Statistical Report, 1995, published by the Department of Archives and Statistics of the General Conference of Seventh-Day Adventists (Silver Spring, MD), the worldwide educational enterprise of the church appears as follows:

	<u>Schools</u>	<u>Teachers</u>	<u>Enrollment</u>
Primary/ Elementary	4,552	27,445	656,143
Secondary	930	13,658	200,782
College/ University/ Seminary	81	4,511	56,470
TOTALS	5,563	45,614	913,395

9. For an account of the basic, fundamental difference between Seventh-day Adventist Christian Education and the system provided by public education, see Roger W. Coon, "The Big Difference: The Case for Christian Education," Journal of Adventist Education, December 1996/January 1997, pp. 4-7, in Appendix B.

Conclusion

1. A few years ago the SDA system of education was reported to be:
 - a. Second largest Protestant system in the USA (after Lutherans); and
 - b. Largest Protestant system in the world.
2. It all stemmed from a "lady with a vision," and her first "testimony" on "Proper Education", written in 1872 (3T 131-60).

List of Appendixes

Appendix A "The Redshirt Solution," *Time*, Nov 13, 1989, p. 101

Appendix B: Roger W. Coon, "The Big Difference," *Journal of Adventist Education*, December 1996/January 1997, pp. 4-7

Appendix A

From: *Time*, Nov. 13, 1989, p. 110

Education

The Redshirt Solution

For some children, delaying kindergarten is the right choice

Kathy and Jeff Hewson of Ocean Township, N.J., faced a tough decision. Their son Christopher had turned five and was eligible to enter kindergarten. Christopher had already spent two years at nursery school, but its director felt he was "developmentally young." She recommended that kindergarten be delayed; the Hewsons agreed; and a year later they could not be happier with their choice. Christopher, who started kindergarten in September, is now a secure, energetic little boy who plays easily with his peers. "By keeping our son back last year, we gave him a gift," says Kathy. "We allowed him to be a child for one more year."

Resisting the temptation to turn their child into an early over-achiever, a surprising number of parents are consciously delaying their youngster's entrance to kindergarten even when age eligible. This is known, quaintly, as redshirting, after the common university practice of keeping athletes out of games to allow them an extra year of playing eligibility. To some teachers, redshirting children is necessary because all too many kindergartens are more concerned with academics than with the emotional and physical development of youngsters. To others, the practice is not much better than coddling.

Leslie Rescorla, a Bryn Mawr clini-



Christopher Hewson, front, in kindergarten class

The gift of a year's delay let him be a child a little longer.

cal child psychologist, notes that it is currently common practice for educators to recommend that socially or physically immature children with autumn birthdays enter kindergarten at six, rather than five. The practice makes sense, Rescorla says, if parents have special concerns about their child's social development: "If it's interacting, cooperating, playing with others you're worried about, then keeping children in nursery school for another year is good. It's nursery school, not kindergarten, where these

important skills are now being learned."

Eric Dlugokinski, a University of Oklahoma psychologist, believes five-year-olds need to spend some time away from home, but, for late bloomers, an academically oriented kindergarten may not be the right environment. If a child does poorly in a first school experience, "that failure is very hard to eradicate. You want a child's first experience in learning to be satisfying." He thinks kindergartens should de-emphasize early exposure to the ABCs and concentrate on what he calls an "emotional competence curriculum," meaning one that teaches children such social skills as how to share and how to deal with their feelings.

Sue Bredekamp, an executive with the National Association for the Education of Young Children, feels that redshirting may be of value to about 1% of children but in some places is routinely suggested for 30% of kindergarten applicants. "Being older is no guarantee of success," she says. "By holding children back, you'll never know what they could have done if you let them go on."

How can parents decide if delaying kindergarten is right for their child? Psychologist Dlugokinski raises these questions: Is the child well-enough coordinated to hold pencils properly? Is he or she impulsive or shy about playing with others? Was he or she slow to walk or talk? Does the child seem fearful about leaving home? If any answer is yes, the youngster may be a potential redshirt.

—By **John Elson**

Reported by Michele Donley/Chicago and Lisa H. Towle/New York

Appendix B

**Roger W. Coon, "The Big Difference: The Case for Christian Education,"
Journal of Adventist Education, December 1996/January 1997, pp. 4-7.**

This article was based upon a lecture presented to the Home and School Association of the Seventh-day Adventist Church School, Berkeley Springs, West Virginia, November 29, 1994.

The school enrollment for that semester was 12 pupils, only three of whom came from Seventh-day Adventist homes. The non-SDA parents, however, supported the school and its activities and programs strongly; and the audience that evening was made up mostly of non-Adventist parents, who were especially interested in the topic.

The Big Difference:

The Case for Christian Education

In the mid-1970s, veteran Adventist educator Lowell R. Rasmussen told a faculty convocation at Pacific Union College, Angwin, California: "Our big problem in promoting Christian education in earlier years was to convince church members that SDA schools were as good as those offered in the public sector. Hard evidence to the contrary dispelled that notion once and for all in favor of our schools. Our big problem today is to convince the membership that there is a significantly sufficient difference between our schools and worldly schools to justify the ever-increasing cost of Christian education."

Two decades later, that issue remains the "big problem." And as more and more SDA youth attend public schools, it is clear that we have not publicized to our constituencies the nature of that significant difference in compelling-enough terms to stem the tide.

A substantial number of church members blithely assume that the only difference in our schools is the tacking of religion courses onto an otherwise standard secular curriculum, holding chapel exercises, and (in boarding schools) conducting morning and evening residence-hall worships, in addition to Friday night and Sabbath services.

But they couldn't be farther from the truth!

May I suggest three major categories in which significant differences exist? (1) goals and objectives, (2) philosophy, and (3) methodology.

Educational Goals and Objectives

Public Education. The goal of public education as mandated by the state is to produce adequately functioning citizens. No more, no less. This does not ignore the fact that many public school teachers live

As more and more SDA youth attend public schools, it is clear that we have not publicized to our constituencies the nature of the significant difference in compelling-enough terms to stem the tide.

**By Roger
W. Coon**



morally upright lives and hold personal hopes for their students that far transcend the minimal goals mandated by the state. But, in perhaps the majority of nations, they are powerless to implement these objectives because of the restrictions placed upon them by the state. The government of the United States, in particular, strictly forbids the teaching of religious principles in its public schools.

In earlier days, American public schools succeeded admirably in producing good citizens. Indeed, this institution was the single most significant factor in unifying a disparate collection of immigrants into a homogeneous nation.

Tragically, today that public system has broken down under tremendous multiple pressures, external and internal, to the point where many wonder if it can be salvaged. Illegal drugs, insubordination,

For committed Seventh-day Adventist teachers, character transformation is of primary concern.

deteriorating buildings, lack of funding, and general violence are rapidly making a mockery of a once-effective institution and creating a new endangered species—teachers.

Christian Education. Christian educators have few problems with the state's goals—they simply believe that these

goals do not (and cannot) go far enough. Christian education seeks to make its students not only good citizens of the present world—the "kingdom of grace"—but also to fit them to one day soon enter a heavenly land—the "kingdom of glory."

Christian educators see obedience to civil powers as not only a secular duty, but also a sacred responsibility. In Romans 13:1-10, the Apostle Paul equates opposition to civil leaders with opposition to God Himself, since it was He who instituted government as necessary for a productive society.

Paul says, and Christian education teaches, that citizens are to "live peaceably with all men" and to "do that which is good" in the here and now (Romans 12:18; 13:3, KJV). They are to support the state by paying their taxes in a faithful and timely fashion. Further, they are to show respect—even honor—to the leaders of civil government.

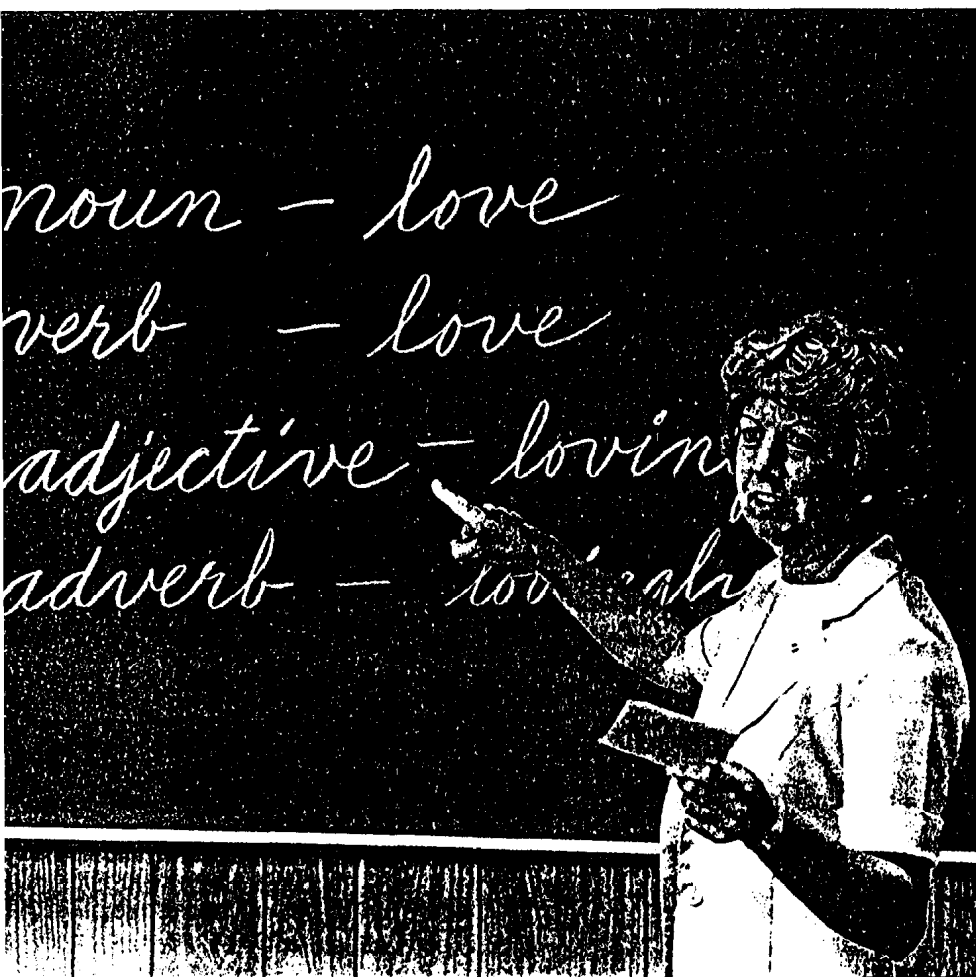
But Christian education goes one step farther: It seeks to make good citizens not only for the present, but also for a coming world order, when "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Revelation 11:15).

Paul valued highly his Roman citizenship (Acts 21:39). However, he treasured even more highly his citizenship in Christ's kingdom (Ephesians 2:19), the moral regeneration that is bestowed at the time of a Christian's "new birth" (2 Corinthians 5:17). Paul recognized that problems would inevitably arise from a Christian's "dual citizenship." In any such conflict with "Caesar," the Christian, of course, must clearly give allegiance to the demands and claims of Christ (Acts 5:29).

Citizenship in God's kingdom—whether present or future—depends upon a moral regeneration of the individual's sin-tainted character. It is in this realm that public education reveals its utter impotence. Because it excludes religious principle from the classroom, it is powerless to achieve this regeneration.

Educational Philosophy

Public education builds upon three philosophical underpinnings that are an



anathema to Christian education: (1) *secular humanism*, (2) *naturalism*, and (3) *relativism*. As the Scriptures remind us, if a stream's source is contaminated, water drawn from it will inevitably be polluted (Job 14:4). Human beings, who by nature are "accustomed to do evil" cannot from within themselves find the power to "do good" (Jeremiah 13:23).

(1) *Secular Humanism* deifies the human intellect. (The term should never be confused with "humanitarianism"—a most noteworthy Christian ideal.) It declares, without the slightest hesitation, that the unaided human mind is the highest possible source of knowledge, as well as the test of all experience. It holds, in short, that human reason is the final court of appeal in determining the validity of any idea or ideal.

In the fifth century B.C., Sophist philosopher Protagoras summed it up well: Generic "man [and the human mind, in particular] is the measure of all things." Thus the term "Christian humanist," which is bandied about so glibly today in some Christian circles, is

seen by many language purists as a contradiction in terms, although the expression has evolved to describe some traits that Christian educators would applaud, such as individualizing instruction and creating a more humane classroom climate.

(2) *Naturalism* builds upon humanism, and declares that there must be a "natural" explanation for every humanly observed phenomenon in the universe. In other words, nothing can have a supernatural origin. Since there is no such thing as a "miracle," the acts of God in Bible times (and today, as well) can all be explained "naturally."

(3) *Relativism* brings up the rear in this false trilogy by declaring that there are no moral absolutes in the universe—everything can be viewed contextually, in relative terms. The situational ethics of Philosopher Joseph Fletcher, of 1960s fame, has become their creed.

Bible-believing educators couldn't disagree more!

Christian education respects—indeed, highly values—the human intellect, for

human beings were created in the image of God, with everything positive that this concept implies. Ellen G. White repeatedly spoke approvingly of "the kingly power of reason"—while still holding that it must be subordinated to divine inspiration and revelation, knowledge that comes directly from God through His appointed channels.

Christian education has always placed an exceptionally high value upon academics and creativity. Human beings are held in high esteem, not merely because of their high intrinsic value, but also because of the price Jesus paid at Calvary for their redemption and restoration.

Naturalism too is repudiated by Christian education because it scoffs at the existence of a supernatural God. It thus denies that God has ever intervened in human affairs, that Jesus Christ was both God and man, and that Scripture was divinely inspired. This strikes at the very heart of Christianity!

While Naturalism denies the existence and power of God, Relativism rejects His authority. It cannot coexist with divine absolutes such as the Ten Commandments and every "Thus saith the Lord!"

Educational Methodology

I once took ED 800 ("Crucial Issues in Education") at Michigan State University from an anthropologist who viewed with distaste Christian clergy in general, and who had a near-pathological hatred of Christian missionaries in particular.

Like many in his profession who had adopted the "Myth of the Happy Savage," he viewed all missionaries as perpetrators of a grave social injustice to people of developing nations. They were seen as taking the "native" partway out of his own culture, but not completely into the missionary's Western culture, thereby abandoning him in some sort of hapless no-man's-land. Needless to say, the professor and I had some interesting conversations in his office.

One day, he dropped a bombshell by announcing that he was going to break a Michigan State law that forbade discussion of sectarian religious beliefs in state-supported classrooms. "We are going to deal with a basic theological issue today—because we simply have

to," he declared. "How you, the teacher, view the basic nature of mankind will absolutely determine how you operate, pedagogically, in your classroom.

"There are three basic theological positions regarding the intrinsic nature of human beings," he went on. "First, many (including most in Judaism) hold that mankind's nature at birth is basically good—though, of course, people occasionally may do some terribly stupid, even brutal, things.

"Second, many (including most behavioral scientists) believe that people are basically neutral—a sort of *tabula rasa* ('clean slate'), and that their subsequent development depends solely on influences from their outside environment.

"Third, many (including all evangelicals and most Roman Catholics) believe that mankind's nature is essentially evil (though, admittedly, people may occasionally do some good things).

"Now," the professor went on, perceptively, "your performance as a classroom teacher will be determined by your *a priori* view of the nature of your students. If, for example, you see human beings as basically good, you as a teacher will focus—first if not solely—upon helping students acquire factual information.

"If, however, you see human nature as basically neutral, your first priority will be to create an environment conducive to learning, before pushing data.

"But if you view human nature as basically evil, your first priority will not be to push information or to create a good learning environment. Your first concern must be to supernaturally transform the character of the student in your classroom—before you ever think about the learning environment or the imparting of information."

And he was right!

For committed Seventh-day Adventist teachers, character transformation is of primary concern. While they are committed to creating an ideal learning environment and recognize the importance of curricular content, they know their priorities and proceed accordingly.

Conclusion

Authentic Christian education that is worthy of its name and heritage is concerned with:



There is, indeed, a big difference today between public education and genuine Christian education.

- Educational goals and objectives: the making of a good citizen fitted for the future immortal life as well as the present earthly existence;
- An educational philosophy that rejects the foundational underpinnings of public education: Humanism, Naturalism, and Relativism; and
- An educational methodology that, first of all, focuses upon the transformation of sinful human character, and then—and only then—upon an optimum learning environment and the body of knowledge in each academic discipline.

There is, indeed, a big difference today between public education and genuine Christian education. And it is vastly far more than tacking a religion course or two onto a mainly secular educational program, or the holding of religious ser-

vices for students and staff. Ellen White sums it up well:

"True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come" (*Education*, p. 13).

May God help us as Adventist educators to internalize that difference, and genuinely to implement it in our respective classrooms, whatever our specialty or discipline. ☞

Now officially retired, Roger W. Coon, Ph.D., spent the last 12 years of his 45-year ministry as an Associate Secretary in the Ellen G. White Estate at the General Conference of SDA in Silver Spring, Maryland. Three-quarters of his years of salaried service were spent, either in whole or in major part, in the classrooms of Adventist colleges, universities, and seminaries on six continents. Most recently, Dr. Coon has served as Adjunct Professor of Prophetic Guidance at the SDA Theological Seminary in Berrien Springs, Michigan.

Avondale Story

The Avondale Story

Roger W. Coon

Introduction

1. EGW received "an impressive dream" in California April 1, 1874:
 - a. Australia especially singled out as a place that was to become "a divinely-appointed center" from which light was to radiate "to many lands." (Pacific Union Recorder, June 18, 1903, p. 2)
 - b. The vision was significant because:
 - (1) SDA's had never dreamed that God had a world-wide program for them.
 - (a) Church still 5½ months from sending its first missionary, J.N. Andrews, to Switzerland.
 - (2) SDA's had not previously dreamed of the extent to which the printing press would be a significant instrument in giving the Three Angels' Messages to the world (LS 208)
2. In 1885 S. N. Haskell led a task force of five families to open work on the Australian continent. Haskell worked Australia and New Zealand two years.
 - a. In 1889-90 SNH made a world tour on behalf of SDA missionary work, which included another visit to Australia.
 - b. Reporting at the GC Session of 1891 at Battle Creek he spoke earnestly of the needs in Australia and recommended EGW be sent there to pioneer the work "down under."
 - (1) She was to give special study to the creation of a training school for Christian workers--preachers, teachers, colporteurs, etc. (LS 331; PAY 242).
3. The Foreign Mission Board promptly voted a call to EGW and her son WCW to go.
 - a. Her response: to ask the FMB to reconsider its action in light of facts:
 - (1) She: 63 years old, and not in the best of health.
 - (2) She had a lot of writing to do, especially on Life of Christ.
 - (3) The rigors of a 4-6 week voyage were especially unpleasant
 - b. The FMB reconsidered--and reaffirmed their original action.
 - c. EGW accepted.
 - (1) Her policy had been: do what the leading brethren request unless you have positive light from the Lord to the contrary (Letter 18a, 1892 in 2SM 234; 4 Bio 16)
 - d. EGW and party arrived at Sydney at 7 a.m., Tuesday, Dec. 8, 1891 after a voyage spanning parts of 28 days on the S.S. Alameda (4 Bio 18-21).

I. A Beginning—and a Need

1. The Advent Movement was just six months shy of celebrating its 7th birthday when EGW and entourage arrived "down under."
 - a. The most urgent immediate need: trained workers to conduct work of church

- b. Between 20-30 young people, unable to find training in their homeland, had raised money and already crossed Pacific to obtain an education at Healdsburg College (later PUC) and Battle Creek College (later Andrews University).
 - (1) Cost per student \$25,000 for transportation and educational expenses. Very heavy drain on parents, friends, church.
 - (2) Seemed no alternative at time: baptized membership in 1892 consisted of:
 - (a) 494 baptized adults in Australia.
 - (b) 254 baptized adults in New Zealand. Total: 746.
(1893 SDA Yearbook)
2. Majority of SDA's were tradesmen, living in cities. They had problems:
 - a. When their teen-agers finished public school, prepared to help support families financially, difficult to get jobs or learn a trade because of Sabbath problems.
 - b. Economically, members not well off:
 - (1) Came from modest circumstances.
 - (2) British colonies in South Pacific now passing through a severe economic depression.
 - (3) Some SDA workingmen were laid off jobs, unemployed.
 - (4) Others able retain jobs only by taking substantial cuts in rate of pay (LS 333-34).
 - c. And now this American lady prophet, newly come to their midst, was telling them to establish their own school right there in Australia!
3. But the early pioneers were made of sturdy stuff--and a beginning made:
 - a. Two houses were rented on St. Kilda's Rd., George's Terrace, Melbourne (now a main road into Melbourne).
 - b. A staff of 5, plus a student body that would shortly reach 24, opened the makeshift school Aug. 24, 1892, barely 8½ mos. after EGW arrived in Australia (LS 336).
 - c. EGW was bedridden from Jan. to Nov. 1892; but got off a sickbed to give opening speech seated in a chair.
 - (1) She astounded all by assuring them that this little school would yet send workers as missionaries from Australia to China, India, South America, and Africa (AGP 309).
 - d. It was a start. But a school of their own?
4. The conference appointed a search committee to look for land.
5. EGW received messages from the Lord telling just what kind of unusual school this was to be. Four criteria to determine/guide location/development:
 - a. Location: in the country, "a wide distance from the cities" (LS 351).
 - b. Adequate land: for farming, gardening, fruit-growing, dairying, etc.
 - c. Industries: for student employment on remunerative basis mutually advantageous to school/student.
 - d. Philosophy: to train head/heart/hand--students to gain:
 - (1) skill in occupational work.
 - (2) right estimate of value/dignity of manual labor.
 - (3) self-reliance.
6. Apprehensiveness of constituency:
 - a. Leaders: A.G. Daniells, union president: "As we studied this great outline, we felt it necessary to remind Mrs. White of what it would mean to a small constituency few of whom [even] owned their [own] homes, to purchase high-priced land, erect neces-

sary buildings, and establish, equip, and operate the industries called for. We told her the task seemed utterly impossible."
(AGP 311)

- b. Laity: Neither as tactful nor diplomatic as AGD. When the plan presented to a church group in Melbourne, one Aussie told WCW:
- "This plan of building such a school is not an Australian plan at all; the demand for having such a school is not an Australian demand. The idea of establishing a school at this time, when our cause is so young and weak, is not an Australian idea. It is a proposition foisted upon us by Elder Haskell."
(WCW letter to F.C. Gilbert, Dec. 22, 1921; White Estate Document File 170a.)

(1) It was not Haskell's plan, or EGW's plan, but God's plan.

7. In Sept., 1893 a camp meeting was held near Melbourne:
- a. O.A. Olson, GC President, present.
 - b. Much time spent discussing plans for proposed new school.
 - c. Still no site chosen.
 - d. Much searching--and much disappointment.
 - (1) Good land was available, at a price: \$75 per acre or more (astronomical, in terms of today's Australian dollar).
 - (2) No land owner made any offer within reach of their meager finances.
 - (3) No community on all the continent had any interest in the proposal to establish this kind of school.
 - (4) Everywhere the site selection committee faced indifference and high prices. (AGP 311)

II. The Avondale Site

1. The Brettville estate of some 1,500 acres at Cooranbong (70-75 miles north of Sydney) on Dora Creek was offered at a very low price of \$3 per acre.
 - a. There was a "catch" to this "bargain"--AGD characterized the land as "poor, sandy, and hungry." (AGP 311)
2. The search committee was both disappointed and divided in its judgment as to whether to purchase or not.
 - a. They decided EGW must see the property first.
 - b. They also decided it would be prudent to commission an independent evaluation by the government's Dept. of Agriculture.
 - (1) Soil samples were sent to a testing station.
 - (2) The report: the soil is sour; it will require 1½ tons of lime per acre to make it productive (AGP 313).
3. A. H. Benson, a government fruit-inspector, was called for an on-site inspection by way of follow-up:
 - a. The day he came it was raining.
 - b. The committee who met him there were short on time.
 - c. He therefore did not see the best of the place.
 - d. His opinion echoed that of his colleagues in the Agric. Dept.:
 - (1) "The land . . . has the great drawback of being, in the first place, expensive to clear; and, when cleared, of requiring draining and liming to produce satisfactory returns; and even when got into condition, the land will require constant manuring to maintain its fertility. . . ."

- (2) [Most of the land was very poor, sour, sandy loam resting on yellow clay; some was very poor or swamp covered with different species of melaleuca. 4 Bio 150.]
 - (3) Benson's report continued: "From what I can gather, the objects of the society are to start a colony of a certain sect or denomination and to erect a college in connection with the colony for the purpose of educating missionaries who will receive an agricultural and horticultural training. Therefore, in order for the undertaking to be a success, it is my opinion that the society will be unwise to select the land I visited."
 - e. When Benson handed his written report to a member of the site-selection committee, he remarked in passing that "if a bandicoot [a marsupial about the size of a rabbit] were to cross the tract of land [he had just inspected], he would find it necessary to carry his lunch with him" [4 Bio 150].
4. Two days after the Benson report EGW visited the site at Cooranbong, for a two-day visit:
- a. The EGW party (included EGW, George Starr, Emily Campbell, and a Mr. KcKenzie) arrived Wednesday morning, May 23, 1894.
 - (1) After a noon meal they went by boat along Dora Creek for several miles, passing several farms and houses.
 - (2) Arriving at the site the delegation took shovels to examine soil in different locations.
 - (3) At the end of the day the committee as a whole were much more favorable toward purchase than previously.
 - (4) EGW retired early that night; the committee deliberated the pros and cons, finally taking an action to purchase.
 - b. On Thursday, May 24, the committee, despite its action to purchase, felt they should re-examine the property just once more.
 - (1) Before leaving the cottage in which they had stayed overnight. they met for prayer to seek God's special guidance.
 - (2) As she prayed, EGW felt impressed to plead with God for some token--some special evidence--that would confirm all present in the wisdom of proceeding as they had previously voted, that they were moving within His providence.
 - (a) In the group was a young minister of 21 or 22 years, Elder Steven McCullagh.
 - (b) He suffered from a disease of throat and lungs, and his condition continued to deteriorate markedly.
 - (c) EGW felt impressed to pray for his healing [he probably had tuberculosis].
 - (d) As she prayed a sensation like an electric-shock went through his body, as he later reported [4 Bio 149-52].
 - (3) His healing was permanent. In 1929 (35 years later), AGD met McCullagh on the streets of Sydney, and he reported no recurrence of the problem since [AGP 312]. (Robert W. Olson believes McCullagh lived at least 50 years after his healing. For an account of his later life, see Appendix A.)
 - (4) The committee took the healing as a favorable omen they had sought, and rejoiced.

[The healing is told in EGW Letter 57, 1894 to O.A. Olson (cited in 4 Bio 152) and EGW Letter 82, 1894 to James Edson White (cited in AGP 312.)

- c. And the committee reaffirmed its action of the preceding night, acting, in EGW's words, "in perfect unity" [EGW Letter 82, 1894, cited in AGP 312).

III. Roadblocks

1. WCW wrote to FMB on June 10 to brief on developments (they had final authorization to act):
 - a. He told of negative reports from agricultural experts (AGP 313).
 - (1) Even after 1st down payment made, SDAs were advised by Asst. Sec. of Agric. that forfeiture of deposit on land would be smaller loss than to proceed with purchase and development (AGP 313).
 - b. He told of the misgivings of the committee itself: they had prayed that if this were the wrong place, something would happen through divine intervention to hedge up the way (4 Bio 152).
 - c. He reported on the signing of the purchase contract:
 - (1) £25 down payment.
 - (2) £275 due 20 days later (June 30).
 - (3) Balance due any time in next two years (4 Bio 152, 153).
2. In late August WCW received letters from F.M. Wilcox (FMB secretary) and W.W. Prescott (GC ed. dir.) advising:
 - a. FMB took action requesting them to continue looking for other property more promising, and discontinue development at Avondale.
 - b. They should be prepared to pay a high per-acre price, but perhaps limit total to 40 acres.
3. The site selection committee voted Aug. 27 to delay Avondale development (AGP 314).
 - a. WCW ordered suspension of surveying of land (4 Bio 158, 159).
 - b. Committee voted to examine alternative sites.
 - c. EGW stunned; wrote her personal reaction on August 27:
 - (1) Continued to be amazed at low price being asked.
 - (2) Even though board had suspended action at Avondale, she pledged herself to secure the land.
 - (3) "I will settle it with poor families; I will have missionary families come out from America (Ms.35, 1894).
 - (4) Makes reference to a previous dream in which God confirmed that with proper cultivation the land would yield a bountiful harvest.
 - (5) "Having had this matter presented to me at different times, I am more than ever convinced that this is the right location for the school" (Ms. 35, 1894).
 - d. Three days later (in her diary) she added:
 - (1) Rosseau and Daniells said the land at Avondale was no good:
 - (a) We would be disappointed in cultivation.
 - (b) It was not rich enough to produce good crops.
 - (2) EGW disagreed: "We knew we had evidence that the Lord had directed in the purchase of the land."
 - (3) They proposed still searching for land.
 - (4) EGW again objected:
 - (a) Already much money, time, anxiety expended in search.

- (b) Were objectionable features in every other location found.
- (c) Avondale site was the best as far as advantages concerned.
- (d) To go back on this means more loss of time, expense in outlay of means, great anxiety and uneasiness, and delay in location which will cost one year in time.
- (e) God set a table in the wilderness for Israel [Ps. 78:19] and He will do it for us here.

- (5) EGW talked some time with these two brethren. They were "very firm and decided" on postponement at Avondale.
- (6) After they left "a weight was upon my soul. I felt dazed and too amazed to sleep. I knew from light given we had made no mistake [in the selection of Avondale site]" (Ms. 77, 1894).

4. The Ashfield camp meeting intervened (Oct. 19-Nov. 5), continuing for two weeks.

- a. No decisive action taken concerning school location.
- b. On Sun., Nov. 4, she wrote her impressions in her diary:

This morning as I awoke I was repeating these words to my son Willie:

"Be careful that you do not show any distrust of God in your decisions concerning the land upon which our school should be located. God is your Counselor, and we are always in danger of showing distrust of God when we seek the advice and counsel of men who do not make God their trust, and who are so devoid of wisdom that they do not recognize God as infinite in wisdom. We are to acknowledge God in all our councils. When we ask Him concerning anything, we are to believe that we receive the things we ask of Him.

"If you depend upon men who do not love and fear God, who do not obey His commandments, you will surely be brought into very difficult places. Those who are not connected with God are connected with the enemy of God, and the enemy will work through them to lead us into false paths. We do not honor God when we go aside to inquire of the god of Ekron."—MS 1, 1895.

[Cited in 4 Bio 176, 177]

- c. She then summoned WCW and AGD, and in most earnest tones demanded of them, "Is there not a God in Israel, that ye have turned to the god of Ekron?"
- d. On Mon., Nov. 5, she addressed a letter to the committee who would be returning to re-examine the Avondale site:

As you go to Dora Creek, my prayers shall follow you. This is an important mission, and angels of God will accompany you. We are to watch and pray and believe and trust in God and look to Him every moment. Satan is watching to communicate to you through men those things which will not be in harmony with the mind and will and work of God. Only believe. Pray in faith as did Elijah. Let prayer be the breath of the soul. Where will God direct to locate the school? "The effectual fervent prayer of a righteous man availeth much."—Letter 154, 1894.

[Cited in 4 Bio 177]

5. In the meantime, the FMB in Battle Creek could not escape the conviction that they had made a mistake in counseling delay and postponement of development of the Avondale site.

- a. They rescinded their earlier action, and notified their brethren in Australia accordingly.
- b. On Nov. 20 the Australasian Union Committee voted to proceed with development at Avondale.

6. In July, 1895, EGW bought 66 acres, named her estate "Sunnyside."
 - a. The month following she moved four tents on to her land for:
 - (1) Offices.
 - (2) A bedroom.
 - (3) A kitchen.
 - (4) Accomodation for helpers.
 - (a) She demonstrated in her own garden that the land would produce abundantly--a splendid harvest of fruits and vegetables

IV. The "Furrow" Story

1. At one point during the negotiations over the Avondale site, EGW had a dream from the Lord:
 - a. There are two variant accounts from her pen concerning details:
 - (1) In Ms. 62, 1898, pp. 2,3, 3-4 years afterward (see Appendix B).
 - (2) In Lt. 350, 1907, pp. 2-4, written 13 years later, when EGW was then back in the USA (see Appendix C).
 - b. In Ms. 62, 1898 the sequence of events seems to be:
 - (1) Dream given "before I visited Cooranbong" (perhaps for the first time?)
 - (2) She related the dream to Elder & Mrs. G.B. Starr and also to members of her family.
 - (3) "The next day we were on the cars [railroad coaches] on our way to meet others who were investigating the land."
 - (4) "As I was afterward walking on the ground . . . lo, there was a furrow . . . and the men who had criticized the appearance of the land. The words were spoken just as I had dreamed."
 - (5) After the party returned to the rented cottage, a council was held and a vote to buy the land taken.
 - (6) Elder McCullagh was present with serious illness. "In the morning we had a season of prayer" and "our brother was healed."
 - (7) Subsequently there was a change of mind with regard to the Avondale site, and a year's delay.
 - (8) Finally "the land [at Avondale] was accepted."
 - (a) This would locate the dream as prior to the rail journey of May 23, and the fulfillment in the afternoon of May 23.
 - c. In Letter 350, 1907 the incident seems to be placed in the context of a later time, following decision to halt development of the Avondale site and prior to the decision to continue with such development [Appendix B].
 - d. Arthur L. White seems to favor a later date in his biographical account (4 Bio 155, footnote), noting in passing that:
 - (1) "Neither of the two EGW accounts of this experience fixes precisely the time of the dream and later the seeing of the furrow on the school land."
 - (2) In 1921 WCW placed the event as following the Ashfield camp meeting when "a large committee were sent up to give the land another careful examination" (DF 170, WCW to F.C. Gilbert, Dec. 22, 1921).

- e. But he makes a very cogent point: "An inability to fix precisely the exact timing or point out the exact location cannot undercut the validity of the event."
2. Some critics have tended to write off the "furrow" story:
 - a. McCullagh resigned as a minister of the SDA Church on March 23, 1897 (4 Bio 279).
 - (1) On Jan. 24, 1899 he withdrew earlier critical statements and made an extended confession of error (Ibid., 283).
 - (2) He was later reinstated as a worker in the church (Ibid., 286).
 - (3) Then, "probably in early 1902," he withdrew again in a second letter of resignation (Ibid., 286).
 - b. McCullagh prepared a signed statement (published in The Gathering Call, March-April, 1939) claiming that he was the one who gave EGW the details of the furrow story, and that his information was the "origin" of her vision. (Letter of Keith Moxon, Ulong, Australia, to William A. Fagal, Feb. 7, 1986).
3. Even SDA Historian Dr. Milton Hook, in an interesting catalogue of SDA "myths," published in the Australasian Record (April 9, 1979, "The Making of Myths," p. 12) says flatly: The sighting of the furrow on the Avondale estate was not a determinative factor for selection as the college site."
 - a. Dr. Hook does not elaborate further, but simply cites in a footnote reference EGW letters 29 and 122 of 1894.
 - b. But a careful examination of both documents has puzzled at least one researcher as he failed to establish a definitive cause-effect relationship in either document.

Conclusion

1. The Avondale school was formally opened April 28, 1897.
2. C. W. Irwin served as principal of the school 1903-08 [AGD incorrectly indicates his tenure as eight years in AGP 318].
 - a. In 1909, some 12 years after the school had been opened, Irwin wrote:

"As time has gone on, and we have had an opportunity to watch the work develop, we can say most assuredly, from our experience, that God led in the selection of this place. Everything that has been said about the location of the school has been fulfilled--everything" [cited in AGP 318].

List of Appendixes

- Appendix A "The Rest of the Story:" The Later Experience of Stephen McCullagh
- Appendix B The "Furrow" Story Account (Part I) [Ms 62, 1898, pp. 2,3]
- Appendix C: The "Furrow" Story Account (Part II) [Lt 350, 1907, pp. 204]

Appendix A

“The Rest of the Story:” The Later Experience of Stephen McCullagh

Source: “Comment on Stephen McCullagh,”
Ellen G. White Estate Document File DF #501

(Circa 1976 Pastor K. E. Williamson, Unit 41, Kressville, Cooranbong, N.S.W. 2265, Australia, donated a leather-bound (undated) copy of The Desire of Ages to the Australasian Division Heritage Room together with the handwritten original of the following statement.)

"While canvassing through the City of Northam, West Australia in the years 1947-48 I met a man who appeared to be a white haired and bewhiskered old saint who revealed to me that he had been one of the pioneer SDA workers in Australia.

His name was Stephen McCullagh, who as Pastor McCullagh had driven Sister E. G. White over a good part of New Zealand in a horse and buggy during her visit there.

Enquiries at our Division headquarters revealed that he had been miraculously healed at Avondale in answer to prayer, he at that time being with the group who inspected the College property with a view to purchasing it. Later Brother McCullagh was requested by the brethren to take up a certain position in the work but he refused, and later after subsequent refusals he was given the opportunity to resign from the work. (Further enquiry revealed the information that it was because of his growing interest in the Zion City Movement McCullagh was offered the administrative post to get him away from that which had captivated him.)

This he did and eventually became interested in the Zion City Movement in America, to which land he later went and became a leader in that organization. Some time later he was invited to return to Australia to head up that work here but it was not long before the Zion City Movement folded up.

Theatre business in Sydney then occupied the attention of this one time silver tongued preacher and though he generously loaned his theatres to evangelists of our Church for the purpose of conducting missions he at the same time fought against the Church using every opportunity to depreciate the work of Sister White. To assist him in this effort he used the accompanying copy of The Desire of Ages, (which is one of the earliest).

The pencil markings, one of which accuses Sister White of plagiarism, were made by Stephen McCullagh. The biro markings and underlinings were made by the writer.

About the year 1950 I visited the Northam home of this man again and discovered he had passed away in the interval between my last and this visit.

I should say here that at the time of my first visit he was a pastor of the Pentecostal Church and his second wife was an ardent speaker in "unkown tongues." It was at this point in time I was given the copy of Desire of Ages which I thought would make interesting reading, not knowing just how much.

During the conversation I had with Mrs McCullagh I learned that only one person attended the funeral of this erstwhile Seventh-day Adventist preacher, his own wife being so upset by his treatment of her that she would not travel the 70 miles to attend his funeral.

As I left she said, "Mr. Williamson, you thought that man was a dear old saint, well, I want to tell you he was a DEVIL!"

Appendix B

The "Furrow" Story Account (Part I)

Source: Ms 62, 1898, pp. 2, 3

Before I visited Cooranbong, the Lord gave me a dream. In my dream I was taken to the land that was for sale in Cooranbong. Several of our brethren had been solicited to visit the land, and I dreamed that I was walking upon the ground, I came to a neat cut furrow that had been ploughed one quarter of a yard deep, and two yards in length. Two of the brethren who had been acquainted with the rich soil of Iowa were standing before this furrow and saying, "This is not good land; the soil is not favourable." But one who has often spoken in counsel was present also, and he said, "False witness has been borne of this land." Then he described the properties of the different layers of earth. He explained the science of the soil, and said that this land was adapted to the growth of fruit and vegetables, and that, if well worked, would produce its treasures for the benefit of man. This dream I related to Bro. and Sister Starr and my family.

The next day we were on the cars, on our way to meet others who were investigating the land; and as I ^{was} after-ward walking on the ground where the trees had been removed, lo, there was a furrow just as I had described it, and the men also who had criticised the appearance of the land. The words were spoken just as I ^{had} dreamed.

After we had returned to the cottage rented by one of the brethren for the time we should spend in investigating the land, a counsel was held, and the decision made to take the land. Elder McCullagh was among the number. He had brought his spring cot with him, purposing to remain for a time, and see what the climate would do for him. He was suffering from severe inflammation of the throat and stomach, and did not dare to use the vocal organs. In the morning we had a season of prayer. The Lord gave me the burden of prayer for Bro. McCullagh and the blessing of the Lord came into our midst. The room seemed to be flooded with the glory of God, and our brother was healed. He said that the soreness was all gone, and he repaired at once to his home in Parramatta, and continued his labour for months without any difficulty. It seemed as if this was the seal of God upon the decision made.

But after this there was a change in the minds of the brethren. They objected to the land, and kept searching for a better location; but in every place there was something objectionable, and they could not come to a decision. I was so sure that the Lord was leading us to locate on these grounds that I told my son Willie and my brethren ~~that~~ that I would pay the price for the land myself; then, if they did not want it, I would settle upon it some of our poor brethren who ^{were} crowded into the cities. I would make homes here for those who could not make homes for themselves. But this proposition was not acceptable, and for a year the work was greatly hindered by the unbelief of those who should have had faith.

The land was accepted. We now have a home upon the land, and what has been done speaks for itself. The land speaks for itself....

Appendix C

The "Furrow" Story Account (Part II)

Source: Lt 350, 1907, pp. 2-4

When we were investigating the land at Cooranbong, our brethren held off from purchasing for a whole year, thinking to find in some other locality land that would compare well with the rich soil of Iona. This they finally decided could not be found. But the work was hindered for a whole year because some of the brethren had not the faith to move forward in spite of discouraging appearances.

In the night season a representation had been given me that revealed this lack of faith. I seemed to be on the Avondale land, and while the horses were breaking a way through the forest, I walked in an open space close to where our school buildings now stand. I saw a furrow made in the soil one foot deep and about four in length. Two of the brethren stood at the furrow, one at each end; they were examining the soil, and declaring it to be of no value. But one stood by who said, "You have misjudged the worth of this land." He then explained the value of the different strata in the soil and their uses.

When we came to Avondale to examine the estate, I went with the brethren to the tract of land. After a time we came to the place I had dreamed of, and there was the furrow that I had seen. The brethren looked at it in surprise. How had it come there, they asked. Then I told them the dream that I had had. "Well," they replied, "you can see that the soil is not good." "That" I answered, "was the testimony borne by the men in my dream, and that was given as the reason why we should not occupy the land. But one stood upon the upturned furrow, and said, 'False testimony has been borne concerning this soil. God can furnish a table in the wilderness.'"

The fifteen hundred acres were purchased. The marsh land had to have considerable attention in order to drain off the water. But when this was done, even this part was found to be valuable. The crops that the land yielded proved the truth of the words of the Messenger. But the lack of faith that was manifested in taking up the work cost us the loss of time and means.

The Lord knows what is best for His work. That which was as it were a hiding place in the wilderness has proved to be a profitable tract of land. And we have learned that if we would have a rich experience in our Christian life, we must let the Lord direct.

Well, all this is in the past. It is seven years since we returned to America....

Publishing

ELLEN WHITE AND THE SDA PUBLISHING ENTERPRISE

Roger W. Coon

INTRODUCTION

1. The place of our denominational publishing enterprise was expressed by EGW in later life after this work had become fully established:

"The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist for the Jewish nation. By startling messages of warning, God's prophet awakened men from worldly dreaming. Through him God called backsliding Israel to repentance. By his presentation of truth he exposed popular delusions. In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. "Repent ye: for the kingdom of heaven is at hand," was John's message. Matthew 3:2. This same message, through the publications from our printing houses, is to be given to the world today. . . .

"In a large degree through our publishing houses is to be accomplished the work of that other angel [of Revelation 18] who comes down from heaven with great power and who lightens the earth with his glory."—7T 139, 140.

I. A WORK OF DIVINE INITIATIVE

1. It was in a vision on Nov. 18, 1848 at Dorchester, MA that Ellen White was instructed, among other duties, that the little band of ex-Millerites was to begin a publishing enterprise. Said EGW to her husband afterward, in relaying the counsel:

You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world (*Life Sketches*, p. 125).

2. This leading of the Lord must be kept in perspective: this message came when:
 - a. This little band of Adventists had been keeping the Sabbath only for five years.
 - b. The total number of adherents was probably not more than about 100.
 - c. It was well before they had:
 - (1) Any form of denominational organization.
 - (2) And 12 years before they even had a denominational name! (SDA Encyclopedia, 1976 ed., p. 1167).
3. Although the work of the Lord in establishing the basic doctrinal framework of our beliefs about this same time (1848-50) through the "Sabbath Conferences" was to use the visions to come from behind and to confirm or correct Adventist study initiatives; the Holy Spirit and the visions did take the initiative very directly in:
 - a. Beginning our publishing enterprise.
 - b. Organizing the SDA Church ("gospel order" in the decade of the 1850s.

4. Most Millerite/Adventist publications still in circulation after the Great Disappointment had no editorial space for presenting views on the Sabbath or the Heavenly Sanctuary:
 - a. Bates published his own Sabbath tract (The Seventh-Day Sabbath, A Perpetual Sign) at the Benjamin Lindsay print shop in his home town of Fairhaven, MA (across the Acushnet River from the better-known New Bedford, whaling capital of 19th century North America).
 - b. The need for a regular, established, continuing periodical that could present our doctrines became ever-increasingly apparent.
 - c. And so God asked James White to launch one--which meant doing all of the writing those first few years, as well.
(C. Mervyn Maxwell, Moving Out, "Review and Herald," p. 63)
5. The Present Truth was launched in July, 1849:
 - a. Some 1,000 copies were printed by a Middletown, CT printer (See Appendix A).
 - b. They were taken to the Belden home in Rocky Hill, CT. by carriage, where they were folded, wrapped, and addressed by hand by local Adventist volunteers--and finally prayed over.
 - c. James White walked the 8 miles back to Middletown, carrying this first edition in a carpetbag, where he mailed it at the local post office (SDAE, 1976 ed., p. 1168).
 - d. The printer allowed JW to run an account pending receipt of contributions from believers, and the sum of \$64.00 was receipted on Sept. 3, 1849 to cover the first four editions of the periodical (See Appendix B).

II. EVOLUTION OF A PERIODICAL

1. The Present Truth was published in 11 issues between July, 1849 and November, 1850.
2. The Advent Review was published in 5 issues between August and November, 1850.
3. Both were merged into The Advent Review and Sabbath Herald in November, 1850:
 - a. The name continued until the edition of May 4, 1961, when it was shortened to Review and Herald.
 - b. In the edition of March 18, 1971 the original name was restored.
 - c. The name was further changed to Adventist Review in the issue of January 5, 1978.
 - (1) The bookbinder who permanently binds periodicals for the White Estate Research Center at Andrews University continued to imprint the spine of these bound volumes as Review and Herald until the 1981 volume was bound, when the newest title finally was printed on the spine of this edition!

III. EVOLUTION OF A PUBLISHING ENTERPRISE

A. The Review and Herald Publishing Association

1. In the earliest years the publications office of the Adventist believers moved physically every time the White family moved, as it was a part of their "family"; it was located, successively, at:
 - a. Oswego, NY
 - b. Auburn, NY

- c. Paris, ME
- d. Saratoga Springs, NY
- e. Rochester, NY
- f. Battle Creek, MI (SDAE, 1976 ed., p. 1168)

2. In Rochester, NY, in 1852, the publishing house evolved further into a printing factory, with the acquisition of a Washington Hand Press and one font of type (for \$652.93).
 - a. And one room of the White's home became the factory, and another served as an editorial office.
3. In 1853 a transition came in the marketing of small tracts:
 - a. Previously they were distributed freely, as donated funds came in to cover the cost of production.
 - b. Now prices were printed on each publication, thus effectively ending previous dependence upon freewill offerings to defray operating expenses.
 - c. In 1854 The Adventist Review and Sabbath Herald announced a subscription price of \$1.00 per year.
4. In October, 1855, the General Conference in Battle Creek (still not yet formally organized) voted in annual session to take over the publishing enterprise officially from James White's personal management:
 - a. JW was reimbursed for his personal out-of-pocket expenses (beyond income from donations).
 - b. Uriah Smith was named Resident Editor of the RH, thus freeing JW for wider travel responsibilities.
 - c. JW was, however, named Corresponding Editor.
5. In 1860 the name "Seventh-day Adventist" was adopted formally Oct. 1st.
6. And on May 3, 1861 the "Seventh-day Adventist Publishing Association" was legally incorporated at Battle Creek:
 - a. It was formally organized at the meeting which chose the church name the previous October, but could not then be incorporated because the State of Michigan as yet had no machinery for the incorporation of a not-for-profit corporation.
 - b. The Michigan state legislature rectified this singular omission, and the publishing house was formally incorporated, becoming the first SDA institution to be so organized.

B. The Pacific Press Publishing Association

1. On April 1, 1875, the PPPA was founded at Oakland, CA and immediately went into production of truth-filled literature.
 - a. Funds for its creation had been raised at an SDA camp meeting in Yountville, CA in Oct., 1874.
 - b. It began to publish an evangelistic journal, The Signs of the Times.
 - c. Because of the congested urban conditions in Oakland, the operation was relocated in Mountain View in a two-story brick building in 1904.
 - d. Mt. View is located 38 miles south of San Francisco, and it suffered extensive damage in the famous earthquake of Apr. 18, 1906.
 - e. The PPPA bldg. was badly damaged, and what assets as could be salvaged were relocated in a hastily-constructed wooden building, thanks to an emergency appropriation from the General Conference. (SDAE, 1976 ed., pp. 1058, 1059).

2. In late 1984 the physical plant of the PPPA was moved again, this time to Boise, ID.
 - a. The move was a wrenching experience for most of the employees; and a number did not go to the new location.
 - b. The move itself was a protracted event, but was largely completed by the end of December, 1984.

C. The Southern Publishing Association

1. James Edson White, son of the prophet, began publishing in Nashville, TN, in 1900.
 - a. He named his enterprise: Gospel Herald Publishing Company.
2. The Southern Publishing Association was organized by the General Conference May 16, 1901, and subsequently incorporated on June 4, 1901 (SDAE, 1976 ed., p. 1058).
3. It was merged with the Review and Herald Publishing Association in 1980, with some assets sold off and some removed to the Washington, DC RH factory.
 - a. Some staff were transferred, and others found other employment.
 - b. The move was completed by December, 1980.

D. Tract and Missionary Societies

1. These were developed in the 1870s in an attempt to mobilize lay members and turn them into lay evangelists.
 - a. The first state conference T&MS was organized in 1870 in the New England Conference by newly-elected conference president Stephen N. Haskell, who had pioneered the use of literature in public evangelism for years (and was a close personal friend of EGW and a promoter of her writings).
2. Activities promoted by the T&MS's were:
 - a. Distribution of SDA literature.
 - b. Evangelistic correspondence or visitation by lay volunteers.
 - c. Relief and welfare activities.
3. In 1874 the General Conference organized the General Conference (later, International) Tract and Missionary Society.
4. In later years:
 - a. The T&MS's were replaced by Adventist Book Centers in each conference.
 - b. The International T&MS was organized into the General Conference Publishing Department in 1902.
 - c. The lay evangelism and welfare activities were taken over by a newly-created department, successively known as:
 - (1) The Home Missionary Department.
 - (2) The Lay Activities Department.
 - (3) The Church Ministries Department.

(Sources: Richard Schwarz, Lightbearers to the Remnant, PPPA, 1979, pp. 152-54; SDAE, 1976 ed., pp. 1495, 1496)

E. Literature Evangelists

1. These were to become known to their fellow church members over the years, successively, as:

- a. Canvassers (and their state conference leaders were called State Agents).
 - b. Colporteurs.
 - c. Literature Evangelists.
2. The first such gospel salesmen were free-lance canvassers who worked in Italy, Switzerland, and France, without official church sponsorship:
 - a. Jean David Geymet.
 - b. Sigismond Hanhardt.
 - c. James Erzberger.
 - d. Michael B. Czechowski.
 3. In 1878 the first canvasser in North America was Canadian George King.
 - a. King wanted to be a preacher, and practiced in empty rooms with rows of chairs facing him.
 - b. When he finally was given a chance to preach to a live congregation one Sabbath it was a dismal failure.
 - c. King was gently dissuaded from pursuing his goal of becoming a platform preacher, but it was suggested to him that he might become another kind of "minister" by selling SDA literature as a door-to-door salesman. And he found success in these endeavors from the very start.
 4. His success may have spurred EGW to urge our two publishing houses, in 1879, to attempt the sale of doctrinal books house-to-house.
 5. In 1880 Dr. John Harvey Kellogg sensed this a fruitful avenue for sales, and he personally trained a group of salesmen who went out with his 1600-page, lavishly illustrated Hand Book of Domestic Hygiene and Rational Medicine.
 - a. They were an instant success, and JHK sold literally hundreds of thousands of this volume in this new approach to book sales.
 6. In 1881 George King persuaded the RH to bind in one volume the two books on Daniel and Revelation written by Uriah Smith.
 - a. They said they would print 5,000 copies, if King would be personally responsible for selling 1,000 copies.
 - b. He did, and they did, and King's first sale (for \$2.50) took place on April 3, 1882.
 7. The new missionary approach soon was spawned overseas:
 - a. In every South American country (except Peru) the work of the SDAs began by either the mailing in of SDA literature or the work of the live canvasser.
 - b. King himself sold 400 books in British Guiana (now Guyana) in 1887.
 - c. The literature ministry was pioneered in the Philippines, Malaysia, and China by R.A. Caldwell and, later, Floyd Ashbaugh.
 - d. When Haskell led the pioneer missionary team into Australia in 1884, literature sales played an important part in his overall strategy.(Sources: Schwarz, pp. 157, 158; SDAE, 1976 ed., pp. 791-93)

F. Early Periodicals Published

1. The Youth's Instructor (1852). Edited by James White. For SDA youth.
 - a. In a controversial move the publication was killed in April, 1970; its final editor was Walter T. Crandall.
 - b. In May, 1970, Insight was born, largely intended as a replacement for YI.
2. The Signs of the Times (1875): largely an evangelistic tool.
3. Pacific Health Journal (1885):

- a. Subsequently became Life and Health (1904).
- b. Renamed Vibrant Life more recently.
4. American Sentinel, a journal of religious liberty (1886).
 - a. Renamed Liberty in 1906.
5. Message (1935): aimed primarily at an Afro-American audience.

G. Early Tracts Published

1. The earliest were written by James White; some were reprints of periodical articles:
 - a. 1849: one tract.
 - b. 1850: five tracts.
 - c. 1851: six tracts.
 - d. Later, others.
 - e. 1853: free tracts were discontinued, and various prices assigned each.

H. Early Books Published

1. Our first SDA book (before we had the name SDA!) was a hymnbook, compiled by James White, and published in 1852
 - a. Title: Hymns for the Second Advent Believers Who Observe the Sabbath of the Lord.
 - b. Size: 112 pp.
2. Our first doctrinal book (authored by JW, and published in 1853):
 - a. Title: Signs of the Times
 - b. Size: 124 pp.
3. EGW's first book:
 - a. A Sketch of the Christian Experience and Views of Ellen G. White
 - b. Size: 64 pp.
 - c. Published: July, 1851; reprinted in 1882, and included in Early Writings, also first published in 1882.
 - d. Content: an autobiographical sketch, and reports of visions.
 - e. A Supplement (48 pp.) was published in 1854 to explain some previously misunderstood presentations in CEV; it, too, was reprinted in 1882, and also included in EW when it was published in 1882.
4. EGW's Testimonies for the Church were initially published in smaller pamphlets ranging from 16 to 64 pp. in length; only later would they be published in Vol. 1, Vols. 1-9:

a. #1, 1855, 16 pp.	f. #6, 1861, 64 pp.
b. #2, 1856, 16 pp.	g. #7, 1862, 63 pp.
c. #3, 1857, 16 pp.	h. #8, 1862, 64 pp.
d. #4, 1857, 39 pp.	i. #9, 1863, 32 pp.
e. #5, 1859, 32 pp.	j. #10, 1864, 64 pp.
5. EGW's first series of multiple-volume books under one title:
 - a. Spiritual Gifts
 - b. Vol. I, 1858, 219 pp. The first writing out of the "great controversy" theme (after receiving the vision in Ohio in March of that year).
 - c. Vol. II, 1860, 304 pp. Her first autobiographical account (to 1860), to explain what her experience had been during the first 15 years of prophetic ministry, and to refute the allegation that she was a Mormon.
 - d. Vols. III and IV were published subsequently and dealt with health and theological issues.

6. For an alphabetically arranged list of titles of all EGW books published, as included in the new CD-RAM disc (1990), see Appendix C.

D. World Publishing Statistics (1988)

1. Number of publishing houses, worldwide: 57
2. Volume of sales of literature (in US\$): \$73,696,328
3. Number of languages in which literature is published: 189 languages
4. Number of literature evangelists (full-time): 7,880 LEs
5. For a List of SDA Publishing Houses (1976), see Appendix D.

APPENDIX A

FACSIMILE OF FRONT PAGE OF FIRST EDITION
OF PRESENT TRUTH

THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol. I. MIDDLETOWN, CONN, JULY, 1849. No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

APPENDIX B

PHOTOCOPY OF ORIGINAL PRINTER'S RECEIPT FOR
FIRST FOUR EDITIONS OF PRESENT TRUTH

Middletown Sept. 8th 1849 Recd of Mr James White
Sixty five ~~100~~ Dollars for Printing 4 Nos of
Publication entitled "Present Truth" being in
payment in full of all demands to this date
Chas. H. Patton

N.B. The original receipt is today in the possession of the Ellen G. White Estate and is kept in their vault in Silver Spring, Maryland, where it is displayed to visitors.

APPENDIX C

EGW BOOKS AVAILABLE ON CD-ROM DISC (1990)

- The Acts of the Apostles.* 1911. Mountain View, CA: Pacific Press Publishing Association, 1911. 633 pp. [AA]
- The Adventist Home.* 1952. Hagerstown, MD: Review and Herald Publishing Association, 1980. 583 pp. [AH]
- An Appeal to Mothers.* 1864. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1864. 63 pp. [ApM]
- An Appeal to the Youth.* 1864. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1864. 95 pp. [AY]
- A Call to Medical Evangelism and Health Education.* 1933. Nashville, TN: Southern Publishing Association, 1954. 47 pp. [CME]
- Child Guidance.* 1954. Washington, D.C.: Review and Herald Publishing Association, 1954. 616 pp. [CG]
- Christ's Object Lessons.* 1900. Washington, D.C.: Review and Herald Publishing Association, 1941. 436 pp. [COL]
- Christian Education.* 1893. Battle Creek, MI: International Tract Society, 1894. 255 pp. [CE]
- Christian Leadership.* 1974. Washington, D.C.: Ellen G. White Estate, Inc., 1985. 77 pp. [CL]
- Christian Service.* 1947. Hagerstown, MD: Review and Herald Publishing Association, 1947. 283 pp. [ChS]
- Christian Temperance and Bible Hygiene.* 1890. Battle Creek, MI: Good Health Publishing Co., 1890. 268 pp. [CTBH]
- Colporteur Ministry.* 1953. Mountain View, CA: Pacific Press Publishing Association, 1953. 176 pp. [CM]
- Conflict and Courage.* 1970. Washington, D.C.: Review and Herald Publishing Association, 1970. 381 pp. [CC]
- Counsels on Diet and Foods.* 1938. Washington, D.C.: Review and Herald Publishing Association, 1976. 511 pp. [CD]
- Counsels on Health.* 1923. Mountain View, CA: Pacific Press Publishing Association, 1957. 687 pp. [CH]
- Counsels on Sabbath School Work.* 1938. Washington, D.C.: Review and Herald Publishing Association, 1938. 192 pp. [CSW]

Counsels on Stewardship. 1940. Washington, D.C.: Review and Herald Publishing Association, 1940. 372 pp. [CS]

Counsels to Parents, Teachers, and Students. 1913. Mountain View, CA: Pacific Press Publishing Association, 1943. 575 pp. [CT]

Counsels to Writers and Editors. 1946. Nashville, TN: Southern Publishing Association, 1946. 192 pp. [CW]

Country Living. 1946. Washington, D.C.: Review and Herald Publishing Association, 1946. 32 pp. [CLiv]

The Desire of Ages. 1898. Mountain View, CA: Pacific Press Publishing Association, 1940. 863 pp. [DA]

Early Writings of Ellen G. White. 1882. Washington, D.C.: Review and Herald Publishing Association, 1945. 324 pp. [EW]

Education. 1903. Mountain View, CA: Pacific Press Publishing Association, 1952. 324 pp. [Ed]

Evangelism. 1946. Washington, D.C.: Review and Herald Publishing Association, 1970. 747 pp. [Ev]

Faith and Works. 1979. Nashville, TN: Southern Publishing Association, 1979. 122 pp. [FW]

The Faith I Live By. 1958. Washington, D.C.: Review and Herald Publishing Association, 1973. 426 pp. [FLB]

Fundamentals of Christian Education. 1923. Nashville, TN: Southern Publishing Association, 1923. 576 pp. [FE]

God's Amazing Grace. 1973. Washington, D.C.: Review and Herald Publishing Association, 1973. 383 pp. [AG]

Gospel Workers. 1892. Battle Creek, MI: Review and Herald Publishing Co., 1901. 480 pp. [GW92]

Gospel Workers. 1915. Washington, D.C.: Review and Herald Publishing Association, 1948. 534 pp. [GW15]

The Great Controversy Between Christ and Satan. 1888. Mountain View, CA: Pacific Press Publishing Association, 1907. 722 pp. [GC88]

The Great Controversy Between Christ and Satan. 1911. Mountain View, CA: Pacific Press Publishing Association, 1950. 719 pp. [GC11]

The Health Food Ministry. 1970. Washington, D.C.: Ellen G. White Publications, 1970. 95 pp. [HFM]

Healthful Living. 1897. Battle Creek, MI: Medical Missionary Board, 1898. 336 pp. [HL]

Historical Sketches of the Foreign Missions of the Seventh-day Adventists. 1886. Basle: Imprimerie Polyglotte, 1886. 294 pp. [HS]

In Heavenly Places. 1967. Washington, D.C.: Review and Herald Publishing Association, 1967. 382 pp. [HP]

Letters to Young Lovers. 1983. Mountain View, CA: Pacific Press Publishing Association, 1983. 94 pp. [LYL]

Life Sketches of James and Ellen White. 1880. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1880. 416 pp. [LS80]

Life Sketches of James and Ellen White. 1888. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1888. 453 pp. [LS88]

Life Sketches of Ellen G. White. 1915. Mountain View, CA: Pacific Press Publishing Association, 1943. 480 pp. [LS]

Lift Him Up. 1988. Hagerstown, MD: Review and Herald Publishing Association, 1988. 382 pp. [LHU]

Manual for Canvassers. 1902. Mountain View, CA: Pacific Press Publishing Association, 1902. 78 pp. [MC]

Manuscript Releases. 19 vols. 1981, 1987, 1990. Silver Spring, MD: Ellen G. White Estate, 1981, 1987, 1990. [1MR, 2MR, etc.]

Maranatha; The Lord Is Coming. 1976. Washington, D.C.: Review and Herald Publishing Association, 1976. 383 pp. [Mar]

Medical Ministry. 1932. Mountain View, CA: Pacific Press Publishing Association, 1963. 355 pp. [MM]

Messages to Young People. 1930. Hagerstown, MD: Review and Herald Publishing Association, 1930. 498 pp. [MYP]

Mind, Character, and Personality. 2 vols. 1977. Nashville, TN: Southern Publishing Association, 1977. 882 pp. [1MCP, 2MCP]

The Ministry of Healing. 1905. Mountain View, CA: Pacific Press Publishing Association, 1942. 540 pp. [MH]

My Life Today. 1952. Washington, D.C.: Review and Herald Publishing Association, 1952. 377 pp. [ML]

- Our High Calling.* 1961. Washington, D.C.: Review and Herald Publishing Association, 1961. 380 pp. [OHC]
- Patriarchs and Prophets.* 1890. Washington, D.C.: Review and Herald Publishing Association, 1958. 805 pp. [PP]
- Peter's Counsel to Parents.* 1981. Washington, D.C.: Review and Herald Publishing Association, 1981. 63 pp. [PCP]
- Prophets and Kings.* 1917. Mountain View, CA: Pacific Press Publishing Association, 1943. 752 pp. [PK]
- The Publishing Ministry.* 1983. Hagerstown, MD: Review and Herald Publishing Association, 1983. 430 pp. [PM]
- Reflecting Christ.* 1985. Hagerstown, MD: Review and Herald Publishing Association, 1985. 382 pp. [RC]
- The Retirement Years.* 1990. Hagerstown, MD: Review and Herald Publishing Association, 1990. 224 pp. [RY]
- The Sanctified Life.* 1889. Washington, D.C.: Review and Herald Publishing Association, 1956. 110 pp. [SL]
- Selected Messages.* 3 books. 1958, 1980. Washington, D.C.: Review and Herald Publishing Association, 1958, 1980. [1SM, 2SM, 3SM]
- Sermons and Talks.* 1990. Silver Spring, MD: Ellen G. White Estate, 1990. 405 pp. [SAT]
- The Seventh-day Adventist Bible Commentary: Ellen G. White Comments.* 7 vols. plus supplement (vol. 7A). 1953-1957. Washington, D.C.: Review and Herald Publishing Association, 1970. [1BC, 2BC, etc.]
- A Sketch of the Christian Experience and Views of Ellen G. White.* 1851. Saratoga Springs, NY: James White. 1851. 64 pp. [ExV]
- Sketches From the Life of Paul.* 1883. Battle Creek, MI: Review and Herald, 1883, 1974 facsimile. 334 pp. [LP]
- A Solemn Appeal.* 1870. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1870. 272 pp. [SA]
- Sons and Daughters of God.* 1955. Washington, D.C.: Review and Herald Publishing Association, 1955. 383 pp. [SD]
- The Southern Work.* 1898, 1901. Washington, D.C.: Review and Herald Publishing Association, 1966. 96 pp. [SW]
- Special Testimonies on Education.* c.1897. no imprint. 240 pp. [SpTED]

The Spirit of Prophecy. 4 vols. 1870, 1877, 1878, 1884. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1969 facsimile. [1SP, 2SP, etc.]

Spiritual Gifts. 4 vols. 1858, 1860, 1864. Battle Creek, MI: Seventh-day Adventist Publishing Association, 1945 facsimile. [1SG, 2SG, etc.]

Steps to Christ. 1892. Mountain View, CA: Pacific Press Publishing Association, 1956. 134 pp. [SC]

Story of Jesus. 1896, 1900. Nashville, TN: Southern Publishing Association, 1949. 190 pp. [SJ]

Supplement to the Christian Experience and Views of Ellen G. White. 1854. Rochester, NY: James White, 1854. 48 pp. [ExV54]

Temperance. 1949. Mountain View, CA: Pacific Press Publishing Association, 1949. 309 pp. [Te]

Testimonies for the Church. 9 vols. 1855-1909. Mountain View, CA: Pacific Press Publishing Association, 1948. [1T, 2T, etc.]

Testimonies on Sabbath-School Work. 1900. Washington, D.C.: Review and Herald Publishing Association, 1900. 128 pp. [TSS]

Testimonies on Sexual Behavior, Adultery, and Divorce. 1989. Silver Spring, MD: Ellen G. White Estate, 1989. 270 pp. [TSB]

Testimonies to Ministers and Gospel Workers. 1923. Mountain View, CA: Pacific Press Publishing Association, 1962. 566 pp. [TM]

Testimonies to Southern Africa. 1977. Cape Town, S.A.: South African Union Conference of Seventh-day Adventists, 1977. 98 pp. [TSA]

Testimony Studies on Diet and Foods. 1926. Loma Linda, CA: College of Medical Evangelists, 1926. 199 pp. [TSDF]

That I May Know Him. 1964. Washington, D.C.: Review and Herald Publishing Association, 1964. 382 pp. [TMK]

This Day With God. 1979. Washington, D.C.: Review and Herald Publishing Association, 1979. 384 pp. [TDG]

Thoughts From the Mount of Blessing. 1896. Mountain View, CA: Pacific Press Publishing Association, 1955. 172 pp. [MB]

The Upward Look. 1982. Washington, D.C.: Review and Herald Publishing Association, 1982. 383 pp. [UL]

The Voice in Speech and Song. 1988. Boise, ID: Pacific Press Publishing Association, 1988. 480 pp. [VSS]

Welfare Ministry. 1952. Washington, D.C.: Review and Herald Publishing Association, 1952. 349 pp. [WM]

A Word to the "Little Flock." 1847. Washington, D.C.: Review and Herald Publishing Association, 1847. Facsimile reproduction. 30 pp. [WLF]

APPENDIX D

WORLDWIDE SDA PUBLISHING ENTERPRISE (1976)

United States	Review and Herald Publishing Association, Washington, D.C.	1849
United States	Pacific Press Publishing Association, Mountain View, California	1875
Norway	Norsk Bokforlag, Oslo, Norway	1879
France	Maison d'Edition "Les Signes des Temps," Dammarie-les-Lys, France	1885
Australia	Signs Publishing Company, Warburton, Victoria, Australia	1886
Sweden	Skandinaviska Bokforlaget, Stockholm, Sweden	1886
England	Stanborough Press Limited, Grantham, Lincolnshire, England	1889
Germany	Advent-Verlag, GmbH, Hamburg, Germany	1889
Canada	Kingsway Publishing Association, Oshawa, Ontario, Canada	1895
Argentina	Casa Editora Sudamericana, Buenos Aires, Argentina	1897
Finland	Kustannusliike Kirjatoimi, Tampere, Finland	1897
India	Oriental Watchman Publishing House, Poona, India	1898
United States	Christian Record Braille Foundation, Inc., Lincoln, Nebraska	1899
United States	Southern Publishing Association, Nashville, Tennessee	1901
Brazil	Casa Publicadora Brasileira, São Paulo, Brazil	1904
Denmark	Dansk Bogforlag, Copenhagen, Denmark	1905
Japan	Fukuinsha, Yokohama, Japan	1908
Korea	Shi Jo Sa, Seoul, Korea	1909
Kenya	East African (Africa Herald) Publishing House, Kendu Bay, Kenya	1913
Philippines	Philippine Publishing House, Manila, Philippines (Caloocan City)	1914
Spain	Editorial Española, Madrid, Spain	1915
South Africa	Sentinel Publishing Association, Cape Town, South Africa	1916
Singapore	Malaysian Signs Press, Singapore	1917
Poland	Wydawnictwo "Znaki Czasu," Warsaw, Poland	1921
Portugal	Publicadora Atlântico, S.A.R.L., Lisbon, Portugal	1924
Italy	Casa Editrice "L'Araldo della Verita," Florence, Italy	1926
Malawi	Malamulo Publishing House, Makwasa, Malawi	1927
Switzerland	Advent-Verlag, Zurich, Switzerland	1929
Indonesia	Indonesia Publishing House, Bandung, Java, Indonesia	1929
Greece	Pharos, Athens, Greece	1930
Madagascar	Librairie-Imprimerie Adventiste, Tananarive, Madagascar	1930
Iceland	Bokaförlag Adventista a Íslandi, Reykjavik, Iceland	1932
Ghana	Advent Press, Accra, Ghana	c. 1934
Angola	Casa Publicadora Angolana, Nova Lisboa, Angola, Portuguese West Africa	1937
Vietnam	Thòi-Triêu Ân-Quán, Saigon, Vietnam	1939
Netherlands	Boekenhuis "Veritas," The Hague, Netherlands	1939
Lebanon	Middle East Press, Beirut, Lebanon	1947
Austria	Wegweiser-Verlag, Gesellschaft m.b.H., Vienna, Austria	1948
Burma	Kinsaung Press, Rangoon, Burma	1949
Cameroun	Imprimerie Adventiste, Yaoundé, Federal Republic of Cameroun	1954
East Germany	Publishing Association of the German Democratic Republic Union Conference, Berlin, East Germany	1954
Ethiopia	Ethiopian Advent Press, Addis Ababa, Ethiopia	1955
Taiwan	Shih Ch'ao Ch'u Pan She, Taipei, Taiwan	1956
Thailand	Thailand Publishing House, Bangkok, Thailand	1963
Mozambique	Livraria do Lar, Lourenço Marques, Mozambique	1963
Belgium	Belgian-Flemish Publishing House, Brussels, Belgium	1966
Yugoslavia	Yugoslavian Publishing House, Belgrade, Yugoslavia	1967
Czechoslovakia	Czechoslovakian Publishing House, Praha-Vinohrady, Czechoslovakia	1968
Fiji	Rarama Publishing House, Suva, Fiji	1969
Ceylon	Ceylon Adventist Press, Angoda, Sri Lanka	1970
Pakistan	Qasid Publishing House, Lahore, Pakistan	1971

Belief a Test?

Belief in Ellen G. White as a Prophet: Should It Be Made a Test of SDA "Fellowship"?

Roger W. Coon

Introduction

1. On March 26, 1996, an E-mail message was posted on the SDA Internet web page from "Nancy:"

a. I would really appreciate your answering this inquiry. We are going through quite a controversy in our church, and I need guidance. When I was baptized in the SDA Church 22 years ago, I was told I didn't have to believe that Ellen White was a prophet to be an SDA. Otherwise, I wouldn't be an SDA. Other folks in our church were told the same when they became SDAs. However, some people in our church said they had to say they believed in Ellen White when they joined.

You can prove all our doctrines from the Bible and I firmly believe them. Since belief in Ellen White is not necessary for salvation, I can't see why some folks want to strong-arm everyone into conforming. It's really dividing the church [here]. She herself said that nothing should be preached from the pulpit except the Bible.

My question is this: is it necessary to believe she was a prophet to be an SDA? I certainly believe that prophecy is a spiritual gift, but I believe the term "spirit of prophecy" means having the spirit of Christ, who was also a prophet (Acts 3:22-23). I do not believe the term refers to Ellen White. Thank you in advance for helping me.

2. SDA's traditionally have used the expression "test of fellowship" to refer to tests of church membership, as they relate to:

- a. *Beliefs*: The core "Fundamental Beliefs" doctrinal framework--the "minimum" one must believe in order to be accepted as a member in the fellowship of the church, and to remain as a member "in good and regular standing."
- b. *Behavior*: Lifestyle-conduct, in harmony with those "Fundamental Beliefs," that does not reflect a departure and apostasy from those basic beliefs.

3. Two questions, in this context, have been raised since the earliest days of the SDA church:

- a. *Is* belief in Ellen White as a prophet a "test" of "fellowship" (membership)?
- b. *Should* belief in EGW as a prophet be *made* a test of fellowship?

4. And perhaps four resulting categories of viewpoints, among leaders and members, have arisen over the years:
 - a. Belief in her as a prophet *is*—and *should be*—a test of fellowship.
 - b. Belief in her as a prophet *is*—but *should not be*—a test of fellowship.
 - c. Belief in her as a prophet *isn't*—but it *should be*—a test of fellowship.
 - d. Belief in her as a prophet *isn't*—and it *should not be*—a test of fellowship.
5. That there is not, today, unanimity among our believers, coalescing around one of these four viewpoints is a surprise—and equally a distress—to many within the church.
 - a. But that there are differences of opinion upon the question among *conservative* SDAs may to some be even more surprising—and distressing!
6. Historically, the evidence seems to indicate that the majority of the pioneer SDA leaders opposed making it a test of fellowship.
 - a. Many conservative leaders today still hold to such a position.
 - (1) A number of White Estate Trustees and staff, present and recently retired, continue to hold this historic position.
 - b. Others, of equal erudition and dedication, feel that the time has come to make it a test, and have increasingly voiced that opinion in public forums.
 - (1) And there is documentary evidence of a fairly recent shift of opinion, in several directions, as will be noted below.
 - c. Lastly, some, frankly, are confused.
 - (1) Perhaps some of the confusion arises because of an individual's inability to distinguish between a "teaching" of the church, on the one hand, and a "test" of the church, on the other—a point, also, to be dealt with below.

I. Those Who Approve Making It a Test of Fellowship

A. Spokespersons for the Affirmative

1. **Francis D. Nichol [1897-1966]:** Church leader, minister, author, editor of the *Review and Herald* for 21 years:
 - a. Nichol poses and then answers the question in his characteristically forthright manner:
 - (1) There is another question that is sometimes asked: Should a person be taken into the church who does not accept Mrs. White as God's special messenger to the remnant church? We believe that the Adventist ministry in general would quickly answer, No. . . . In view of the fact that such a belief in Mrs. White is one of our articles of faith, why would anyone wish to belong to our church if he did not accept Mrs. White?—*Why I Believe in Mrs. E. G. White* [RH: 1964], p. 106 (for a more complete text, see Appendix A).
 - b. Nichol provides no evidence whatever in his essay of any awareness on his part that his view is diametrically opposite of the position espoused by EGW and the early SDA pioneers, or of the historic position of the church.

- c. More astonishing (to those of us who remember him as a most astute logician and polemicist) is the apparent failure on his part to distinguish between Ellen White as a person and as a doctrine, and to demonstrate his apparent inability to grasp Paul's doctrine of spiritual gifts, and the concomitant doctrine of a remnant church possessing the prophetic gift!
2. A growing number of SDA leaders, teachers, and pastors at all levels of the church, virtually all of whom are conservative in their theology and lifestyle, and who are seriously concerned that the growing negative attitudes eroding confidence in EGW, her role, and message, be reversed, and that she be given her rightful place within the church which she helped to co-found.

B. Reasons for Their Approval

1. **"Historical Conditioning:"** While recognizing that EGW truly did oppose making belief in her a test of fellowship, they allege that her opposition is historically conditioned, and must be viewed contextually, taking into account her time and place.
 - a. They allege that her position of opposition was, indeed, appropriate for her day, in the infancy of the denomination, when she and her ministry were still comparatively unknown, even within the church itself.
 - b. But, say they, times have changed; and the position appropriate to the church in that day is not at all appropriate now.
2. **The 1980 Change in the "Statement of Fundamental Beliefs:"**
 - a. They point out, correctly, that a change was made at the 1980 General Conference Session in which that "Statement of Fundamental Beliefs" dealing with the Spirit of prophecy was amended, so that EGW's name appears earlier in the statement, making mention of it more prominent and more explicit. Let us notice the exact nature of this change:
 - (1) The original statement of belief (which first appeared in print in the 1931 edition of the *SDA Yearbook* and the first edition of the *SDA Church Manual* in 1932, read:

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. That the gift of the Spirit of prophecy is one of the identifying marks of the remnant church. (1 Cor. 1:5-7; 1 Cor. 12:1-28; Rev. 12:17; Rev. 19:10; Amos 3:7; Hosea 12:10, 13.) They recognize that this gift was manifested in the life and ministry of Ellen G. White.--*SDA Encyclopedia* (10BC [1976]: 396-98).
 - (2) The statement, as revised at the 1980 GC Session, presently reads:

17. The Gift of Prophecy
One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was

manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10).--GC Bulletin #9, May 1, 1980, pp. 25, 26; see also "Doctrinal Statements," *SDA Encyclopedia* (10BC [1996]: 468).

(3) Some would now view (possibly incorrectly) this change as the church's authenticating belief in her as a prophet as a test of fellowship, by means of this "Good Housekeeping Seal-of-Approval."

b. And some now go so far as to argue that belief in her should be a test, "just as much as tithe-paying is a test!"

(1) In this line of argument, however, such overreach themselves; for tithe-paying is not--yet (and never has been) a test! Belief in the tithe *obligation*--the Biblical doctrine of tithe-paying--is a test of fellowship; but if tithe-payment were a test, only those gainfully employed could become (or remain) members of the SDA Church!

(a) And, to carry this inappropriate analogy one step further, reducing it to the absurd, who among us can determine whether an amount of money put into the tithe-envelope and marked as "tithe," is actually the donor's *honest* tithe?

3. **A Pragmatic Way to Resolve an Urgent Church Problem:** It is alleged by some that with the currently fairly-low level of acceptance of EGW as a prophet in some parts of the world church, that if we no longer make belief in her a test of membership, our pastors, evangelists, and Bible teachers will eventually discontinue *any* reference to the prophetic gift within our midst.

a. And they argue that we need belief in her now to be taught officially as a membership-defining doctrine in order to shore-up the ever-deteriorating place of EGW within the church at large!

II. Those Who Oppose Making It a Test of Fellowship

A. Spokespersons for the Opposition

1. **James S. White:** co-founder (with EGW and Joseph Bates) of the SDA Church, thrice GC President an aggregate of 10 years, and founder of four periodicals: *Present Truth*, the *Review and Herald*, the *Youth's Instructor*, and the *Signs of the Times*:

a. It is well known that we have been charged with testing all men by the visions, and of making them *the* rule of our faith. This is a bold untruth, of which those who uttered it were not ignorant. This I have denied, and deny it still.--RH, Feb. 14, 1856, p. 158; for the full text, see Appendix A.

b. Some 15 years later, he added that Adventists believed that God called her "to do a special work at this time, among this people. They do not, however, make belief in this work a test of Christian fellowship" (*ibid.*, June 13, 1871, p. 205; cited in QOD, 97).

2. Ellen G. White herself was explicit on this point:

a. Speaking in 1862 of those who did not fully understand the gift, she wrote:

(1) Such should not be deprived of the benefits and privileges of the church, if their Christian course is otherwise correct, and they have formed a good Christian character.--1T 328:0 (for a fuller statement, see especially pp. 328, 329, and--in 1863--"Wrong Use of the Visions," pp. 382-84).

3. John Nevins Andrews: scholar of Hebrew and Greek, theologian, editor of the RH, and the first ("official") missionary to Europe (1874), and Advent Movement "founding father:"

a. We therefore do not test the world in any manner by these gifts. Nor do we in our intercourse with other religious bodies who are striving to walk in the fear of God, in any way make these a test of Christian character.--RH, Feb. 15, 1870; cited in QOD 97.

4. Uriah Smith: five times RH editor (for an aggregate of 41 yrs.), five times GC Secretary, author, poet, Battle Creek College Bible teacher:

a. But I have not believed, as past volumes of the *Review* will testify, that these, or any other manifestation of spiritual gifts, stood on a level with the Scriptures, or that they should be made a test of fellowship. I see as yet no occasion to change my views in any of these respects.--RH Supplement, Aug. 14, 1883; for full text, see Appendix A.

5. George I. Butler: twice GC President (1871-74; 1880-88):

a. Our enemies try very hard to make it appear that we make the visions a test of fellowship. . . . Our leading men have never done this, and the visions themselves teach that it should not be done. . . . No; we do not make the visions a test, and never have. But we do claim the right to believe them, to talk about them freely, and to read them in private and in public, and shall no doubt continue to exercise that right, regardless of the spite of those who hate us.--"The Visions: How Are They Held Among S.D. Adventists," RH Supplement, Aug. 14, 1883; for more complete text, see Appendix A.

6. George A. Irwin: GC President (1897-1901), church administrator.

a. Irwin gives a qualified "no," in his correspondence with Emily H. Humphrey, who in 1897 inquired as to the church's position.

7. Francis M. Wilcox: author, an RH editor 35 years, appointed by EGW (in her last will and testament) as one of the first five Trustees of the White Estate:

- a. In the practice of the church it has not been customary to disfellowship one because he did not recognize the doctrine of spiritual gifts. . . . A member of the church should not be excluded from membership because of his inability to recognize clearly the doctrine of spiritual gifts and its application to the second advent movement.—*The Testimony of Jesus* [RH, 1944], pp. 141-43, taken from Chapter 17: "Relation to Church Fellowship," pp. 136-43.

8. Selected SDA Church Leaders in 1957:

- a. "A Representative Group of Seventh-day Adventist Leaders, Bible Teachers, and Editors" compiled *Seventh-day Adventists Answer Questions on Doctrine* [RH: 1957] (QOD); Section III dealt with "Questions on the Relation of Ellen G. White's Writings to the Bible," pp. 87-98.

B. Reasons For Their Opposition

1. **Church Pioneers' Historic Position:** As noted above, this was the position of the early SDA pioneers, including JW and EGW.
 - a. J. N. Andrews reportedly held that there should be two tests of fellowship in the context of EGW's prophetic gift:
 - (1) Belief in the doctrine of spiritual gifts (as more fully explicated by Paul, chiefly in Rom. 12, 1 Cor. 12, and Eph. 4), which includes the gift of prophecy.
 - (2) A willingness on the candidate for membership to become acquainted with EGW's life and ministry.
2. **Ellen G. White, per se, is not a doctrine—she is a person!**
 - a. There *are*, of course, two Biblical doctrines closely associated with her gift and ministry, which, themselves, *are* today generally conceded to be tests of fellowship:
 - (1) Paul's doctrine of spiritual gifts (including prophecy).
 - (2) A "remnant church," appearing in the end-time, which possesses within its midst the prophetic gift.
3. **The "Baptismal Vow" in the SDA Church Manual and Ministers' Manual:**
 - a. On Dec. 29, 1930, the GC Committee voted that a statement of SDA beliefs be prepared by a committee of four (including GC president and RH editor).
 - (1) This first appeared in print in the 1931 *SDA Yearbook*, and the 1932 *SDA Church Manual*.
 - (2) At the 1946 GC Session it was voted that no revisions, in either the "Statement of Fundamental Beliefs," or any other portion of the *Church Manual*, could be made except at a world session of the church.
 - (a) This position was reaffirmed at the 1990 GC Session on July 10 (*GC Bulletin* No. 6, July 12, 1990, p. 17).
 - (3) This non-creedal statement consisted of 22 sections (of which No. 19 dealt with the Spirit of Prophecy), with minor revisions, for some five decades (see above)

(4) At the 1980 GC Session, the delegates increased the enumerated statements of belief from 22 to 27; and revised the statement on the Spirit of Prophecy, moving it from its former position as No. 19, to a new No. 17 (see above).

b. With regard to a designated "Baptismal Vow", to be taken by candidates prior to receiving baptism:

(1) A purely "Suggestive Outline for Examination" appeared in the first edition of the *Church Manual* in 1932 (pp. 75-78), suggesting 21 enumerated questions to be asked, Section 18 of which reads:

(a) "Do you believe the Bible doctrine of "spiritual gifts" in the church, and do you believe in the gift of the Spirit of prophecy which has been manifested in the remnant church through the ministry and writings of Mrs. E. G. White?" (p. 78).

(b) This recommended statement, further appeared unchanged in the second (1940) edition of the CM.

(2) The first formally-designated "Baptismal Vow" appeared initially in the CM's third edition in 1942.

(a) The earlier 21 interrogatories were now reduced to a mere 11.

(b) Interestingly, however, no reference whatever now appears anywhere concerning the doctrine of spiritual gifts or Ellen White! Just total silence!

(c) The 11th (and final) section of this new vow simply inquired: "Do you believe that the Seventh-day Adventist Church constitutes the remnant church, and do you desire to be accepted into its membership?" (p. 87).

(3) A change was made in the CM's 4th edition (1951):

(a) The interrogatories were increased from 11 to 13.

(b) And a new section 8 now inquires: "Do you accept the doctrine of spiritual gifts, and do you believe that the Spirit of prophecy is one of the identifying marks of the remnant church? (See pp. 34, 54)" [p. 57].

(c) This 1951 version now remained unchanged for three decades in succeeding editions of the CM until the revision of 1980.

(4) The General Conference Session of 1980 made only a cosmetic revision:

(a) "8. Do you accept the Biblical teaching of spiritual gifts, and do you believe that the gift of prophecy in the remnant church is one of the identifying marks of the remnant church?" (*GC Bulletin #9*, May 1, 1980, p. 28)

(5) The most recent revision of the vow (1990) was only minor:

(a) "8. "Do you accept the biblical teaching of spiritual gifts and believe that the gift of prophecy is one of the identifying marks of that church?" (*GC Bulletin #7*, July 17, 1990, p. 15).

(6) The *SDA Manual For Ministers* (which, until 1992, included the "baptismal vow") reflected the 1951 *Church Manual* rendering in its 1954 edition (p. 86), and in its 1977 edition (p. 97). (However, the current [1992] *SDA Minister's Manual*, fails to prescribe any baptismal vow, tending to downplay a pre-rite public examination

- of the candidates in favor of "a less public appraisal" by "the church board, elders, or some other small group designated by the church," in the declared interest of "putting the candidate at ease"--p. 190.)
- (7) In view of the fact that no "official" version of the "Baptismal Vow" ever required candidates for baptism to declare public belief in Ellen White, there seems to be no documentary evidence that belief in her prophetic gift was ever intended to be made a test of fellowship.
- (a) And the 1995 edition of the *Church Manual* pointedly reminds its readers that no minister or church is at liberty to prescribe a test of fellowship not formally contained in this "constitution" of the SDA Church (p. 170).

III. Evidence of a Contemporary State of Flux Vis-a-Vis Belief in EGW

1. There is some documentary evidence of a fairly recent two-way movement with regard to the position of whether or not belief in Ellen White should be made a test of church fellowship.

A. The Change in the "Statement of Fundamental Beliefs"--A Step "Forward"?

1. As already noted above, in 1980 the "Statement of Fundamental Belief" concerning the Spirit of Prophecy was slightly amended to make reference to Mrs. White's name earlier in the statement, and thus more prominent and more explicit.
 - a. However, as also noted above, the reference to Mrs. White in the "suggestive" "Baptismal Vow" appeared only from 1932 to 1942. Since 1951, candidates for baptism have been asked only to declare publicly their belief in two doctrines: "spiritual gifts," and an end-time remnant church which possesses a gift of prophetic utterance.

B. Revision of the "Statement of Present Understanding" -- A Step "Backward"?

1. A further development in mid-1982 and early 1983, which may or may not have significance, will now be noted:
 - a. "A Statement of Present Understanding" concerning "The Inspiration and Authority of the Ellen G. White Writings" (as revised June 14, 1982) was published in the July 15, 1982 edition of the *Adventist Review*, and in the *Ministry* of August, 1982.
 - (1) It contained ten "Affirmations" and ten "Denials" concerning what the framers felt to be the church's position on the unique nature of the EGW writings.
 - (2) It was originally prepared by an otherwise unidentified *ad hoc* committee of church leaders appointed by GC leadership.
 - (3) It was then given to the Biblical Research Committee to "fine-tune."
 - b. The revised draft was subsequently published in the *Adventist Review* of December 23, 1982, and in the *Ministry* of February, 1983.

- (1) A comparison of the two drafts revealed that most revisions were purely cosmetic.
- (2) Indeed, the only change of some significance was in the 9th "Affirmation."
 - (a) In the first published draft the text read:
 9. We believe that the acceptance of the prophetic gift of Ellen White, *while not a requirement of continuing church membership*, is important to the nurture and unity of the Seventh-day Adventist Church (emphasis supplied).
 - (b) In the revised draft, the clause italicized above (for purposes of emphasis) in the original draft, was deleted.
- c. Does this change signal a "reverse," a "drawing-back" for those who would make belief in Ellen White a test of fellowship? Some might perhaps be inclined to reason thus.

IV. The Meaning and Content of a Test of Fellowship

A. The Quintessential Essence

1. A "test of fellowship" is *not* the "maximum" requirement by means of which to gain admittance to a church; it is, rather, the "minimum" condition to be met by one desirous of church membership.
 - a. In once sense it may properly be viewed as a "license to grow within a clearly-defined religious community"--growth both in spirituality and in cognitive understanding.
2. It is a serious--though, unfortunately, common--mistake for one to equate a "test of fellowship" with a "test of eternal life"--a distinction cogently made by James White in his 1856 RH statement.
 - a. Church membership is not now--and never has been--an instant "passport" to the courts of glory above!

B. A "Teaching" of the Church vs. a "Test" of the Church

1. In the October, 1951 edition of *The Ministry* (pp. 12, 13), an extremely helpful article published by then-General Conference President William Henry Branson ("What Are Our Tests of Fellowship?"). In it he drew a most significant distinction:
 - a. *There are "teachings" of the church which, nevertheless, are not "tests" of the church (for text, see Appendix B).*
 - b. And Dr. Calvin B. Rock, in writing in the Nov. 28, 1991 edition of the *Adventist Review* ("Doctrines, Teachings, and Policies," p. 20) makes much the same point as does Branson (for text, see Appendix C).

2. These "teachings" are generally in the area of behavioral-oriented church "standards."
 - a. Few loyal members would seriously argue that these should not continue to be *taught* by the church.
 - b. But these non-test "teachings" of the church should not, however, be *enforced* upon the membership.

3. Examples of "teachings" that are not "tests:"

a. **The Doctrine of Tithing-paying:**

- (1) Belief in the Biblical *doctrine* that Christians should pay an honest tithe on their "increase" is a test of fellowship.
- (2) But, as noted above, the act of *paying* one's tithe is not, in and of itself, a test of fellowship, for two obvious reasons:
 - (a) If it were, only gainfully-employed individuals could become--and remain--members of the church.
 - (b) And only God Himself knows whether the amount paid is an honest tithe or not!

b. **Membership in a Trade Union:**

- (1) Ellen White repeatedly affirmed that SDAs should not join any labor union that existed in her day, or which might come into existence in the future (Lt 201, 1902; cited in 2SM 144--see entire section, pp.141-44); and this is still "present truth"--official SDA teaching (though, admittedly, it is sometimes given rather short shrift by some SDA pastors and teachers).
- (2) But we don't disfellowship SDA members who may join a union.

c. **Membership in Secret Societies/Lodges:**

- (1) EGW also taught that SDAs could not conscientiously belong to secret societies or lodges, such as the Masonic Order, etc. (2SM 120-40).
- (2) But we don't discipline SDA members who do join them.

d. **Marriage of an SDA Member With a Non-SDA:**

- (1) Both Paul (2 Cor. 6:14) and EGW have warned Christians against the practice of contracting marriage with an unbeliever in Christ.
 - (a) Indeed, the very nature of such alliance is, inherently, "unequal"!
- (2) But if a church member marries a nonSDA, his/her church membership is in no way jeopardized.
 - (a) Now the church *does* rule that a "mixed marriage" *ceremony* may *not* be performed in an SDA church sanctuary, and that an SDA minister may not so officiate.
 - (b) But when even these teachings are not followed, the offending minister, or member, is seldom disciplined.

e. **Sending SDA Children to SDA Schools:**

- (1) It is a teaching of the church that SDA children and youth belong in SDA educational centers, whenever possible; and, indeed, the entire church is called upon to make this financially possible.
 - (a) EGW clearly instructs that the provision of affordable Christian education is the responsibility of the entire church, not merely that of just the parents of school-age children at any particular point in time!

(2) But neither parents nor children are disciplined if they still choose to ignore this counsel.

f. "Discouraging" the Wearing of a Wedding Band (in North America):

(1) It is still official North American Division policy to "discourage" the wearing of a wedding band by SDAs within North America.

(2) But the *Church Manual* prescribes no disciplinary penalties for the growing number of members who deliberately choose to do otherwise.

(a) And it declares, further, that conferences or local church congregations who apply any discipline by way of discriminatory policies are totally "out of harmony" with the church as a whole!

(b) In this, the church at large follows the example of the prophet, EGW, who left this matter solely at the door of individual personal conscience, by not making it a matter of legislation. (See Roger W. Coon's GSEM 534 Seminary lecture outline: "The Wedding Band, Ellen G. White, and the Seventh-day Adventist Church," rev. Dec. 10, 1987, 22 pp., available from the White Estate.)

(3) Indeed, *all* questions related to *dress* are excluded from being tests of fellowship (Ev 215).

g. Vegetarianism:

(1) Vegetarianism has long been a teaching of the church, world-wide; but those who--for whatever reason--choose a flesh diet are not disciplined.

(2) Some are surprised to learn that the *eating of swine's flesh* is *not* a test of fellowship!

(a) Wrote EGW in 1889: ". . . You must understand from Scripture that swine's flesh was prohibited by Jesus Christ [during the Exodus from Egypt]]. . . . [Yet] this is not a test question" (Ms 15, 1889; see Appendix D for the published text).

(b) To Elder and Mrs. S.N. Haskell (who were making the eating of pork a test of fellowship in new York City in 1858), she wrote: "I saw that your views concerning swine's flesh would prove no injury to yourselves; but in your judgment and opinion you have [wrongly] made this question a test" (1T 206, 207).

(3) Actually, the eating of *any* flesh food--whether Levitically "clean" or "unclean"--cannot be a test of fellowship, according to EGW:

(a) "We are not to make the use of flesh food a test of fellowship" (9T 159)

(b) ". . . we do not make the use of meat a test. . . ." (Lt 48, 1902; cited in CD 401, #715).

h. Animal Products and Caffeinated Beverages:

(1) The church continues to teach and urge that certain animal products (e.g., milk, butter, cheese, eggs, etc.), and caffeinated beverages (such as tea, coffee, cola drinks, etc.) not be used by members.

- (2) But it has not made such abstention a test of fellowship.
- (a) The question whether we shall eat butter, meat, or cheese, is not to be presented to anyone as a test, but we are to educate and to show the evils of the things that are objectionable. Those who gather up these things and drive them upon others do not know what work they are doing."--Ms 5, 1881; cited in 3SM 287:1.
- i. **Farmers Raising Hops, Tobacco, or Swine:**
- (1) While the *use* of tobacco and alcohol *were* declared to be tests of fellowship by EGW, she nevertheless held that farmers who raise hops [an agricultural ingredient essential to the brewing of beer], or tobacco, or swine cannot be disciplined for this cause.
 - (2) While strongly recommending that SDAs not grow/raise these products, she held that "we should not urge this opinion upon any;" and to critics of such farmers she declared that "they have no right to make these things in any sense a test of fellowship" (2SM 338).
- j. **Belief in EGW as a Prophet of the Lord:**
- (1) And while EGW never disclaimed for herself the prophetic *role* (as distinct from the *title*), and while the church since her death has continued formally to reaffirm belief in her prophetic gift at every GC Session, yet she herself declared that such belief was not to be maintained as a test of fellowship:
 - (a) Those not convinced of the divine origin of her special gift "should not be deprived of the benefit and privileges of the church if their Christian course is otherwise correct, and they have formed a good Christian character" (1T 328, 329).
 - (b) "If persons are not settled in regard to the visions, they should not be crowded off" (1T 383, 384).

C. The *Church Manual* and Official Grounds for Church Discipline

1. The 1995 *SDA Church Manual* identifies 11 basic reasons as suitable grounds for church discipline (censure and/or removal of membership):

Reasons for Which Members Shall be Disciplined

Among the grievous sins for which members shall be subject to church discipline are the following:

1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.
2. Violation of the law of God, such as worship of idols, murder, stealing, profanity, gambling, Sabbathbreaking, and willful and habitual falsehood.
3. Violation of the seventh commandment of the law of God as it relates to the marriage institution, the Christian home, and biblical standards of moral conduct.
4. Such violations as fornication, promiscuity, incest, homosexual practice, and other gross sexual perversions, and the remarriage of a divorced person, except of the "innocent party" in a divorce for adultery

or for gross sexual perversions.

5. Fraud or willful misrepresentation in business.
6. Disorderly conduct which brings reproach upon the cause.
7. Adhering to or taking part in a divisive or disloyal movement or organization. (See p. 164, "Self-appointed Organizations.")
8. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.
9. The use, manufacture, or sale of alcoholic beverages.
10. The use, manufacture, or sale of tobacco in any of its forms for human consumption.
11. The misuse of, or trafficking in, narcotics or other drugs.—pp. 168, 169 (see also "Church Discipline," *SDA Encyclopedia*, 10BC [1996]: 365, 366).

V. Ellen White's Counsels Concerning Tests of Fellowship

A. Approved Tests

1. In connection with the "denial of faith in the fundamentals of the gospel and in the *cardinal* doctrines of the church" (emphasis supplied), EGW wrote in 1881:
 - a. "The Word of God has given tests to His people" (Ms 5, 1891; cited in 3SM 287).
 - b. Let us notice some which she specifically cites:
2. **Sabbath-Observance:**
 - a. "The keeping of God's holy law, the Sabbath, is a test, a sign forever between God and His people, throughout their generations forever" (*ibid.*)
 - b. (It is well to note at this point that lesser drastic discipline is called for when members violate lesser, *non*-cardinal doctrines.)
3. **"Open-Sin:"**
 - a. "Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches" (DA 656).
 - b. "Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive" (COL 71).
4. **"Guerilla Warfare" Against the Spirit of Prophecy:**
 - a. Concerning church members who actively oppose the prophetic gift within the church, she wrote:
 - (1) If they *fight against* the visions, . . . the church may know that they are not right. . . . When professed believers in the truth *oppose* these gifts, and *fight against* the visions, souls are in danger through their influence, and it is time then to labor with them, that the weak may not be led astray by their influence.—1T 328, 329; emphasis supplied.
 - (2) [If brethren in the church] of long experience in the truth, [who had for years] been acquainted with the influence

of the visions, [and who] have tested the truthfulness of these testimonies, [and who had] asserted their belief in them, [were] when reproved through vision [to] rise up against them, and work secretly to injure our influence, they should be faithfully dealt with, for their influence is endangering those who lack experience.--1T 382, 383.

b. It is important to note here that if a church member should be disfellowshipped (or otherwise disciplined) by the local congregation of which he/she is a member, for such "guerilla warfare" against the life, work, or teachings of EGW, such discipline would *not* be based upon what such person might *believe*, but, rather, upon the subversive activities in which he/she were engaged--for "stirring up strife against brethren."

(1) No one has ever (legitimately, legally) been disfellowshipped for what he/she *believed*--or did not believe.

(2) The discipline comes because of what one *does* with one's belief--the consequent overt behavior!

B. Unapproved Tests

1. Minor, Trivial, Inconsequential Issues:

a. EGW was known to speak critically of "one-idea men" of her day who "had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others" (*Historical Sketches*, pp. 211, 212; cited in Ev 216).

b. Examples:

(1) "Pictures" [photographs], or clocks which had "figures" [pictures] upon the face of the clock, based upon the allegation that these were included in the prohibition against the worship of graven images as found in the Second Commandment of the Decalogue!

(a) [Some, in one locality] had gone so far as to burn all of the pictures in their possession, destroying even the likenesses [photographs] of their friends. While we had no sympathy with these fanatical movements, we advised that those who had burned their pictures should not incur the expense of replacing them. If they had acted conscientiously, they should be satisfied to let the matter rest where it was. But they ought not to require others to do as they had done. They should not endeavor to be conscience for their brethren and sisters.--*ibid.*

(2) **Avoid Killing Insects:** Another ridiculous triviality raised by some to the level of a test of fellowship was the ridiculous notion that the Sixth Commandment of God not to kill extended to any organism that possessed life--"even insects, however annoying or distressing they may be!" (RH, Aug. 13, 1901; cited in 1SM 170).

(a) Such issues were characterized by EGW as "matters of the smallest consequence," "idle tales . . . set us as tests," "trifling

details," "side issues," "cheap, unimportant theories," and as "nothingness" (*ibid.*).

Conclusion

1. It is unequivocally clear that all of the pioneers of the SDA Church—including EGW herself—held that belief in her prophetic gift should *not* be made a test of fellowship.
2. The pioneers did take the position that there *were* two Biblical doctrines, belief in which *did* constitute a test of fellowship:
 - a. The Pauline doctrine of spiritual gifts (which includes the gift of prophecy).
 - b. And a "remnant church" appearing in the end-time which itself would be identified by its possession of that particular gift.
3. The first "Statement of Fundamental [Doctrinal] Beliefs" was prepared in 1931, and published in the *1931 SDA Yearbook*.
 - a. When the first edition of the *SDA Church Manual* was published in 1932, it was also published therein.
 - b. Action was taken by the GC in session in 1946 that any subsequent changes in either the "Statement of Fundamental Beliefs" (or any other portion of the *Church Manual*) could only be done by the world church in session.
 - (1) And this action was reaffirmed by the GC Session of July 10, 1990.
4. The doctrinal statement concerning the Spirit of Prophecy remained virtually unchanged, from 1931 (when it was first formulated) until the GC Session of 1980, when it was amended to make more prominent the reference to EGW's name, linking her to the prophetic gift within the SDA Church.
 - a. However, every "Baptismal Vow" which has made reference to the Spirit of prophecy, from the first (in 1941) to the present, calls only for the candidate for baptism to affirm belief in the biblical doctrine of spiritual gifts, and belief that the prophetic gift is an identifying mark of the remnant church in the end time.
 - b. If, as some allege, the delegates to the 1980 GC Session somehow "overlooked" changing the wording of the baptismal vow statement on the Spirit of prophecy, correspondingly, to include Ellen White by name in the pledge taken by baptismal candidates, they had the opportunity to correct that singular omission in the successive Sessions of 1985, 1990, and 1995. But this they did not do.
 - (1) And although several sections of the Baptismal Vow *were* revised in 1990, no significant change was made by the delegates in the statement dealing with the prophetic gift and the remnant church!
5. And the 1990 GC Session (on July 10) also reaffirmed that any change in the *SDA Church Manual* could only be made by the world church in session.

- a. No church member, no congregation, nor any conference has any right to establish tests of fellowship other than those adopted by the world church in session.
- b. Belief in Ellen White's gift of prophetic utterance still remains, very strongly, a "teaching" of the church; and we affirm most vigorously that it should continue to be taught within the church affirmatively, with diligence and vigor.
- c. But, though a teaching, it never has been--nor is it now--a "test" of fellowship in our church.
 - (1) Nor, in the opinion of this writer (and of many other concerned, conservative, SDA ministers), should it ever be made a test.

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testfell

Appendix A

The Position of Pioneer SDA Leaders

1. James White: Answers a query in RH, Feb. 14, 1856:

COMMUNICATIONS.

From Bro. Bingham.

DEAR BRO. WHITE:—I am requested to write a word to you respecting the state of general feeling in our Churches as to some expressions made a different times in the *Review* from your pen respecting the Visions given for the aid of the Church. They feel that by your expressions you have placed a less estimate upon them than the Churches here have, and it has thus brought in some lack of confidence and trials in many minds. They wish you would take the subject into consideration, and if duty demands, make some apology through the *Review*, that shall be a relief to their minds. Many have been anxiously awaiting such an article from your pen for some time. By your thus doing, you will relieve many an oppressed mind who feels that God's manifestations of favor are a test for his children.

Your brother still striving for life in the coming Kingdom.

HIRAM BINGHAM.

NOTE.—I gladly embrace this opportunity to express my views of this matter, hoping it will relieve the minds of the Brethren in Vermont and elsewhere, I should have spoken out on this subject before; but I supposed the fact being known that I was in union with the "Address of the Conference" published in No. 10, and my relation to the instrument of the Lord's choice, were a sufficient excuse for my silence. My position has been one of trial. The relations I have sustained to the work in the rise and progress of the cause of present truth, have exposed me to a thousand thrusts from those who were opposed to the work.

I have ever been slow to speak of Mrs. White's visions in a public manner; but in consequence of the almost utter silence of those who should have spoken fit words in season, I have felt compelled to speak. And if I have spoken in a manner that has given the idea that I lightly esteemed them, it has not "resulted from an unwillingness to bear the cross of Christ." It has been in reference to the welfare of the cause that I have spoken and acted, notwithstanding all my errors. In regard to the visions being a test, I confess that I have spoken without fully expressing myself; and if Bro. B. had pointed out the expressions he merely refers to, I should now be able to give a more definite reply.

It is well known that we have been charged with testing all men by the visions, and of making them the rule of our faith. This is a bold untruth, of which those who uttered it were not ignorant. This I have denied, and deny it still. But there need not be so much blind-fold stumbling over this matter. To say unqualifiedly that they are a test, and carry out the principle with those who know nothing of their teachings, spirit and fruit, at this time when the world is full of manifestations as near the genuine as Satan can get up, would be the wildest fanaticism. On the other hand, for those who profess to believe them to say they will in no wise be tested by them, is most irrational. I still say that the Bible is my rule of faith and practice, and in saying this, I do not reject the Holy Spirit in its diversities of operations. If any refer to an expression in a published extract of a letter written to a brother in the West, I would say that that related to those who know but little of the visions save by false reports. I believe them to be the property of the church, and a test to those who believe them from Heaven.

Let those who regard it as their duty, speak out as to their character, spirit and influence; while silence will better become me in regard to them. As to the perpetuity of the gifts I shall speak as God gives me utterance.

JAMES WHITE.

2. George I. Butler [GC President]:
"The Visions: How They Are Held
Among S. D. Adventists," RH
Supplement, Aug. 14, 1883 [this
extract is the next-to-last
paragraph of his article]

Our enemies try very hard to make it appear that we make the visions a test of fellowship. They must know themselves that this charge is false. Our leading men have never done this, and the visions themselves teach that it should not be done. It would be most absurd and impossible to do so, even if we would do it. With people in all parts of the world embracing our views who never saw Sister White or heard of her, how could we make them a test of fellowship? By their own admissions, our opponents have shown that we do not do so. They claim that there are many among us who do not believe the visions. This is true; yet these are in our churches, and are not disfellowshipped. They have claimed in this "Extra" that Elds. Smith, Canright, and Gage did not believe the visions; yet all of them are members of our churches, two of them hold credentials as ministers, and one of them holds very important offices. Why will men talk so foolishly and unreasonably as to even show they are not consistent in their own statements? Hatred blinds the mind, and destroys their good sense. No; we do not make the visions a test, and never have. But we do claim the right to believe them, to talk about them freely, and to read them in private and in public, and shall no doubt continue to exercise that right, regardless of the spite of those who hate us.

3. Uriah Smith [Editor of RH]:
RH Supplement, Aug. 14, 1883

An Explanation.

BY ELD. U. SMITH.

As my name is quite freely used in the "Extra" to which this Supplement has reference, a word may be expected from me in regard to it. I am not at all solicitous to say anything on the ground that I have given any occasion for the use which is made of my name in the above-mentioned sheet; for I feel well assured that I have not.

I have always maintained the doctrine of the perpetuity of spiritual gifts, theoretically. I have believed, and do still believe, that the visions of Sister White are a practical illustration of that doctrine. But I have not believed, as past volumes of the REVIEW will testify, that these, or any other manifestation of spiritual gifts, stood on a level with the Scriptures, or that they should be made a test of fellowship. I see as yet no occasion to change my views in any of these respects. When I do, I can announce it myself; and till then our opponents need not presume to speculate upon, nor interpret, my position for me.

4. Francis D. Nichol, Why I Believe in Mrs. E.G. White (RH, 1964), p. 106:

Mrs. White and Church Membership

There is another question that is sometimes asked: Should a person be taken into the church who does not accept Mrs. White as God's special messenger to the remnant church? We believe that the Adventist ministry in general would quickly answer, No. How could we answer otherwise? In view of the fact that such a belief in Mrs. White is one of our articles of faith, why would anyone wish to belong to our church if he did not accept Mrs. White? Would it be fair to him to bring him into the church unless, first, he well understood the doctrine of spiritual gifts, and second, was ready to accept that doctrine? Would we not be doing both him and the church a distinct disservice? Would we not be running the grave risk of later tension and discord?

Now, because we should delay baptizing a person until he understands and accepts Mrs. White, does it therefore follow that we should promptly disfellowship him in the event he might later become blurred in his faith and give up belief in her? We think not. When we take someone into the church we view him from then on as a part of the fellowship of believers, and hence we have a heightened responsibility for his soul. If one of the church family wavers on some point of belief we should seek to help him to come into full faith again, and we should continue our endeavors to help him as long as there is hope. But if discord and rebellion develop, as they sometimes do, they create a new situation that may finally require disfellowshipping to protect the peace and stability of the church.

Appendix B

A General Conference President Defines Appropriate Tests

Source: *The Ministry*, October, 1951, pp. 12, 13

What Are Our Tests of Fellowship?

W. H. BRANSON

General Conference President



TESTS of fellowship for the Seventh-day Adventist Church are established by the general church body and are not left to the discretion of the individual church congregation, pastor, or elder. This plan makes for unity and strength and avoids much confusion that otherwise would be found in the church.

In the *Church Manual*, 1951 edition, pages 224, 225, the reasons for which a member may be disfellowshipped are stated as follows:

"1. Denial of faith in the fundamentals of the gospel and in the cardinal doctrines of the church or teaching doctrines contrary to the same.

"2. Open violation of the law of God, such as worship of idols, murder, adultery, fornication, stealing, profanity, Sabbathbreaking, willful and habitual falsehood, and the remarriage of a divorced person, except of the innocent party in a divorce for adultery.

"3. Fraud or willful misrepresentation in business.

"4. Disorderly conduct which brings reproach upon the cause.

"5. Persistent refusal to recognize properly constituted church authority or to submit to the order and discipline of the church.

"6. The use, manufacture, or sale of alcoholic beverages.

"7. The use of tobacco or addiction to narcotic drugs."

"A minister, an individual church, or a conference does not have the authority to set up or establish tests of fellowship for the denomination. This authority rests with the entire church body, and is exercised through the regularly constituted organization of the church in the General Conference. Any one seeking to apply tests other than those herein set forth does not, therefore, properly represent the church."—*Ibid.*, pp. 226, 227.

Desiring to safeguard the purity and unity of the church, the leaders have set additional standards before those requesting baptism and church membership. These apply to principles of Christian living and Bible doctrines, which the members should believe and obey, although some of them do not constitute standards for which one

found in violation would be disfellowshipped.

Many years ago the General Conference adopted a model series of questions for those seeking membership in the church, to be used as a guide to our ministers and elders who preside on such occasions. These are printed by the Review and Herald Publishing Association on the reverse side of a baptismal certificate, copy of which should be furnished to each person received into the church.

This list of questions covers all essential points of doctrine and reads as follows:

"1. Do you believe in God the Father, in His Son Jesus Christ, and in the Holy Spirit?

"2. Do you accept the death of Jesus Christ, on Calvary, as an atoning sacrifice for the sins of men, and believe that through faith in His shed blood men are saved from sin and its penalty?

"3. Renouncing the world and its sinful ways, have you accepted Jesus Christ as your personal Saviour, and do you believe that God, for Christ's sake, has forgiven your sins, and given you a new heart?

"4. Do you accept by faith the righteousness of Christ, recognizing Him as your Intercessor in the heavenly sanctuary, and do you claim His promise to strengthen you by His indwelling Spirit, so that you may receive power to do His will?

"5. Do you believe that the Bible is God's inspired Word, and that it constitutes the only rule of faith and practice for the Christian?

"6. Do you accept the Ten Commandments as still binding upon Christians, and is it your purpose, by the power of the indwelling Christ, to keep this law, including the fourth commandment, which requires the observance of the seventh day of the week as the Sabbath of the Lord?

"7. Knowing and understanding the fundamental Bible principles as taught by the Seventh-day Adventist Church, is it your purpose, by God's grace, to order your life in harmony with these principles?

"8. Is the soon coming of Jesus 'a blessed hope' in your heart, and is it your settled determination to prepare to meet Him in peace, as well as to help others to get ready for His coming?

"9. Do you believe in church organization, and is it your purpose to support the church by your personal effort, means, and influence?

"10. Do you accept the New Testament teaching of baptism by immersion, and do you desire to be so baptized as a public expression of your faith in

the forgiveness of your sins and of acceptance with Christ?

"11. Do you believe that the Seventh-day Adventist Church constitutes the remnant church, and do you desire to be accepted into its membership?"

There are of course many things taught by the church that are not covered by the above list of questions. These things are important, but are not *required* of those coming into the church. The observance of these additional points of teaching must be left to the individual conscience and not become a matter of *requirement*.

For instance, the church teaches the value of a strict vegetarian diet, the harmful effect of the use of tea, coffee, cola drinks, and so forth, but adherence to this teaching has never been made a test for admission into the church.

In order to maintain the unity of the church, each minister and leader should always carefully distinguish between the *teachings* and the *requirements* of the church. No minister or church elder has the right to set up standards of his own that have not been made standards by the general church body. To do so could only result in confusion. There would be as many sets of standards as there were leaders.

It is reported that one minister requires women seeking membership to entirely discard the use of cosmetics.

We have heard a few ministers say, "I hold the standard high." And that should be true of all of us. But in requiring these new converts to pledge themselves to uphold the standards set by the church, we should be exceedingly careful not to add a lot of standards of our own making, that we have no right, as representatives of the church, to enforce upon the people.

Some of these matters that are not tests for membership should be taught but not enforced upon the people. After proper instruction is given, then the matter of compliance must be left to the individual conscience.

Appendix C

A General Conference Vice President Differentiates Between the Doctrines, Teachings, and Policies of the Church

Source: *Adventist Review*, November 28, 1991

Doctrines, Teachings, and Policies



By Calvin B. Rock

What are the differences among doctrines, teachings, and policies? The brethren seem to use these terms interchangeably, and it is very confusing. Sometimes it seems on purpose. Can you help me understand?

Doctrines are authoritative tenets, that is, theological positions or fundamental beliefs discussed and voted by the world church in formal session and changed only by the same process. Our two best-known doctrines appear in our name—Sabbathkeeping and the second coming of Christ. The 27 fundamental beliefs present the full array of our doctrinal platform. Standards provide rules that guide us in obeying or honoring doctrines.

Teachings are positions that have not been formally voted, but that have high value because they are generally believed and shared. Our postures with respect to vegetarianism and Christian education furnish examples. So does our instruction with regard to marriage within the faith and nonmembership in secret organizations. Teachings are not tests of fellowship, as are some doctrines.

Not Theological Statements

Policies, unlike doctrines and teachings, are not theological statements. They may be scripturally inspired or modeled, but consist of rules of organization and structural operation. Our church has three major types of policies:

1. General Conference policies that have worldwide application and, like doctrines, are voted by delegates of the general church in formal session.
2. Division policies that consist of a repetition and/or modification of GC policies adjusted to meet the needs of the region involved.
3. Institutional policies that guide the operation of schools, hospitals, publishing houses, etc.

You did not mention a fourth category—guidelines. As standards tell us how to live out doctrines, guidelines tell us how to implement policies. While these recommendations have less force than policies, they are crucial to effective administration. Examples of guidelines appear in our procedures for processing interdivision workers (missionaries) and recommendations outlining methods of Ingathering. Particularly helpful guidelines often over time become elevated to the level of policy.

As standards tell us

how to live out doctrines,

guidelines tell us how

to implement policies.

The unity that our church sustains in such a highly diversified world society evidences the quality and value of these categories. We must continue to develop and guard them carefully. Please forgive us for slurring the distinctions.

Appendix D

Ellen G. White on the Issue of Pork as a "Test Question"

Source: Manuscript 15, 1889 (Manuscript Release #1029), as published in *Ministry*, February, 1987, p. 2

Letters

Pork and Ellen G. White

When we published Roger Coon's article "Ellen G. White and Vegetarianism" (April 1986), a reader asked to see the context of the statement by Ellen White that the eating of pork "is not a test question" (August 1986). The White Estate has now released the manuscript. We publish it below so you can judge the context for yourself.
—Editors

Manuscript Release No. 1209: "Counsels to Our Colporteurs Regarding Carefulness in Diet" (c. 1889).

If you are a Bible doer as well as a Bible reader, you must understand from the Scriptures that swine's flesh was prohibited by Jesus Christ enshrouded in the billowy cloud. This is not a test question. Directions have been given to families that such articles as butter and the eating largely of flesh meats is not the best for physical and mental health. Fruits and grains and vegetables would, if cooked properly and eaten in moderate quantities, be proper articles of diet.

No eating should be allowed between our meals. I have eaten two meals each day for the last 25 years. I do not use butter myself, but some of my workers who sit at my table eat butter. They cannot take care of milk (it sours on the stomach), while they can take care of a small quantity of butter. We cannot regulate the diet question by making any

rule. Some can eat beans and dried peas, but to me this diet is painful. It is like poison. Some have appetites and taste for certain things, and assimilate them well. Others have no appetite for these articles. So one rule cannot be made for everyone.

You ask in regard to canvassers who travel and have to eat bread with swine's flesh in it. I see here a serious difficulty, but there is a remedy. Learn to make good, hygienic rolls and keep them with you. You can generally obtain hot milk, or at least a cup of hot water with milk, and this, with fruit or without fruit, will nourish the system. Many plans may be devised with some little tact and labor, that many difficulties in the line of eating unwholesome food may be overcome. I advise every Sabbathkeeping canvasser to avoid meat eating, not because it is regarded as sin to eat meat, but because it is not healthful. The animal creation is groaning.—Manuscript 15, 1889. Ellen G. White Estate, Washington, D.C., Aug. 7, 1986 (entire manuscript).

Dress

The "Dress" Message "There is a Need of a Dress Reform Among Us" [2SM 473; 1865]

Roger W. Coon

Introduction: "An Age of Reform"

1. Columbia University's John A. Garraty, whose *The American Nation: A History of the United States* is a standard college textbook, has aptly characterized the decades of mid-19th century America as "An Age of Reform."
 - a. A nation so committed to the idea of progress could never be satisfied with the *status quo*; a people who had accomplished so much found it easy to believe that nothing was impossible. At the same time progress led to social dislocations that stimulated interest in reform. . . . The more society improved, the more it seemed to require still further tinkering, or so it seemed to many Americans. —(NY: Harper & Row, 1966); p. 367.
 - b. And reform was to be seen in almost every nook and cranny of American society, secular and religious.
2. *Reform in Education*:
 - a. Horace Mann spoke, in 1848, of "a futurity, now fluid," but soon "to be struck into adamant" (*ibid.*); and he emphasized:
 - (1) The need of public education for all children in the U.S.
 - (2) The need for a more practical education.
 - (3) And the importance of the study of physiology and health in the school curriculum (George R. Knight, *Early Adventist Educators* [Andrews University Press, 1983], pp. 5, 6).
 - b. Oberlin College, founded in 1833, pioneered in new approaches to education:
 - (1) It was the first coeducational college in the United States, opening its classrooms to women on an equal footing with whites, and granted the first baccalaureate degrees to women.
 - (2) It began as a "manual labor college," antedating EGW's concept of "the harmonious development" of the mental, the physical, and the spiritual" by some five decades (RH, Jan. 4, 1881; cf. Ed 13:1).
 - (3) It eschewed the then-popular "classics" program of pagan authors in favor of the study of the Scriptures—in their original languages—as basic to all academic departments! (*ibid.*; "Oberlin College," *Encyclopedia Britannica*, VIII [1988]: 851).
3. *Reform in Religion*: There was so much "reform," that it sometimes tended to degenerate into "deform" in some of the religious communal societies thus formed:
 - a. The Rappites, and Mother Ann Lee's Shakers, went into celibacy (with the Shakers also adventuring into Spiritualism, for good measure).

- b. The Mormons went the other way--into polygamy.
 - c. And the Oneida Community experimented with "complex" marriage: "a form of promiscuity based on the principle that every man in the group was married to every woman" (Garraty, pp. 367, 368).
4. Perhaps retired sea captain Joseph Bates best personified the intertwining strands of this age of reform-consciousness.
- a. For Bates was in the thick of such *social* reform movements as:
 - (1) *Temperance*: "one of the most conspicuous of the reform causes in the United States" at mid-19th century (Gerraty, 371); Bates was a co-founder of the Fairhaven (Mass.) Temperance Society, one of the first in America (Everett Dick, *Founders of the Message* [RH; 1938], p. 121).
 - (2) *Abolition*: Bates, "with about 40 of his neighbors and friends, formed an anti-slavery society" in Fairhaven--one of the first in the State (*ibid.*, p. 124).
 - (3) *Seaman's Rights*: Bates worked vigorously to make the life of sailors arduous than it was in those days of very hard duty.
 - b. And Bates was equally zealous in *religious* reform:
 - (1) In 1846, he wrote the first tract among ex-Millerites advocating the seventh-day Sabbath, *The Seventh Day: A Perpetual Sign*; and (with James and Ellen White) became a co-founder of the SDA Church in 1860 (*Seventh-day Adventist Encyclopedia* [1969]: 132, 133).
 - (2) He was "the earliest of all those who later became Seventh-day Adventists, to embrace and participate in the advent movement" (Dick, p. 125).
 - (3) And he, likewise, was one of the earliest to give up tea and coffee (*ibid.*, p. 124).--thus helping to pave the way for the health reform movement, in which Ellen White would be in the vanguard--especially after 1863.
5. EGW early brought the question of dress reform to the attention of SDAs under the rubric of health reform, in which she considered it to hold an integral (though subservient) part.
- a. In 1865, she wrote six articles under the theme *Health, or How to Live*, the 6th and final one being devoted to the subject of dress reform; and in this early manifesto she explicated the early, basic principles undergirding her position (2SM 410).
 - (1) All six are today reproduced in 2SM 411-479.
 - (2) No. 6, on dress reform, appearing on pp. 473-79, begins with the forthright declaration that, "My sisters, there is need of a dress reform among us" (2SM 473).
 - (a) And the close tie-in with health-concerns is immediately apparent.
 - b. But before we consider the specifics of her prescription, it is well, first, to understand what was going on in that far-off day with regard to the style of women's clothing--the better to appreciate the reforms now proposed.

I. The "Health-Reform" Dress

A. Contemporary 19th-Century Fashions

Many, if not most, of American women during the last half of 19th-Century wore one of perhaps three distinct types of prevailing fashion:

1. The Conventional Garb--Wasp-Waits, Ultra-long Skirts, and Hoops:

a. The most typical costume worn by women of the period was often characterized by:

- (1) Extremely long, trailing skirts that literally "swept" the streets and sidewalks.
- (2) Tightly-fitting whalebone corsets, which gave a "wasp"-like appearance to the figure, and seriously constricted internal bodily organs, even deleteriously affecting respiration.
- (3) Multiple layers of petticoats under the skirt, comprising 20-30 yards of cloth, with the garment weighing literally four times the weight of a woman's skirt today, with the weight suspended from the hips.
- (4) A large hoop, at the bottom of the skirt, which had to be tilted upward by hand, in order to negotiate the climbing of steps or stairs (RH, Aug. 27, 1861; June 18, and Oct. 8, 1867).

2. The Reaction--Various Versions of the "Reform-Dress:"

a. Unsurprisingly, a reaction, by sensible (and comfort-loving) women of the 1850's, provided alternatives, one of which bore the generic name of the "American Costume."

b. The four major proponents of the new "reform-dress," in the 1850's, included:

- (1) Elizabeth Smith Miller, daughter of U.S. Congressman Gerrit Smith.
- (2) Mrs. Miller's cousin, Elizabeth Cady Stanton, one of the most honored and respected proponents of women's causes of the day.
- (3) Mrs. Amelia Jenks Bloomer, editor of a women's monthly, *The Lily*, of Seneca Falls, NY.
- (4) Dr. Harriet Austin, physician at Dr. James C. Jackson's health-reform institute at Glen Haven [Dansville], NY, and an ardent promoter of what EGW would (in 1863) label "the so-called reform dress" (1T 421; Denton E. Rebok, *Believe His Prophets* [RH: 1956], pp. 253-55).

c. Characteristics of the various "reform-dress" costumes:

- (1) Mrs. Miller's was described as somewhat resembling the contemporary Turkish costume, worn by men and women alike.
- (2) Mrs. Bloomer's version primarily featured a short skirt and long, loose, trousers, gathered and buttoned closely about the ankles, and often worn with a coat and hat.
 - (a) An athletic variation saw the trousers--minus skirt--gathered at the knee.
 - (b) And the trousers, inevitably, came to bear her name, henceforth to be known as "bloomers."

- (3) Dr. Austin substantially modified the Miller/Bloomer garb, and her version came to be called "The American Costume." It featured:
 - (a) A short skirt, "resembling a coat," and "reaching about halfway from the hip to the knee," with very mannish "pants," and a vest (1T 465).

3. The Synthesis--The "Gibson-Girl" Dress:

- a. During 1890-95, illustrator Charles Dana Gibson [1867-1944] became famous for his pen-and-ink sketches intended to represent a typical poised and intelligent society woman, who was also practically deified as the image of ideal American femininity.
- b. His costume was characterized by:
 - (1) High-necked fitted blouses, or bodice with full-puff sleeves.
 - (2) A long skirt with flared bottom.
 - (3) A tightly-fitted waistline.
- c. It may have been Gibson's intention to moderate somewhat the more extreme aspects of the earlier costume which prevailed during the preceding four decades:
 - (1) The "wasp-waist" was gone; but the "Gibson-girl" still featured a very tight-fitting waistline.
 - (2) The street-sweeping, multi-petticoated, skirt now was hoop-less; but it was still ankle-length, and flared.

B. Ellen White Introduces Her Version of the "Reform-Dress"

1. Dr. Rebok makes the important point that Ellen White did not jump into the fray until fully 13 years after the Miller/Stanton/Bloomer costume first attracted national attention (p. 259).
 - a. And she ever after referred to that particular costume as "the co-called reform dress" (1T 421:2).
2. Mrs. White's objections to the conventional--and the "so-called" reform--dress may be largely subsumed under six categories:
 - a. *Health:*
 - (1) Much of the unnecessarily heavy weight of the conventional ("fashionable") dress was suspended from the hips (and did injury to the bowels, as well). EGW was shown that the weight of the garment should be supported from the shoulders (2SM 473: 1, 2; 1T 459).
 - (2) The "wasp-waist" seriously constricted--even displaced--organs, and interfered with respiration, as well (*ibid.*).
 - (3) The trailing ("dragging and drabbling") skirts not only swept up "dirt and dew . . . as a sort of mop," (RH, April 16, 1868:7); but they also were effectively "sweeping the streets and gathering its filth" (RH, Oct. 8, 1867, p. 260)--a real problem in the days before the "horseless carriage!" (1T 459).

- (a) In 1875, London had to remove two million pounds of horse manure from its streets *daily*; and, as late as 1910, an American city with an equine population of 12,000, were daily burdened with removing 260,000 pounds of manure from its streets, according to Smithsonian Institute Curator Don H. Berkebile (Letter to Ira Rappaport and David Branfman, Alfred, NY, Feb. 9, 1972, pp. 1, 2).
- (4) "In its bedraggled condition it [the skirt] comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and thus endangering health and life."
 - (a) She further saw this disadvantage as "one of the greatest causes of catarrh and of scrofulous swellings" [primary tuberculosis of the lymphatic glands, especially in the neck] (1T 459).
- b. *Convenience:*
 - (1) The hoop-skirts, with multiple petticoats underneath, were guilty of "burdening the limbs," "impeding the step" by "hindering the walking" and, also, of "often [getting] in other people's way" (RH, Oct. 8, 1867, p. 260; 1T 459).
- c. *Modesty*—An important Biblical principle (1 Tim. 2:9):
 - (1) EGW held that the "miniskirt" of the "American Costume" was simply too short to meet contemporary standards of modesty (*ibid.*).
 - (2) And the hoop-skirt was downright immoral (RH, June 18, 1867), "an abomination," and a "ridiculous fashion, which has been a screen to iniquity" (*ibid.*, Aug. 27, 1861).
- d. *Stewardship:* The "unnecessary" length of the hoop-skirt, with its multiple petticoats, was seen as "extravagant" (1T 459). The stewardship issue was ever a concern with EGW—and some things accepted as perfectly all right in themselves might be undesirable if a substantially large amount of money was expended in their purchase. In 1880 she wrote:
 - (1) God calls upon the young to deny themselves of needless ornaments and articles of dress, even if they cost but a few dimes, and place the amount in the charity box. He also calls upon those of mature age to stop when they are examining a gold watch or chain, or some expensive article of furniture, and ask themselves the question: Would it be right to expend so large an amount for that which we could do without or when a cheaper article would serve our purpose just as well?
 - By denying yourselves and lifting the cross for Jesus, who for your sakes became poor, you can do much toward relieving the suffering of the poor among us; and by thus imitating the example of your Lord and Master, you will receive His approval and blessing.—4T 511:2.
- e. *Religious Principle:*
 - (1) The Mosaic principle against transvestism ("crossdressing") in Deut. 22:5 ("The woman shall not wear that which pertaineth to a man. . .") was seen as transgressed by the vest and trousers of the "American Costume," according to EGW (1T 421).

(a) Interestingly, EGW's counter-proposal for the "true" reform-dress also covered the woman's lower extremities with a slacks-like garment--but in her proposal, the lady's skirt was much longer, coming so low that it virtually hid the trousers underneath, thus virtually negating comparisons with its mannish counterpart.

f. *Pragmatic Principles of Soul-Winning:*

(1) The Spiritualists of EGW's day had adopted the "American Costume," and she feared that SDAs might somehow be compromised and identified with this group by the public at large.

(a) "Let them [SDAs] adopt this costume, and their influence [with the general public] is dead. The people would place them [SDAs] on a level with Spiritualists and would refuse to listen to them" (1T 421:4)

3. Following her visit to "Our Home" at Dansville, NY, EGW wrote to a Brother and Sister Lockwood:

a. They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place, and I think we can get out a style of dress more healthful than we now wear, and yet not be Bloomer or the American Costume. Our dresses, according to my idea, should be from four to six inches shorter than now worn, and should in no case reach lower than the top of the heel of the shoe, and could be a little shorter even than this with all modesty. . . .

I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me. Health demands it. Our feeble women must dispense with heavy skirts and tight waists, if they value their health. . . .

We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much like men. We shall imitate or follow no fashion which we have ever seen. We shall institute a fashion which will be both economical and healthy.--Letter 6, Sept., 1864; cited in 5MR 380:2; Rebok, 260; and 2Bio 178.

4. In 1865, EGW's *How to Live*, No. 6, brought into print her first general counsel on dress-reform, insisting upon a style that was both modest and healthful (1T 717).

a. Two years later, in 1867, *Testimony* No. 11 appeared, with the opening article entitled "Reform in Dress" (1T 456-66).

b. In it she reviewed the dress question fully, giving additional counsel, and offered a general pattern based upon principles revealed in vision.

c. It was characterized as "worthy of the name of the reform short dress" (1T 465:1).

d. It is important to note that no particularly detailed pattern was revealed to her, as she herself pointed out in 1897:

(1) Some have supposed that the very pattern given [by me] was the pattern that all were to adopt. This is not so. But something as simple as this would be the best we could adopt under the circumstances. No precise style has been

given me as the exact rule to guide all in their dress.--
Letter 19, 1897; cited in 3SM 254:1.

5. Even so, an attitude problem began to develop among church members, which virtually nullified all the good that the "true" reform-dress might have accomplished, as she herself ruefully admitted in 1881 in a further testimony entitled "Simplicity in Dress" (4T 628-48). In it she went on to explain why she finally "laid aside" the reform-dress, and "ceased to advocate" the promotion of the entire issue (4T 635:3), because of opposition developing on several fronts:

a. Fashion had so strong a hold upon them ["our sisters"] that they were slow to break away from its control, even to obey the dictates of reason and conscience. And many who professed to accept the reform made no change in their wrong habits of dress, except in shortening the skirts and clothing the limbs.

Nor was this all. Some who adopted the reform dress were not content to show by example the advantage of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. They sought to control others' conscience by their own. If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress. . . .

Much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. They failed to cherish the spirit of Christ and manifested a great lack of true courtesy. Instead of prizing the dress for its real advantages, they seemed to be proud of its singularity. Perhaps no question has ever come up among us which has caused such development of character as has the dress reform.--4T 635, 636.

6. EGW's reaction and response to this development is not only interesting but instructive, for it gives us extremely helpful clues in how SDAs today might best approach questions of dress with our contemporaries :

a. It was not my duty to urge the subject upon my sisters. After presenting it before them as it had been shown me, I left them to their own conscience. . . .

Some were greatly troubled because I did not make the dress a test question, and still others because I advised those who had unbelieving husbands or children not to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use. . . .

I had no burden of testimony on the subject of dress. I made no reference to it in any way, either to advocate or to condemn. It was the Lord's purpose to prove His professed people and reveal the motives of their hearts. At camp meetings I seldom had anything to say upon the subject. I avoided all questions and answered no letters [upon this particular topic].--4T 636, 637.

7. Happily, as time passed, the prevailing styles of women's dress changed for the better, becoming both more sensible and more healthful.

a. It was no longer necessary to urge the old health reform dress in its exact pattern.

b. It is noteworthy that, although certain *specifications* of style [policies] changed from time to time, there were yet eternal *principles* which continued to guide in all periods:

(1) And, thus, in 1897, she would write: "The dress question is not to be our present truth. . . . Follow the [contemporary] customs of dress so far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, appropriate for this age, and let not the dress question fill the mind" (Ms 167, 1897; cited in 4 Bio 333; cf. Lt 19, 1897; cited in 3SM 254:4).

(2) Christians should not take pains to make themselves gazingstocks by dressing different[ly] from the world. But if, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world. But they should manifest a noble independence and moral courage to be right, if all the world differs from them.

If the world introduces a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's word. They should shun extremes. They should humbly pursue a straightforward course, irrespective of applause or censure, and should cling to the right because of its own merits.--RH, Jan. 30, 1900:5; cf. 1T 458, 459..

8. As early as 1867, EGW put the whole question of dress reform in perspective in these words, which we do well to heed today:

a. The dress reform was among the minor things that were to make up the great reform in health, and never should have been urged as a testing truth necessary to salvation. It was the design of God that at the right time, on proper occasions, the proper person should set forth its benefits as a blessing, and recommend uniformity, and union of action.--RH, Oct. 8, 1867:16.

9. And just as the dress question was a comparatively "minor thing"--to quote her own words--*in the total, overall context* of "the great reform in health," so, also, did EGW keep the total health-reform program in its proper place, vis-a-vis, the Three Angels Messages of Rev. 14. Note her following four points carefully:

a. *Health reform was given to SDA's by God:*

(1) "The Lord has given us the work of proclaiming the message of health reform. . . ." (Lt 48, 1902; cited in Ev 665:0).

b. *Health reform is a part of our total message for the world:*

- (1) "When properly conducted, the health work is an entering wedge. When the Third Angel's Message is received in its fullness, health reform will be given its place. . . ." (6T 327:2).
 - (2) "The principles of health reform are found in the Word of God. The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message" (Ms 172, 1899; cited in MM 259:1).
- c. *The health message is as closely related to the Three Angels' Messages as is the right hand/arm to the human body:*
- (1) "God has shown that health reform is as closely connected to the third angel's message as the hand is to the body" (3T 62:2; cf 3T 161:1; 1T 559; CD 75; CH 20, 21; CM 138; CW 139).
- d. *Yet the health reform is not the Three Angels' Messages--and it is never to take the place of them:*
- (1) "But while the health work has its place in the promulgation of the third angel's message, its advocates must not in any way strive to make it take the place of the message" (6T 327:3).
 - (2) "The health reform is closely connected with the work of the third message, yet it is not the message. Our preachers should teach the health reform, but they should not make this the leading theme in the place of the message" (1T 559:2).

II. Issues Involved in the Wearing of Jewelry

A. EGW: An Echo of the Counsels of Paul and Peter

1. EGW was not the first to counsel against the wearing of ornamental jewelry; and it is important that we keep her in perspective vis-a-vis the writers of Scripture.
2. Wrote Paul to his young ministerial assistant, Timothy: "I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold, or pearls, or costly garments" (1 Tim. 2:9, NASB).
 - a. There was nothing wrong with the simple act of braiding one's hair, per se. The problem in the 1st Century A.D. was that the women of the Greco-Roman world were weaving strands of silver and gold thread into their braided hair; and, in direct sunlight, the reflection of light from these hair-do's dazzled the eyes of passers-by--as the women fully intended!
 - (1) (For background, see the multi-volume work of Mikhail I. Rostovtzeff [1870-1952] detailing the social, cultural, and economic history of this period, as listed in the *Encyclopedia Britannica*, X [1988]: 198.)
3. And Peter added, for the benefit of the Christian wives of his day: "Let not your adornment be external only--braiding the hair, and wearing gold jewelry, and [preoccupation with] putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious

in the sight of God" (1 Peter 3:3, 4, NASB).

4. And EGW consistently and repeatedly urged the women of the SDA church in her day to abstain from the wearing of ornamental jewelry.
 - a. But did she, explicitly or implicitly, draw a subtle distinction between *ornamental* jewelry and *functional* jewelry, eschewing the one, yet permitting the other?
 - (1) The evidence seems to indicate the existence of such a distinction.
 - b. But before we pursue that question by examining the data, let us, first, attempt to develop an SDA Philosophy of Jewelry based upon the Scriptures and her inspired writings.

B. Toward Developing an SDA Philosophy of Jewelry

1. God was the original Creator of jewels and gemstones. And before the entrance of sin--He so adorned Lucifer, heaven's highest angel!
 - a. Ezekiel, under the figure of the King of Tyre, declared of the unfallen Lucifer: "Every precious stone was thy covering." And then, as if to emphasize the point, the prophet proceeded to identify by name 10 precious gems with which God Himself had clothed him (Ezek. 28:13).
 - b. Said EGW concerning Lucifer's creation: "Before his fall he was a covering cherub, distinguished by his excellence. God made him good and beautiful, as near possible like Himself" (RH, Sept. 24, 1901; cited in 4BC 1163).
 - c. Added Ezekiel: "Thou wast perfect in thy ways. . . . [But] thine heart was lifted up because of thy beauty. Thou hast corrupted thy wisdom because of thy brightness" (vv. 15-17); and EGW immediately adds: "All this--[the perfection, the beauty, the brightness]--was the gift of God" (Lt 156, 1897; cited in 4BC 1163, 1164).
 - d. And the inescapable, logical conclusion must be that Lucifer's "brightness"--including the 10 jewels Ezekiel identifies by name, which manifested themselves in dazzling brilliance, reflecting the light of God Himself, were "the gift of God"!
 - e. It was God Himself, a Lover of the beautiful--and a Lover of His created creatures--who "invented"--created--jewels and gemstones.
 - (1) They were not invented by the Devil, nor were they a product and result of sin!
 - (2) No, *God* made them, and *God* gave them--a point well developed by R. E. Francis in his insightful little volume, with its tongue-in-cheek title, *God Believes in Jewelry* [Pacific Press: 1984].
2. Furthermore, after the creation of Adam and Eve, God gave jewels and gemstones to human beings--created in the image of Him who loved the varied forms of beauty and were thus capable of appreciating aesthetic beauty.
 - a. God bestowed upon these antediluvians many and rich gifts, but they used His bounties to glorify themselves, and turned them into a curse by fixing their affections upon the gifts instead of the Giver. They employed the gold and silver, the precious stones, the choice wood, in the construction of habitations for themselves, and

endeavored to excel one another in beautifying their dwellings with the most skilled workmanship. They sought only to gratify the desires of their own proud hearts. . . . Not desiring to retain God in their knowledge, they soon came to deny His existence. They adored nature in place of the God of nature.--PP 90, 91.

3. The problem in connection with the jewels and precious metals was not inherent in these objects of God's creation, *per se*, but, rather, in the *misuse* of them by the creatures He had made:

- a. Lucifer was garbed and covered with them *before* he fell into sin; again, God gave them to him to be a blessing.
- b. Indeed, Ezekiel--speaking for God--mentions that Lucifer was covered with "*every*" precious stone before his fall (Ezek. 28:12, 13).
- c. Lucifer's sin was the *misuse*--not the use--of these gifts from God, turning them into objects to minister to personal pride.
- d. And, in turn, the Devil worked upon the antediluvians before the Flood to misuse these gifts, turning them to minister to pride and self-glorification, as EGW herself points out (3SG 61-63).

4. Therefore, God had to remove these gifts of His to mankind by means of the Flood, to lessen temptation for man.

- a. One of the "fringe benefits" of the Flood was to cover these former gifts under tons of rock and earth, effectively removing accessibility, and thus lessening the occasion and opportunity for temptation (PP 108; 3SG 78, 79; Ed 214; Ev 88).

5. Immediately before the Exodus, the Israelites took gold and precious gemstones from the Egyptians--not for the purpose of personal adornment, but, rather, as monetary compensation for their servile work done under involuntary servitude as slaves (PP 253; 3SG 229).

- a. And when Moses later called for offerings with which to build the Tabernacle, these were brought forth in abundance so great that the people had to be restrained from giving! (Ex. 35:5, 20-29; 36:5, 6).
- b. The fact that Moses incorporated precious metals and gemstones into the Tabernacle furnishings, the liturgical service, and even the High Priest's vestments--*at the express direction of God Himself!*--further impresses us that these things inherently, *ipso facto*, were not evil in and of themselves; the evil comes when they are *misused!*
 - (1) Gold was used to overlay the furniture of the Tabernacle; gemstones were prominently displayed on the High Priest's sacerdotal vestments--particularly upon the Breastplate.
 - (2) And some contemporary expositors (notably, Leslie Hardinge) have suggested that the various jewels mentioned in Exodus 28 were intended symbolically to reflect various attributes of God's character.

6. Throughout Bible history, jewelry came to be associated with idolatry--and a false/counterfeit church--again, because of the continuing misuse of these original

gifts of God.

7. We have already noted the proscriptions of Paul and Peter in cautionary commandments because of the inherent continuing danger--given mankind's presently sinful state--of misuse (1 Tim. 2:9; 1 Peter 3:3,4).
 - a. And EGW--1800 years later--still remains in the mainstream of New Testament apostolic thinking upon this subject.
8. At the present time, the Old Testament patriarch Enoch is wearing "jewelry!"
 - a. EGW, in an early vision, beheld Enoch visiting a "world which had seven moons"--a planet in the universe otherwise unidentified. And he was wearing "stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters [inscribed upon various leaves in the "dazzling white wreath" atop Enoch's head], magnifying them" (EW 40:0).
 - b. So "good old Enoch" is wearing jewelry--at least precious gemstones--today!
9. After Christ's second coming, after our characters have been changed (1 Cor. 15:51-54), and sin ceases to be a problem for the righteous (as is the case with Enoch today), these original gifts of a loving Creator will be restored for our pleasure and delight.
 - a. It is a matter of record, both in John's Revelation and in the writings of EGW, that our homes in the city of the New Jerusalem will be characterized by:
 - (1) Streets of gold.
 - (2) Jewels embedded in city walls.
 - (3) Gates formed entirely out of a single giant pearl.
 - (4) Pillars of transparent gold, supporting the temple on Mt. Zion (EW 19:1).
 - (5) The names of the 144,000 inscribed in gold lettering on stone tables, within the Temple precincts (*ibid.*).
 - (6) "A table of pure silver, . . . many miles in length" (*ibid.*).
 - (7) The redeemed wearing "crowns," embedded with "stars," some "heavy" with "stars," while others held fewer--but each person was "perfectly satisfied" with his or her own! (EW 16:2)
 - (a) And in the houses of the redeemed there was a special "shelf" to hold these "glittering crowns" while the inhabitants went out to till the soil in their heavenly gardens (EW 18:0).
10. From all of the foregoing, it is obvious that the *wearing* of jewelry, itself, *ipso facto*, is not the problem; the problem today, rather, lies in the realm of the personal motivation of some who would misuse--and the consequences to such.
 - a. If this hypothesis be correct, then the following statement may hold substantial significance, although, admittedly, it was written in a slightly different context:
 - (1) There are many things which are right in themselves, but which, perverted by Satan, prove a snare to the unwary. . . . If the hearts of all who attend [certain gatherings] were right with God, if all loved God supremely, and

desired to keep His glory in view, if all would strive to please Him, then such exercises would not prove harmful.--UL 138:3.

- b. Some things, patently, are wrong in and of themselves: lying, cheating, immorality; other things are wrong because of the undesirable conditions into which they may well lead us.
- c. Since God, before the entrance of sin, gave to humanity, jewels and precious metals, to be admired and appreciated--and since He will again restore such after sin has been obliterated--the *wearing* of these things, itself, appears not to be the crucial problem.
 - (1) The problem today, instead, must lie rather at the point of sinful motivation for wearing. Is it not here that we find the central, core problem in the wearing of jewelry?

11. Andrews University's Old Testament Professor Richard M. Davidson has proposed an interesting--perhaps significant--model to govern the apparel of latter-day "remnant church" Christians today:

- a. In Old Testament times, on the Day of Atonement, the people, the priests, and even the High Priest, were instructed to put away all ornamentation, and come before the Lord in simple garments for "judgment."
- b. Since Oct. 22, 1844, we have been living in the antitypical Day of Atonement.
 - (1) Based upon this typology, therefore, it may not be inappropriate for God to ask us today to remove unnecessary ornamentation as we come before Him in the "investigative judgement" (See "The Good News of Yom Kippur," *Journal of the Adventist Theological Society*, Vol. II, No. 2 (1994), pp. 4-27).

C. Ornamental Vs. Functional: Did EGW Make Such a Distinction?

- 1. We suggested, above, that there appeared to be evidence that EGW made a distinction between ornamental and functional jewelry in her own thinking and practice.
 - a. Let us now examine this question, and the available data, in greater detail.
- 2. Such words as "ornament," "ornaments," and "ornamental" loom large in the passages where EGW discourages the wearing of jewelry in strongest terms. Typical are these statements:
 - (1) "To dress plainly, abstaining from display of jewelry and ornaments of every kind, is in keeping with our faith" (3SM 245:5).
 - (2) "The parading of bows and ribbons, ruffles and feathers, and gold and silver ornaments is a species of idolatry and is wholly inappropriate for the sacred service of God" (5T 499).
- 3. An examination, however, of her most-frequently used adjectives to modify proscribed "ornaments" is interesting--and perhaps even significant and instructive:
 - "Extravagant" --"Needless"
 - "Useless" --"Multitudinous"
 - "Costly" --"Unnecessary"
 - "Expensive"

- a. Now, if one were to take the antonyms of each of these words, would one come up with a category of "ornaments" which would be deemed acceptable, even appropriate?
 - b. The evidence from Mrs. White's own experience seems to indicate such.
4. The Spring, 1982, edition [Vol. 17, No. 1] of *Adventist Heritage* contains a number of pages of reproductions of actual photographs of Ellen White, many taken in later years (see, especially, pp. 10-18).
- a. An examination of the majority of these photographs shows that EGW more often than not used a pin or brooch for the closure of the neck of her blouse or dress.
 - b. She, therefore, obviously did not consider this function as either "needless" or "useless."
 - c. In her last letter written to son Edson and his wife Emma, at home in America, before the S.S. "Alameda" arrived to dock at Sydney harbor in Australia, on Dec. 8, 1891, she spoke of their 12-hour stopover in Honolulu a few days earlier, and made this revealing statement:
 - (1) Sister Kerr took me into her parlor bedroom, and opened a box of ruches for the neck, and desired me to accept the entire box. Her husband is a merchant in Honolulu, and though not a believer, he is a very liberal man. She also presented me with three yards and a half of silk, costing three dollars a yard, with which I was to make a sack [sacque].

I saw that she was very desirous that I should have this, and I could not refuse without greatly disappointing her. It was beautiful silk left from a dress which she had. She also gave me a silk scarf, and a ten dollar pin, composed of white stones, very plain and serviceable.

I thought I could not accept this, but she looked so sorry, that I finally did take it, and have worn it ever since, for it is handy and becoming, while it is not showy at all.—Letter 32a, Dec. 7, 1891, pp. 2, 3; cited in 8MR 449:1; see 4 Bio 21 .
 - (2) Two terms, perhaps unfamiliar to the reader, in the letter above need to be defined:
 - (a) "Ruches" A strip of pleated lace, muslin, net, ribbon, or other material for trimming or finishing a dress, as at the collar or sleeve.
 - (b) "Sack" [sacque]: a short, loosely-fitting coat or jacket.
 - (3) Obviously the question of utility, cost, and lack of gaudiness entered into EGW's decision to accept—and to wear daily--this pin, which some might classify as ornamental rather than *functional* jewelry.
5. Again, in EGW's day, watches were not commonly worn upon the wrist by men.
- a. "[Today] most modern watches are worn on the wrist. Before the 1920's, [however], they were almost always carried in the pocket or purse. In the past, women sometimes used watches as decorative accessories, wearing them as necklaces, rings, or pins.

...
During the late 1600's, watches became small and light enough to fit into a pocket, of a jacket or vest. These *pocket watches* were the most popular style of watch for more than 200 years. Wrist watches became common in the late 1800's, but they were designed for women only. During World War I (1914-1918), soldiers realized that wrist watches were more convenient than pocket watches. As a result, wrist watches soon became accepted as accessories for men as well. (*World Book Encyclopedia*, XXI [1993]: 114).

- b. In her day men generally wore their pocket watch by carrying it in a vest pocket, much as do railroad conductors yet today.
- c. To keep the watch from becoming lost—and as an aid to removing it from the small vest pocket, men wore a long gold chain, fastened at one end to the watch, looped through a button-hole, and at the other end anchored to the vest.
- d. When not in use, the gold chain was draped in a semicircular manner across the abdomen covered by the vest, where it was quite prominently (sometimes ostentatiously) displayed.
- e. It is clear that EGW allowed for the wearing of this bit of *functional* jewelry by the male members of her family, as wristwatches were not then available.
- f. Yet, even here, she saw the potential for danger for Satan's insinuation of pride.
- g. And in an 1865 letter written to her son, Edson, she concluded with these words:
 - (1) "Edson, I have seen in you a sort of vanity and pride which has hurt me. I felt sad every time I saw you wear that gold watch with that heavy chain" (Lt 4, June 20, 1865, p. 7).

6. While in Europe Mrs. White was accosted by some over-zealous SDA members who were affronted and "in trial because Sister White [allegedly] wore gold."
 - a. As she later recounted the story: "Some time before, I had received a present of a little open-faced gold watch."
 - b. "It was very ancient in appearance, and certainly never would have been worn for its beauty."
 - c. "I carried it because it was a good timekeeper."
 - d. "But in order to avoid all occasion for any to stumble, I sold the watch."
 - (1) "And I would recommend that others follow a similar course" under similar circumstances."
 - (2) "This is in harmony with the teaching of the apostle Paul, who says, 'Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend'" (*Historical Sketches* 123:1)

D. The Wedding Band

1. A discussion of the question of the permissibility of Adventists wearing the wedding band is guaranteed to generate more heat than light in the majority of SDA Churches today.

- a. It has split many personal friendships, and sundered many congregations into two opposing camps, with "a great gulf fixed" in between.
2. Many assume that the *SDA Church Manual* has forbidden its wearing, and that EGW repeatedly warned against encroachment.
 - a. Both assumptions (along with three or four others, which are held almost as articles of faith by extremely conservative members) are, however, totally without any foundation in fact.
 - b. The *Church Manual* (which serves the entire world church) has not pronounced upon the subject (nor, yet, the General Conference Committee); the North American Division has--and continues to--discourage its use in North America; and the "North American Supplement" to the *Church Manual* does contain counsel to the church within this division.
 - c. The subject is of such gravity that I spent one full 50-minute class period in a presentation on the subject in each of the 11 years in which I taught the annual graduate course in the EGW Writings at the SDA Theological Seminary, Andrews University.
 - (1) Much of the material that follows is taken from a 22-page printed lecture outline for GSEM 534, where all source data is thoroughly documented. To save space, sources generally will not be cited here, as that outline is still available at nominal cost to those wishing a copy from the White Estate's three offices in North America.
3. EGW spoke--in print--once, and only once, upon the subject of the wedding band.
 - a. Her counsels on this subject comprises the final paragraph of an eight-paragraph testimony, written from Melbourne, Australia, Aug. 3, 1892, entitled, "Economy to Be Practiced in All Things," which today appears in TM 177-81 (with the material on the wedding band appearing on TM 180, 181).
 - b. Unfortunately, when this testimony was prepared for publication, the last paragraph was amputated from the preceding seven of the original testimony, and was given its own chapter heading, making it appear that it was a testimony that stood alone on its own two feet with no internal context.
 - (1) When this fact was made known to the administrators of the White Estate, the Secretary wrote to the Pacific Press to ask them to restore the original context in future editions.
4. In doing a rhetorical analysis on this one paragraph of counsel, I discovered that EGW makes eight separate points, only one of which will be examined here:
 - a. "In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously. . . ." (TM 181:0).
 - b. EGW recognized (from two years' travel in Europe, 1885-87, and now resident in Australia) that there were then (as now) geographical territories in which the wearing of a wedding band by married persons was considered *de*

rigueur--a matter of imperative cultural obligation.

5. While she was in Europe a Swiss SDA minister took the extreme view in a public presentation that SDA women in Europe should give up all jewelry--including the wedding band.
 - a. EGW sent word to him through her son, Elder W. C. White, that he had gone too far in the matter.
 - b. She never urged SDA women living in the British Empire, on the Continent of Europe, or in other places around the world where this custom was thoroughly entrenched in the culture (and where a failure to follow it would bring a serious public-relations image to the church) to remove their wedding bands.
 - c. She, consistently during her lifetime (and her church ever after) have wisely left the matter at the altar of individual conscience, instead of at the bar of ecclesiastical legislation.
 - (1) As the *SDA Church Manual* is silent upon the subject, no conference--and no local congregation--has the "legal" right to take an action making the non-wearing of the wedding band a test of baptism, church membership, or church officership (because only those "tests" found in the *Church Manual* can be enforced--and the *Church Manual* can only be amended by a General Conference in Session, once every five years!).
6. When EGW and her son, W.C. White, came to Australia in 1891, he was a widower (his first wife, Mary, had died in 1890, from tuberculosis contracted in Switzerland).
 - a. While living "Down Under," "Willie" fell in love with a British young woman, Ethel May Lacey, who had been born in England, educated in India (where her father served in the British colonial police force), and who was now resident in Australia, living on the island of Tasmania (*SDA Encyclopedia* [1976]: 1605).
 - b. Then (as now) the wearing of a wedding band throughout the British Empire was considered as absolutely required of married persons of high morals.
 - c. EGW's future daughter-in-law, knowing of the prophet's published statement (TM 180, 181), called upon Mrs. White, in advance of the wedding, in 1885, to discuss the matter in advance, seeking to avoid future difficulty and misunderstanding.
 - d. To her great surprise, her future mother-in-law--the SDA prophet--had no objection whatever to having her son married in a ring ceremony; and the marriage was subsequently performed in Tasmania by an evangelical clergyman (as no SDA ordained minister was immediately available to officiate)!
 - e. Ethel herself voluntarily removed the wedding band a few months after marriage. When asked by her husband as to the reason, she replied, simply, that it got in her way while doing the family's laundry!
 - (1) She never wore it again, either in Australia, nor later when she accompanied her husband on his return to his homeland in North America, in 1900.

7. The big question today is, of course: Is America, culturally, in the 1990's, where Australia was in the 1890's, with regard to whether or not the wearing of a wedding band is a matter of imperative cultural obligation?
 - a. Some aver that it is; others, equally emphatically, deny any correlation.
 - b. The fact is: neither side can "prove" the veracity of their respective opinions.
 - c. And so the world church today has done well in following the example of its prophet a century ago, in leaving this thorny subject at the altar of individual conscience, and in refraining from making it a matter of ecclesiastical legislation binding upon all.
 - d. The position of the North American Division, today, is to "discourage" members from wearing the wedding band; but it also declares that the matter may not be made a subject of conference or congregational decision-making, with regard to it constituting in any way a test of baptism, membership, or officership in the local church.

III. What About Women Wearing Slacks?

1. As we have already noted, EGW was concerned that the appearance of women be sharply distinguished from that of men, on the basis of the Mosaic prohibition of Deut. 22:5
 - a. And the question quite understandably arises: Are women's slacks (and pantsuits) thereby precluded from the wardrobe of a conscientious Christian woman?
 - b. Some conscientiously believe that this is the case.
 - c. I do not. Please let me share my reasons:
2. Moses' command in Deut. 22:5 must be understood in its historical context:
 - a. It did not require women to wear skirts, and men to wear trousers.
 - b. Bas-relief sculpture of that day, which still survives, shows that both men and women wore the same basic costume--basically a robe, indistinguishable between male/female except for certain additional elements of ornamentation that differentiated the female costume from the male.
 - c. Most scholars (including conservative SDAs) believe that Moses' prime concern was, rather, transvestism--the so-called "cross-dressing" impersonation of one sex by a member of the other. It had nothing whatever to do with the wearing of slacks.
3. EGW's reform-dress had a trousers-like garment under a rather long skirt.
 - a. Her prime concern here was the protection of health--and she wanted women's extremities fully clothed, particularly in inclement weather.
 - b. Another equal concern for her were the twin principles of modesty and appropriateness upon all occasions.
 - (1) Manifestly women attending outings such as picnics could not enter into certain games, if they were wearing dresses or skirts; and if they did, modesty would surely be compromised.

4. Two excellent research position-papers to help SDA women work their way through this subject have been prepared by conservative SDA leaders which helpfully detail all of this background.
 - (1) Robert W. Olson, "Can a Christian Woman Wear Slacks?," transcript of a chapel talk at Pacific Union College, Mar. 6, 1974, 4 pp.
 - (2) John C. Whitcombe, administrator, Yucchi Pines Institute, Seale, AL, "Pants For Women?," 7 pp.
 - (a) These are available from the White Estate office at General Conference headquarters at nominal cost.

IV. How Did Ellen White Relate to Those Who Offended?

A. To Church Members Who Wore Ornamental Jewelry

1. As the supreme pragmatist that she was, EGW knew that the piece of ornamental jewelry worn by a church member was, itself, seldom the real problem.
 - a. More often, the presence of ornamental jewelry was merely a superficial symptom of a much deeper--and more serious--problem.
 - b. And EGW often chose to ignore the symptom, the better to focus effectviely upon the root cause of the more profound problem.
 - (1) As early as 1857, she wrote: "Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts will be all right" (1T 158).
 - c. In a *Review and Herald* article in 1892, she came right to the point:
 - (1) There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. The inclinations of the natural heart would again assert themselves. You must have a conscience of your own. . . .

We are to abide in Him as the branch abides in the vine. . . . What we want is to have the axe laid to the root of the tree. We want to be dead to the world, dead to self, and alive unto God. . . . We need to come close to Christ, that men may know that we have been with Christ and learned of Him.--RH, May 10, 1892; cited in SD 292.
2. But exactly *how* is this "axe" to be "laid to the root of the tree?"
 - a. By meeting "the greatest want of the world," and "calling sin by its right name" (Ed 57)?
 - (1) Do we, indeed, have a mandate to call sinners by *any* name?
 - b. By telling the sinner, in no uncertain terms (and tones), exactly where he's gone wrong--"Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins" (Isa. 58:1)--may we be effective in achieving reform? Not likely.
 - (1) There is no denying that this may work--in a few selected cases.

- (2) But most sinners already know the nature of their shortcomings--and standing before God--better than you do!
- (3) Their problem, generally, is not one of a lack of knowledge; more likely it is one of motivation.
 - (a) Don't mistake the symptom for the "real" problem!

3. Let Ellen White speak--and very directly--to this very sensitive situation:

- a. First of all, Jesus--our Divine Example--"never censured human weakness" (DA 353:1).
- b. It is always humiliating to have one's errors pointed out. None should make the experience more bitter by needless censure. No one was ever reclaimed by reproach; but many have thus been repelled and have been led to steel their hearts against conviction. A tender spirit, a gentle, winning deportment, may save the erring and hide a multitude of sins.--MH 166:3.
- c. It is of little use to try to reform others by attacking what we may regard as wrong habits. Such effort often results in more harm than good. In His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. . . . This is an illustration of the way in which we are to work. We must offer men something better than that which they [now] possess, even the peace of Christ, which passeth all understanding. . . . Show them how infinitely superior to the fleeting joys and pleasures of the world is the imperishable glory of heaven"--MH 156, 157.
- d. It is of little use for us to go to pleasure-lovers, theater-goers, horse racers, drunkards, gamblers, and scathingly rebuke their sins. This will do no good. We must offer them something better than that which they have, even the peace of Christ, which passeth all understanding.--Ms 12, 1901; cited in Ev 267:3.
- e. There are many who try to correct the life of others by attacking what they consider are wrong habits. They go to those whom they think are in error, and point out their defects. They say, "You don't dress as you should." They try to pick off the ornaments, or whatever seems offensive, but they do not seek to fasten the mind to the truth.

Those who seek to correct others should present the attractions of Jesus. They should talk of His love and compassion, present His example and sacrifice, reveal His Spirit, and they need not touch the subject of dress at all.

There is no need to make the dress question the main point of your religion. There is something richer to speak of. Talk of Christ, and when the heart is converted, everything that is out of harmony with the Word of God drop off.

It is only labor in vain to pick leaves off a living tree. The leaves will reappear. The axe must be laid at the root of the tree, and then the leaves will fall off, never to return.

In order to teach men and women the worthlessness of earthly things, you must lead them to the living Fountain, and get them to drink of Christ, until their hearts are filled with the love of God, and Christ is in them, a well of water springing up into

everlasting life.--ST, July 1, 1889; cited in Ev 272.

B. To Members of Her Own Family

1. It is alleged by critics that EGW herself owned a necklace; and, further, that she gave one to a granddaughter.
 - a. This is based upon a false assumption, and a misinterpretation of several family photographs.
2. During EGW's visit to the South Pacific (1891-1900) she visited several islands where the local people, in harmony with their culture, gave her a number of garlands (known locally in the islands as *leis*), which are generally made of flowers, seeds, and shells.
 - a. These are usually draped around the neck of a visitor in welcoming ceremonies, and also upon departure from the islands.
 - b. These are not, strictly speaking, considered costume jewelry, in the national culture of these islands.
 - c. That EGW was undoubtedly festooned with these symbols of love and welcome, upon arrival and departure, is unquestioned.
 - d. That they represented her wearing ornamental jewelry is totally disputed.
- 3 An unretouched 1913 photograph of Ellen White's extended family appears in the *Adventist Review* of Feb. 28, 1991, p. 17, accompanying an article by James R. Nix. In it one of Ellen's granddaughters, Ella White-Robinson, appears to be wearing a necklace of some kind.
 - a. This impression is further reinforced by another unretouched family photo, taken in 1905 (and appearing in 5Bio 221), in which Ella again appears to be wearing a necklace, which critics assume came from her grandmother.
 - b. Ella's daughter-in-law, Alta Robinson, confirmed in a letter-to-the-editor of the *Adventist Review* (May 2, 1991, p. 2) that the offending ornament was, indeed, a *lei* made of shells.
4. But let us momentarily assume that the critic is correct, and that granddaughter Ella is, indeed, wearing ornamental jewelry—a necklace, of all things!
 - a. What would it tell us about her grandmother, the prophet, who was willing to allow Ella to be her own person, and to wear this necklace in a scene to be photographed, which, when published could inevitably bring down a firestorm of criticism upon the prophet for permitting such a thing!
 - b. What would it tell us of the love of EGW, of her large-heartedness in allowing each member of her extended family to make his or her own choices—and of unconditional acceptance by Mrs. White, despite what the grandchild might do!

Conclusion

1. Someone has well observed that "When Ellen White discusses dress, she emphasizes *reasons* rather than *rules*."
 - a. And "She clearly states that we are not to become preoccupied with the dress issue, nor are we to create controversy."

2. We have already considered the difference between a symptom and a sin--and the importance of knowing the difference, and the need and importance of dealing more with the underlying problem than with the mere symptom.

3. At the turn of the century EGW wrote:
 - a. Christ's method alone will give true success in reaching the people. The Saviour mingled with men as One who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, "Follow Me."
There is need of coming close to the people by personal effort. . . . The poor are to be relieved, the sick cared for, the sorrowing and bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.--MH 143, 144.

- 4 Note these compelling words:
 - a. If our hearts are united with Christ's heart, we shall have a most intense desire to be clothed with His righteousness. Nothing will be put upon the person to attract attention or to create a controversy.--TM 130

 - b. He who imitates Christ will show forth His self-denial and self-sacrifice. . . . Just where the conscience of the Bible Christian warns him to forbear, to deny himself, to stop, just there the worldling steps over the line to indulge his selfish propensities.
On the one side of the line is the self-denying follower of Jesus Christ, on the other side of the line is the self-indulgent world-lover, pandering in fashion, engaging in frivolity, and pampering himself in forbidden pleasures. On this side of the line the Christian cannot go. It is no place for him.--YI, Sept. 6, 1994; cited in SD 292.

5. And, finally:
 - a. Conformity to the world is a sin which is sapping the spirituality of our people, and seriously interfering with their usefulness. It is idle to proclaim the warning message to the world, while we deny it in the transactions of daily life.--RH, Mar. 28, 1882; cited in Ev 271, 272.

Wedding Band

GSEM 534
Lecture Outline

Revised:
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THE WEDDING BAND, ELLEN G. WHITE, AND THE SEVENTH-DAY ADVENTIST CHURCH

A Few Personal Observations by Roger W. Coon
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INTRODUCTION

1. Immediately upon the adjournment of the 1986 Annual Council Session of the General Conference at world headquarters in Washington, D.C., at 12 noon on Nov. 11, the "year-end meeting" of the North American Division Committee was convened (at 1:30 p.m.) to transact the business of this Division of the world field.
 - a. The first substantive issue to be discussed was the question of Division policy concerning jewelry/adornment in general, and the wedding band in particular.
 - b. The "lively" debate of three hours duration focused largely upon whether candidates for baptism and church membership should be permitted to continue wearing a "simple"[non-jewelry] wedding band if such had been their practice before. ⁽¹⁾ [See Appendix A]
 - (1) Some 14 years earlier the General Conference Officers and North American Union Conference Presidents had met (on Oct. 2) prior to the opening of the 1972 Annual Council, to consider how the church in North America should relate to the growing practice of members wearing the wedding band.
 - (2) They reaffirmed their opposition to the wearing of ornamental jewelry (and an action to that effect was taken subsequently by the 1972 Annual Council).
 - (3) They voted a non-binding Statement of "Counsel Regarding the Wedding Band in North America" which:
 - (a) Recognized that some conscientious SDA Christians felt that cultural conditions in North America were substantially different from those obtaining on this continent in 1892 when EGW counseled Americans not to wear the wedding band, but added that she would not condemn those living in countries where the custom was culturally obligatory from so doing.⁽²⁾
 - (b) Recognized that there existed no prohibition to the wearing of a simple wedding band in the Bible, the writings of the Spirit of Prophecy, or the S.D.A. Church Manual.
 - (c) Recognized an "apparent" consensus still existing in North America which made little or no distinction between the wedding band and ornamental jewelry.
 - (d) Urged SDA ministers to continue discouraging the

wearing of the wedding band among their church members in North America.

(e) Instructed SDA ministers not to perform ring ceremonies at weddings of members in North America.

(f) Yet, finally, took "the position that a person who on the basis of conscience feels Obligated to wear a plain wedding band should not be denied baptism."⁽³⁾

- c. After more than "two dozen speeches, remarks, and declarations," many still opposing any liberalization from the previous de facto total ban against SDA church members wearing a wedding band in North America, a resolution reaffirming the 1972 counsel statement was adopted as church policy in North America, along with continuing explicit opposition to the wearing of ornamental jewelry and an "appeal for a commitment to simplicity in lifestyle . . . to halt the rising tide of worldly attitudes and practices" of recent years.⁽⁴⁾ [See Appendix B]
2. Publication of this policy, known to be controversial when it was adopted, resulted in an expected hue and cry of opposition by ultra conservative elements within the church, whose statements were generally characterized as strident (if not bellicose and belligerent), highly emotional, and not well supported factually.
 - a. Much of the argumentation of the opposition was based upon four assumptions, none of which is true:
 - (1) That Ellen White, during her lifetime [1827-1915] consistently forbade the wearing of any wedding band at any time and in any place within the SDA Church, that she classed the simple non-jeweled wedding band in the category of ornamental jewelry, and that she wrote extensively and repeatedly against the practice of the wearing of the wedding band.
 - (2) That the General Conference, from its earliest days, adopted an official policy against the wearing of any wedding band, and that this policy continued until the 1986 action in Washington which overturned more than a century of precedent to the contrary.
 - (3) That the *SDA Church Manual* historically always reflected the GC policy against wearing wedding bands, until it was forced to reverse itself by the more recent liberalization policy.
 - (4) That the wearing of a simple, non-jeweled wedding band in North America is now no longer to be discouraged by pastors in that Division of the world field.
 3. What are the demonstrable facts?
 - a. Ellen White:
 - (1) Recognized that in her day the custom of wearing a wedding band was considered *de rigueur* throughout the British Empire, Europe, and in many other parts of the world—a cultural imperative—and she accepted the *status quo* as applicable to SDAs in such places.

(a) *In this particular* context EGW did not equate the wedding band with articles of ornamental jewelry proscribed by

Scripture.

(b) She reproved a Swiss SDA minister as being an extremist for publicly urging SDA married women in his country to remove their wedding bands because he viewed them as jewelry.

(c) She voiced no objection to the wearing of a wedding band by her future daughter in-law, when asked counsel by the young woman (an SDA) prior to her marriage to widower Elder William C. White in Australia, in 1895; and the couple were subsequently married in a ring ceremony in the State of Tasmania.

(2) Wrote once (and only once) on the subject, in 1892, in a testimony addressed jointly to SDA church members and SDA missionaries from North America resident in Australia, in which she:

(a) Told the Americans they did not need to wear it in Australia because it was not then a custom of imperative obligation *in America*, and that Australians would understand that distinction; and

(b) Told Australians she had no disposition to condemn them (or others living in a country where the custom was "imperative") if—in such places—the SDA Christian could wear it in good conscience.

b. The General Conference:

(1) Has *never* explicitly addressed the question of the rightness or wrongness of SDA Christian church members *wearing* a wedding band, as such; in countries where it is considered a matter of imperative social, cultural obligation, it "had no disposition to condemn."

(a) From 1925 through 1986 it has asked SDA ministers not to perform ring ceremonies.

c. The *SDA Church Manual*, reflecting the position of the General Conference (for which it serves as the official "constitution"), has referred to the wedding band in only two ways in its entire history:

(1) From 1932 to 1951 it reiterated the 1925 Annual Council action which looked "with disfavor upon the ring ceremony" at, SDA weddings, and

(2) From 1951 to 1986—the most recent edition—it recognized that in places where the wearing of a wedding band was deemed a matter of imperative social, cultural obligation the church "had no disposition to condemn this practice." [See Appendix C]

(3) The *Church Manual* will not necessarily be affected by the 1986 NAD policy action because the CM speaks for the *world* church, whereas the NAD policy seeks to apply an unchanged GC policy to the North American field.

d. The 1986 NAD policy reaffirmed the recommendation ("counsel") voted by the GC Officers and North American Union Conference Presidents in 1972, that *in North America* "we discourage the use of the wedding band" in SDA churches; and that "discouragement" is *still* the official policy of the church *in North America*.

- (1) The only thing that changed in 1986 was that the wearing of a simple wedding band would now no longer be a bar to baptism and/or church membership.
4. For the past two decades, especially, the question of "to-wear-or-not-to-wear" has increasingly polarized congregations (especially in North America, where the issue is most acute).
 - a. It has threatened the life and vitality of the local church in many places.
 - b. Churches have been sundered, with "a great gulf fixed" between two opposing camps.
 - (1) Members often tend to defend their personal position to the death.
 - (2) Such tend not to listen to fellow members with opposing views, and to dismiss out of hand evidence and arguments offered by such.
 - (3) The result is two sides not talking to—but, rather, past—each other, a virtual "dialogue of the deaf."
 - (4) And they tend to consign opponents to hopeless oblivion.
 - c. As a result, the topic has been artificially (and unnecessarily) inflated to an importance vis-a-vis the subject of salvation, all out of proportion to that which it properly deserves; and other important issues, of greater significance, which *should* be discussed, are either relegated to the background, or are not considered at all.
5. This presentation, therefore, does not purport to be either the "General Conference position," nor the "White Estate position."
 - a. Rather, it represents the *present* thinking of *one minister*, as he reflects upon experiences and problems with which he has had to deal in the past 40 years of service to his church. I here speak only for myself.
 - b. My own personal policy—and practice—in *North America*, for the past four decades has been consistently to discourage the wearing of the wedding band by members and candidates for baptism and membership, for reasons which I think are still rational, valid, and compelling.
 - (1) And, after having made the approach which I share later in this paper, I have yet to be turned down for the first time!
 - c. I have, however, increasingly resisted efforts of those who share my conviction that compelling arguments may still be offered for the non-wearing in *North America*, where such have gone about their task:
 - (1) In what (for me) is the "wrong" way, rather than the "right," and
 - (2) Using what (for me) are "bad" reasons/arguments, rather than the "good."
 - d. Neither I nor my wife have ever owned or worn a wedding band, though we lived in another culture on another continent for 12 years, and though we have both traveled and worked since on all six continents of the world.
6. In this paper, therefore, we will examine, successively,
 - a. The historical background of the issue among Adventism.

- b. The contribution of Adventism's prophet, Ellen G. White, on the subject, from the perspective of both her teaching and practice.
- c. Suggestions for those who join me in continuing to seek to discourage the wearing of a wedding band by SDA Christians, in North America, with regard to what I view as:
 - (1) The "right" way, rather than the "wrong," and for
 - (2) "Good" reasons, rather than "bad."

I. HISTORICAL BACKGROUND OF THE QUESTION

1. Seventh-day Adventism arose in the middle 19th century in New England as a result of the "Advent Movement" generated by William Miller, a Baptist farmer-turned-preacher who heralded the return of Jesus Christ to earth, first, "about 1843," and later on October 22, 1844.
 - a. The Millerites were almost universally ultra-conservative in their individual life-style.
 - b. Most (including Ellen G. White herself) came out of a very strict Methodist background which frowned on jewelry, card-playing, gambling, dancing, cosmetics, etc., as being "worldly." As such, many still heeded the admonitions of Methodism's founder, John Wesley:
 - (1) *Review and Herald* editor James White published a long statement "On Dress, From Mr. Wesley's Advice to the People Called Methodists." And in it Elder White encouraged SDAs to plainness in all aspects of their unique life-style.⁽⁵⁾
 - c. The wearing of the wedding band seems not to have been practiced by the earliest SDA founders and pioneers who for many years lived and labored exclusively in North America.
2. In the last half of the 19th century, however, the USA became a "melting pot," as wave after wave of immigrants arrived on our shores, first from Europe, then from other continents.
 - a. Such immigrants, quite understandably, brought with them their former national customs, including that of the wearing of the wedding band.
 - b. Some of these were converted to the SDA Church.
 - (1) Often, out of deference to local customs and traditions, they would remove the wedding band, lest anything be allowed to come in to mar the precious unity of believers in Jesus.
 - c. SDAs, responding to a growing awareness of their obligation to take the Advent message to all corners of the world, began to send out missionaries, first to Europe, then to other continents and island fields.
 - (1) Here they often came into contact with local national customs other than their own (including—in some quarters—the wearing of the wedding band by married women, and even men, as a matter of imperative social obligation).
 - (2) Apparently, in a desire to meet the spirit of the apostle (and missionary) Paul (see 1 Corinthians 9:20-23) some SDA missionaries apparently adopted the custom of wearing the wedding band.
 - (a) And also, apparently, when they returned home to North

- America they continued the practice, to the growing concern and disapproval of their less-traveled fellow believers.
3. The question of the propriety of this custom within Adventism—in North America, and in other places—was raised increasingly during the succeeding decades of the 19th century.
 - a. By the 1890s, Adventism's prophet and co-founder of the church, now residing in Australia, penned her one-and-only statement of counsel upon the subject.
 - (1) It originally appeared as "Letter 2b, 1892," written on August 3, from Preston [Melbourne], Victoria.
 - (2) It was addressed to "My Dear Brethren and Sisters." The context strongly suggests that the immediate intended audience comprised:
 - (a) Primarily Australian Adventists.
 - (b) Secondarily American Adventist missionaries in Australia.
 - (c) Ultimately the church back in North America.
 - (3) It was first published July 21, 1895, by O. A. Olsen.⁽⁶⁾
 - (4) And it found final published form, in 1923, in the posthumous compilation, *Testimonies to Ministers*, as the eighth (and final) paragraph of a testimony with the overall title "Economy to be Practiced in All Things."⁽⁷⁾ [See Sec. II, below.]
 - b. The wearing of the wedding band was here discouraged by Mrs. White, except:
 - (1) In countries where it was seen to be a matter of imperative social obligation, and
 - (2) Where SDA Christians—in that context—could wear it in good conscience.
 - c. Mrs. White did *not* (in this, her only statement on the question) place the question on the level of the 10 Commandments (where no exceptions to the rule are permitted, at any time, in any place).
 - (1) It was *not* given the status of a black-and-white moral issue, such as the total prohibitory ban against Sabbath-breaking, lying, stealing, adultery, etc.
 - (2) This is not to say, however, that there are no moral issues involved in the total consideration of the question of wearing the wedding band.
 - d. While in Australia, Ellen White's son, Elder William C. White, a widower, remarried; and his mother expressed no objection to her new daughter-in-law's wearing of a wedding band after their marriage. [See Sec. II, below, for details.]
 - e. However, Ellen White herself never wore a wedding band, either in America, or in Europe (1885-87), or in Australia (1891-1900).
 4. During the 20th century the question of "to-wear-or-not-to-wear" became increasingly a matter of agitation and irritation in North America.
 - a. With the passage of each succeeding decade the numbers within the SDA church who declared that the wearing of the wedding band had now become a matter of imperative social obligation in America grew increasingly larger and more vocal.
 - (1) And, today, there are many who allege that, as far as the

- custom goes, America in the 1980s is now at the point where Australia was in the 1890s.
- b. Cross-cultural currents continued to take many North American SDAS abroad to lands where the wearing was held to be socially obligatory, and to bring many non-North Americans to the New World, where—increasingly—many if not most in local churches continued to resist the practice as a form of "creeping compromise" with the world.
 - c. In 1930 an Australian SDA minister was elected president of the GC. Upon arrival in the USA his wife continued to wear her wedding band.
 - (1) And some in the churches felt this justified their adopting the custom.
 - d. Some local churches (and even some local conferences) went so far as to take matters into their own hands, and (illegally) pass restrictive, punitive regulations to preclude wearers of the wedding band from:
 - (1) Baptism,
 - (2) Membership in the SDA Church,
 - (3) The holding of local church office, and
 - (4) Employment by any agency or organization of the SDA Church.
 - e. In 1969 the North American Union Conference Presidents in Council reviewed the matter of "to-wear-or-not-to-wear":
 - (1) They recognized "that custom in North America is changing somewhat."
 - (2) They still felt, however, that the custom was not yet "obligatory" or "demanded" by custom on this continent.
 - (3) They therefore continued to "discourage" its use in their territory.
 - (4) They requested SDA ministers not to perform ring ceremonies.
 - (5) They suggested that among members who felt it to be all right to wear the wedding band, they be counseled to remove it:
 - (a) During the rite of their baptism, and/or
 - (b) While serving as an officer in a local church lest the consciences of fellow church members be affronted and offended.
 - f. On August 9, 1971 the North American Division Officers considered a proposal which, had it been voted [it was *not* adopted], would:
 - (1) Discourage the wearing of the wedding band whenever and wherever possible.
 - (2) Remind pastors of the fact that the *Church Manual* did *not* prohibit *baptism* for those who felt they could wear the wedding band conscientiously.
 - (3) Urge pastors "against establishing individual standards" [tests of *membership* or *officership*] in this matter.
 - (4) Remind pastors of the earlier decision that they not conduct ring ceremonies for church members.

- (5) Discourage church employees [denominational workers] from wearing the wedding band on the grounds that to do so would exert an undesirable influence.⁽⁸⁾
- g. As already noted, on Oct. 2 1972 the General Conference Officers voted a Statement of "Counsel Regarding the Wedding Band in North America," recommending that the practice need not constitute a bar to baptism/membership of conscientious Christians who felt that they must continue to wear it. But even in opening the door of accommodation ever so slightly, the leaders were concerned that the church not "lower its standard, blur its identity, or muffle its witness."⁽⁹⁾
- h. Finally, again as already noted, on Nov. 11, 1986, the North American Division Committee voted to make the "counsel" of Oct. 2, 1972, the official policy of the Division.
- 5. There is a growing number in the SDA Church today who affirm, vigorously, that the custom of wearing the wedding band in North America in the 1980s is as obligatory socially as was the custom in Australia, the British Empire, and Europe in the 1890s, which was addressed by Ellen White.
 - a. Others, with equal vigor, aver that the two decades are not properly to be so equated.
 - b. The fact remains that it is probably impossible to "prove" either position.
 - c. We therefore turn next to a detailed examination of Ellen White's position.

II. ELLEN WHITE'S POSITION ON THE WEARING OF THE WEDDING BAND

A. The Published Statement

Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the ministers wives have the golden link which binds their souls to Jesus Christ. a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the custom occasions remark is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously; but let not our missionaries feel that the wearing of the ring will increase their influence one jot or tittle. If they are Christians, it will be manifest in their Christlikeness of character, in their words, in their works, in the home, in association with others it will be evinced by their patience and long-suffering and kindness. They will manifest the spirit of the Master, they will possess His beauty of character, His loveliness of disposition, His sympathetic heart,⁽¹⁰⁾

B. An Analysis of the Passage: EGW Raises at Least FOUR Major ISSUES:

- 1. The Issue of *INFLUENCE*: she holds that the wearing [by American missionaries in Australia in 1892] is unnecessary for the following reasons:
 - a. If the church worker has a pure, holy character, it will be evident in fruitage in his life.
 - (1) Therefore his influence will be secure.
 - b. The fact that non-compliance [by Americans in Australia in 1892] occasions public comment is insufficient reason for adoption of the custom:

- (1) Americans can always say plainly that it is not [for them, in 1892, in Australia] a national custom, even in their own country.
- c. The irrelevance of the custom:
 - (1) Wearing is not a proof of marital fidelity.
 - (2) Abstinence from wearing is not proof of marital infidelity.
- d. Compliance [by Americans, in Australia, in 1892] will not enhance their influence "down under":
 - (1) If one is a Christian, the evidence of Christ-likeness will be borne as fruit in the character.
 - (2) The true Christian will always manifest the Spirit of the Master by reflecting His beauty of character, loveliness of disposition, and sympathetic heart.
2. The Issue of *LEAVENING OF THE CHURCH* [in America]:
 - a. The wearing of the wedding band [in America by SDAs, in 1892] is another example of conformity [there] to custom/fashion, insidiously coming in among our people [there] [since the wearing of it is not a national custom there in 1892].
3. The Issue of *STEWARDSHIP* of Finances:
 - a. Not one penny should be spent [by Americans, in 1892] for this purpose.
4. The Issue of *INDIVIDUAL CONSCIENCE*:
 - a. We recognize and accept the fact that the wearing of the wedding band is a matter of imperative social obligation in some countries [in 1892].
 - b. As such, we have no burden to condemn the wearing of it, under those circumstances.
 - c. We leave this matter, therefore, at the altar of personal conscience, to be decided between the individual Christian and his God.
- C. Ellen White's Position in Europe [1885-1887]:
 1. Mrs. White served as a missionary in Europe for two years.
 - a. During this time she had to meet the wedding band issue there.
 2. In Basel, Switzerland, a series of meetings was held late in 1885. A Brother [a European SDA minister] was preaching on the subject of plainness of dress. One evening he denounced the wearing of jewelry, including the wearing of rings. One worshipper spoke up to inquire if he included the wedding band. He responded, "Yes, everything." It created no small stir, because in Europe the wearing of the wedding band was not viewed as a matter of ornamentation, but rather, as a token of marital fidelity. The question was referred to Mrs. White. According to her son, W. C. White (who was present), "She said that where the wearing of the wedding ring was demanded by custom as a matter of loyalty, our preachers should not press the matter of its being laid aside."⁽¹¹⁾
- D. Ellen White's Position In Australia (1891-1900):
 1. Mrs. White's son, Elder W. C. White, was a widower while serving with his mother in Australia. He fell in love with, and became engaged to, Ethel May Lacey. May was a British young woman, born in India, educated in Britain, and now [in 1895] living in Tasmania, Australia. (In all three of these countries the culture not only accepted but demanded wearing of the wedding band as a sign of marital fidelity.) May's father was in the British

police service, and he had now retired in Australia.⁽¹²⁾

- a. Anticipating a problem, because she was British (and knowing of Ellen White's objection to American missionaries in Australia wearing the wedding band), May went to her future mother-in-law (Mrs. White) to seek counsel. Shortly thereafter May wrote to her fiancé, "Willie," and reported the interview: "She [EGW] says she has no objection whatever to my wearing one."⁽¹³⁾
- b. The couple was married at the bride's home in Tasmania. As there were no SDA ministers on that island at that time, the service was conducted by an Evangelical clergyman; a ring ceremony was performed. May subsequently wore her wedding band on the trip from Tasmania to Australia's mainland; and for several weeks thereafter she continued to wear it.⁽¹⁴⁾
- c. Then, a little later, May removed her wedding band. Noting that fact, her new husband inquired as to the reason. She replied simply that it had gotten in the way while she was doing the family washing.⁽¹⁵⁾
- d. She never again wore this simple, plain band of gold, neither in Australia, nor on the journey from Australia to the United States, nor during her subsequent years in America. Her wearing of it, in Australia, in the 1890s, was in total harmony with the EGW counsel as published in the single statement in TM 180-81.⁽¹⁶⁾

III. A POSITION FOR NORTH AMERICA—A Personal Statement

1. I have served in North America as a pastor of three churches in Southern California (four years), as a professor of religion at Pacific Union College (eleven years), and—most recently—as senior pastor of the GC "headquarters" church in Takoma Park, MD (three years).
 - a. In addition, my wife and I spent twelve years as missionaries in West Africa.
 - b. And in our present work (I in the White Estate, she as an assistant auditor in the GC Auditing Service), we have traveled together in North America, Europe, Africa, and Asia.
 - c. Neither of us has ever worn (or even owned) a wedding band.
 2. I am, however, willing to grant any SDA member his or her private conviction that the wedding band is, today, in North America, a matter of imperative social obligation.
 - a. Although I do not myself yet see it that way, and although my policy and practice in North America continue in the direction of discouraging its wearing (for reasons to be set forth in detail below), I resist relating in any kind of judgmental, condemnatory manner toward those who feel that they in good conscience should wear it.
 - b. In seeking to persuade wedding-band wearers to become non-wearers, I have strenuously endeavored to conduct myself in the *right way* (and not in what I perceive as the *wrong way*), and I have endeavored to use what I conceive to be the *right reasons* (even as I have endeavored to avoid using what I strongly believe to be the *wrong reasons*).
 - c. Let me explain what I mean by this statement.
- A. The "Wrong" Way Versus the "Right" Way

1. The WRONG WAY—for me—is to impose coercion in order to achieve conformity.
 - a. This may be done overtly or covertly.
 - b. Its most frequent manifestations are in refusing the "offender" the privilege of baptism, church membership, church office, or even social fellowship with other believers within the local church community.
2. Ellen White made it clear while she was alive that "it is no part of Christ's mission to *compel* men to receive Him. It is Satan, and men actuated by his spirit, that *seek to compel the conscience*. . . . Christ is ever. . . seeking to win by the revealing of His love. . . but He desires only *voluntary* service, the willing surrender of the heart under the *constraint of love*."⁽¹⁷⁾
 - a. In 1906 (while the prophet was still alive), her son, Elder W. C. White, received a letter from an SDA member in Grand Rapids, Mich., inquiring as to the propriety of selecting as a church officer one who wore a wedding band.
 - (1) He replied: "In the teaching of the gospel we must always be outspoken regarding the principles of simplicity in dress, but we need not enter into the specific work of saying that individuals [who] wear the wedding ring . . . are to be disciplined by the church. . . . I have seen very devoted, earnest people wearing the wedding ring, wearing the gold watch, wearing the gold chain, and I felt no burden to say to them, You must lay it off."⁽¹⁸⁾
3. In 1881 Ellen White wrote concerning another item in the category of dress, the "reform dress" which she had advocated for some time. Certain statements made concerning the attitude of some church members pressing this reform unduly in her day seem (to me, at least) to have somewhat of a parallel in the discussion today on the non-wearing of the wedding band:
 - a. "Some who adopted the reform [dress] were not content to show by example the advantages of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. *They sought to control others' conscience by their own*. If they wore it, others must put it on. They forgot that *none were to be compelled* to wear the reform dress."
 - b. "It was *not my duty to urge* the subject upon my sisters. After presenting it before them as it had been shown me, *I left them to their own conscience*."
 - c. "Much unhappy feeling was created by those who were constantly urging the reform dress upon their sisters. With extremists, this reform seemed to constitute the sum and substance of their religion. It was the theme of conversation and the burden of their hearts; and their minds were thus diverted from God and the truth. *They failed to cherish the spirit of Christ and manifested a great lack of true courtesy*."
 - d. "Some were greatly troubled because I did not make the dress a test question, and still others because I advised those who had unbelieving husbands or children *not* to adopt the reform dress, as it might lead to unhappiness that would counteract all the good to be derived from its use."⁽¹⁹⁾

4. An important distinction needs to be made between the *teachings* of the church and the *tests* of the church:
 - a. William H. Branson, while President of the General Conference [1950-54], addressed clergy of our church on this subject.
 - (1) He distinguished between Bible doctrines--the acceptance of which is a *test* of church fellowship, and therefore is required—and the *teachings* concerning certain standards—which the church advocates, but finally leaves to the individual conscience of the member (or prospective member).
 - (2) He wrote: "Some of these [latter] matters that are not tests for membership should be taught but not enforced upon the people. After proper instruction is given, then the matter of compliance must be left to the individual conscience." Not every *teaching* is a *test*.
 - (3) And he pointedly warned pastors and laity alike that for them to impose their own private tests of membership or officership in the church would serve only to "bring in confusion," and would thereby make them out of harmony with the body of the church generally.⁽²⁰⁾
 - b. In 1984 Andrews University Professor Robert C. Kistler, in a slightly different context, came to the matter directly in his book on labor unions:
 - (1) "It is important to differentiate between what is a teaching of the church and what is a test of fellowship. The Seventh-day Adventist Church has some teachings which it encourages members to follow, but will not disfellowship them if they do not. Such teachings are regarded as a matter of individual conscience reflecting growth in grace rather than as a doctrine of the church. In addition to [the teaching against labor] union membership, such teachings would include the desirability of a lacto-ovo vegetarian diet; the teaching in North America against the wearing of wedding rings; the blessing that comes from giving generous offerings to the church's program in addition to the practice of tithing, and similar points."⁽²¹⁾
5. It cannot be too strongly pointed out that:
 - a. The *Church Manual* is the only constitution of the SDA Church.
 - b. Tests of membership and of officership for the church at large can only be voted by a General-Conference-in-Session (after which they are incorporated into the *Church Manual*).
 - c. The world church has never yet made the non-wearing of a wedding band either a test of baptism, or membership, or of officership.
 - d. For any local congregation, or conference, or union conference, to adopt (publicly, or privately) any other test than those published in the *Church Manual* is not only *immoral* but *unconstitutional* as well; and effectively places that unit of the church *in rebellion* against its duly constituted authority, leaving it wide open for disciplinary action by the next higher body!
6. What do I envisage as the RIGHT WAY?
 - a. Ellen White, in her one-and-only published statement on the

wedding band, laid down two conditions where it might be worn without her prophetic condemnation:

- (1) In countries "where the custom is imperative," and
 - (2) If persons in such places "can do so conscientiously."
- b. Ellen White left the matter at the level of the individual, personal conscience.
 - c. It is my own deep conviction that we should follow her example in this.
 - d. Paul made it abundantly clear in Scripture that some issues are solely to be settled within the precincts of a man or woman's own conscience. [See Romans 14:5]
 - e. I believe that the minister should explain the whole matter to the member (or prospective member)—including *good* reasons for removing the wedding band [see below]—in an atmosphere of love, kindness, and acceptance. It is an educational activity. But, once explained, the minister should leave it where God's prophets have left it: at the altar of personal, individual conscience. That, for me, is the RIGHT WAY.
- B. The "Wrong" Reason Versus the "Right" reason:
1. The Christian religion is a "reasonable" religion; and the Apostle Peter urged all sanctified Christians to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15)
 - a. And lest any Seventh-day Adventists adopt the Jesuit-inspired dictum that "the end justifies the means," and thereby be tempted to use a bad argument to support a worthy cause, Ellen White added this pointed testimony:

Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.⁽²²⁾
 2. I believe that there are two very WRONG REASONS that have been advanced by Seventh-day Adventists for the removal of the wedding band in North America:
 - a. That the wedding band is "bad" because it had its origin in paganism.
 - b. That the wedding band is "bad" because it is a part of the total "Jewelry Question"—and SDA Christians are called to lay off *all* forms of jewelry.
 - c. Let us first examine the validity of each of these arguments.
 3. There can be no question but what the wedding band had its origin in paganism; that fact has been too carefully documented historically to be seriously challenged or doubted:
 - a. For example, Roman Catholic Cardinal John Henry Newman, in discussing various pagan customs which crept into the early

Christian Church, states:

- (1) "The ring in marriage [among other customs] are all of pagan origin."
 - (2) He claims, however, that the adoption of them by the Church of Rome "sanctified" them and made them legitimate.⁽²³⁾
- b. O. A. Wall, in an historical study, demonstrates in rather vivid and explicit clinical detail just how the wedding band came to be worn.⁽²⁴⁾
4. Certainly SDA church members and prospective converts ought to be acquainted with the pagan origin of this custom. But solely of itself, is this a good and sufficient reason to urge the abolition of the custom? I think not. And for these reasons:
- a. I have no trouble accepting the fact that Mrs. White was probably clearly aware of the pagan origin of the Christmas festival in general, and of the Christmas tree in particular.
 - (1) Yet she approved (and in the case of families with small children, even urged) the recognizing of this festival in the homes of SDAs, and she approved the use of unadorned Christmas trees even within the sanctuary of the SDA houses of worship, where offerings for missions might properly be placed among the boughs!⁽²⁵⁾
 - b. I also am satisfied that Mrs. White and the early SDA church leaders were probably aware of the pagan origin of the practice of placing spires or steeples on the top of houses of religious worship (and of affixing crosses to them as well).
 - (1) Yet when the "Dime" Tabernacle was built in Battle Creek, Michigan, in 1879 (it seated 3,000 and was one of the largest SDA church buildings ever built), it had not one but a number of steeples or spires adorning it; and on top of the main clock tower there appears in old photographs of the structure something that very distinctly appears to be a Maltese or Celtic cross. At least four other lesser spires are also apparently adorned with additional ornamentation!
 - (2) Also, I understand that when the South Lancaster, Mass. Church was built in 1899 (adjoining what is now the campus of Atlantic Union College), that it, too, had a similar spire arrangement; and many SDA houses of worship built in the 1870s, 1880s, and 1890s resembled these two pioneer churches in Battle Creek and South Lancaster.⁽²⁶⁾
 - c. I conclude, therefore, that--on the basis of the practice of the prophet of the church in our midst in the latter part of the 19th century--the origin of a custom or practice in paganism was not, alone, in and of itself sufficient reason to abandon it.
5. Some—perhaps many—in the SDA church in North America have tacitly concluded that the wedding band is a ring; that rings are a part of jewelry; that jewelry should not be worn by good SDAs; and therefore the wedding band should not be worn by SDAs for this reason.
- a. It is apparent that the publishers of *Testimonies to Ministers* were of this conviction, for in subsequent editions of that work they have added, at the conclusion of this single statement on the wedding

- band on p. 181, cross- references "for further study" which deal not with the wedding band but, rather, with statements on jewelry in general!
- b. There is evidence, however, that there was a distinction between the two in Ellen White's thinking.
 - (1) A survey of her statements upon jewelry in general make it clear that she made no exceptions for any category of ornamentation—she unsparingly condemned it in a total and forthright manner.
 - (2) Yet she never linked—in print or in oral instruction—the simple, non-jeweled wedding band with jewelry in her prohibitions against the latter. Not once.
 - (3) And she *did* make provision for the wedding band, when society was perceived as making it socially obligatory and the SDA Christian could, in good conscience, wear it.
 6. A scant thirteen months after the death of the prophet, her son, Elder W. C. White, was writing to a church member in Florida in response to an inquiry concerning his mother's position on the wedding band vis-a-vis jewelry. He wrote:
 - a. "Mother was always opposed to the wearing of jewelry of any sort as a matter of ornamentation. When we were in Switzerland [in the 1880s], one of our Swiss ministers took a very radical and harsh attitude toward the wearing of the wedding ring. Mother [Ellen G. White] reproved him, and protested against that kind of work, and we all understood from what she said that it was right for us to discern a difference between wearing rings as a matter of adornment and wearing the wedding ring as a token of loyalty to the husband. In some countries custom has led people to put special emphasis upon the wearing of the wedding ring as a matter of loyalty. While serving in Australia, Mother encouraged our brethren [American missionaries serving there] not to press the matter of our sisters laying aside the wedding ring [there], but when some of our American sisters, wives of ministers, put on the wedding ring because they were criticized while traveling among strangers, Mother advised that this was not necessary."⁽²⁷⁾
 7. It seems unwise, then, to me at least, to employ what I perceive as unsound arguments—origin in paganism or linking the simple, non-jeweled wedding band to ornamental jewelry—in trying to persuade members and prospective members to abandon, in North America, the wearing of the wedding band.
 - a. Does that mean, then, that there are no sound arguments that may be usefully employed?
 - b. By no means. Let me share an approach with you that I employ in personal work which has never yet failed me (when presented in the right way, and not in the wrong way!).
 8. There are RIGHT REASONS, in North America, for a minister to work—in the right way— toward encouraging members and prospective members to abandon the practice of wearing the wedding band. In my opinion they involve:
 - a. The question of financial stewardship.
 - b. The question of avoidance of idolatry.

- c. Questions associated with the dress-code for Christians.
 - d. The question of one's personal influence, within the church and without.⁽²⁸⁾
9. The question of financial stewardship:
- a. The doctrine of stewardship holds that the Christian does not own anything; all the possessions he may have are owned by God, and as a "steward" he manages these goods for the "real" owner, recognizing that ultimately he is accountable for the faithfulness in which he operates in this trust-relationship.
 - b. Stewardship is not concerned merely with 10% (tithe) of a Christian's money; it is concerned with *all* of it. God should be consulted, and His will followed, as far as it is possible to ascertain it, in the expenditure of every penny.
 - c. Of course, if the individual *already* owns a wedding band before coming to Christ, and becoming acquainted with the claims of Christ upon one's pocketbook, the question of stewardship does not apply; it is moot.
 - d. But for those contemplating marriage, it is a serious question which cannot be evaded.
 - e. Many couples are pressured by jewelry salesmen into expensive purchases for engagement/wedding band sets which they cannot afford; some are still paying for them when the marriage disintegrates and a divorce is sought.
10. The question of avoidance of idolatry.
- a. Wedding bands, with their big stones, beautiful diamonds, jewels, etc., can easily become an idol for some Christians.
 - b. Idolatry was condemned in both Old and New Testaments—and in both the warning is given that it leads to eternal destruction.
 - c. The danger of idolatry is probably one of the biggest reasons why the church historically has frowned upon jewelry and taken a negative attitude toward anything that "smacked" of jewelry.
 - d. Of course, a minister cannot tell a church member whether or not his or her wedding band is an idol—or merely an object of sentiment. But the Christian must honestly face the possibility that idolatry *could* be involved here, and honestly face God with a heart willing to be led by the Holy Spirit.
11. While Ellen White appears to have excluded the wedding band from the category of ornamental jewelry, it is nevertheless a legitimate consideration to examine its relationship to the dress-code of a Christian. Andrews University Religion Department professor Carl Coffman, in instructions to prospective young ministers, has made some helpful, if pointed, suggestions for consideration:
- a. Ellen White discusses a "sacred circle" about Adam and Eve before sin in Eden.⁽²⁹⁾
 - b. In Genesis 3:7-10 two points are worth noting especially:
 - (1) With the entrance of sin, the circle was severed, and deterioration began.
 - (2) An *external* covering was formed to take the place of *internal* purity.
 - c. With the passage of time, far more than clothing was added

externally:

- (1) See especially Isa. 3:16-23.
 - (2) It is a human characteristic that the less one has on the inside, the more he seems to feel he needs on the outside.
 - (3) Note, also, that God did not approve.
- d. The great object of the plan of restoration is to restore inward purity. (30)
- e. Hence, we have the New Testament counsel:
- (1) "Women again must dress in becoming manner, modestly and soberly, not with elaborate hair-styles, not decked out with gold or pearls, or expensive clothes, but with good deeds, as befits women who claim to be religious." 1 Tim. 2:9-10, NEB.
 - (2) "In the same way you women must accept the authority of your husbands, so that if there are any of them who disbelieve the Gospel they may be won over, without a word being said, by observing the chaste and reverent behaviour of their wives. Your beauty should reside, not in outward adornment—the braiding of the hair, or jewellery, or dress—but in the inmost centre of your being, with its imperishable ornament, a gentle, quiet spirit, which is of high value in the sight of God. Thus it was among God's people in days of old: the women who fixed their hopes on him adorned themselves by submission to their husbands. Such was Sarah, who obeyed Abraham and called him 'my master.' Her children you have now become, if you do good and show no fear.
- In the same way, you husbands must conduct your married life with understanding: pay honour to the woman's body, not only because it is weaker, but also because you share together in the grace of God which gives you life. Then your prayers will not be hindered. 1 Peter 3:1-7, NEB (note especially verses 2-4).
- f. The great object of restoration is to restore inward purity. The restored "sacred circle" of holiness is God's circle of *genuine* safety about any married couple.
12. The question of a Christian's influence—within the church and without—must be studied and safeguarded:
- a. In at least two of Paul's epistles he expresses a concern for the Christians of his day that they safeguard their influence, and not become "stumbling-blocks" to their fellow (and weaker) Christians. (See especially Romans 14:21, 13; and 1 Cor. 8:9).
 - b. He elaborates the doctrine of "expedience" by stating that although some things are "lawful" for him to do—perfectly all right in and of themselves—yet he will not do them because it is not "expedient"—a weak brother in the church might take offense, and be led astray. (See I Cor. 6:12; 1 Cor. 10:23)
 - c. In 1 Corinthians Chapter 8 his ideas are most fully developed along the line of the Christians's responsibility for the stewardship of his personal influence, in the context of an immediate, local problem in

Paul's day: whether or not a Christian should eat foods that had been consecrated to pagan idols before ever sold on the public market:

- (1) Farmers often received higher prices for food if first offered to heathen deities by pagan priests.
 - (2) Sometimes it was the best, choicest food. (Nutrition is a legitimate consideration and concern for a Christian—get the best food possible.)
 - (3) Paul's position: it is perfectly permissible for a Christian—legally—to eat this kind of food, because he knows it isn't poisoned, and idols do not exist in the "real" world in which the Christian operates. And if these were the only considerations, there is no impediment to his eating food "offered to idols."
 - (4) The "rub" comes, however, in the fact that not all Christians of that day had this knowledge. Some still believe that eating this food is a betrayal of Christ and their faith in Him. If they ate it, their consciences would be defiled; and if they saw you eat it, it might be enough of a stumbling-block to cause them to lose their way spiritually and be lost eternally.
 - (5) And so Paul said, Even though it is perfectly all right for me to do this, I will protect my influence—and my weak brethren—and refrain from doing something that otherwise would be perfectly acceptable.
- d. Many in the church today, incredibly, are saying in effect, How close can I live to Satan, and yet win eternal life?
 - e. For Paul, the question was, How close can I live to Christ, so that in every aspect my influence is going to tell for Christ in a way that won't offend anyone weaker in knowledge than I am?
 - f. Paul made it abundantly clear that the issue was *not* eating the food itself; and he did not restrict anyone on *that* ground. But there was a moral issue: we *are* responsible in great measure for the effect of our influence upon others, within and without the church.
 - g. A Christian wearing the wedding band, in North America, where there are many "weak brothers—and sisters" who are morally offended and affronted by a fellow church-member wearing it, needs to ask God (not any mere man): What is the effect of my action upon others? How can I best preserve my influence and credibility among the church of Christ?
13. There *are* moral issues involved in the wearing (or non-wearing) of the wedding band, as we consider all of the ramifications, even though the matter in and of itself may be merely a matter of culture or custom.
- a. And there *are* questions that each Christian must ask himself—and God—in this context.

CONCLUSION: There are perhaps five questions/issues that we must finally consider—

1. The question of *PERSPECTIVE*:
 - a. It is well for each Christian to keep the wedding band question (which, as already noted, is a part of the greater, overall dress question) in proper perspective.

- b. In 1883 the then-General Conference president, George I. Butler, wrote concerning the importance and necessity of keeping the various aspects of the dress question in an overall perspective:
- (1) "The dress question should never be exalted to an equality with the great moral questions of the Bible, such as keeping the commandments of God and the faith of Jesus. Meekness, humility, charity, goodness, patience, and other Christian graces, are ever more important than the cut of the clothes we wear or the eating of certain kinds of food. We should give those subjects just the place God gives them in His word; and if we will notice closely, we shall soon discern that that place is not near so prominent as that which He gives to the great moral principles of His law, and the teachings of Christ. We claim that Sister White in her teachings has ever taken this position."⁽³¹⁾
2. The question of *MOTIVATION*:
- a. That God is generally more concerned with the motivation which prompts the deed, than with merely the deed itself, cannot be seriously challenged:
 - (1) "The Searcher of hearts weighs the motives."⁽³²⁾
 - (2) "It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth."⁽³³⁾
 - (3) "Many acts which pass for good works. . . will . . . be found to be prompted by wrong motives."⁽³⁴⁾
 - (4) "It takes patience to keep every evil motive weeded from the garden of the Lord."⁽³⁵⁾
 - b. If you tend to FAVOR the wearing of the wedding band, ask yourself, "Why?"
 - (1) Is it because you desire, like ancient Israel, to be like the nations around us, so that you will not appear singularly different?
 - (2) Is it because you desire to hide your identity as a Christian who is in the world but not of the world?
 - (3) Is it because you desire to draw attention to yourself (one of the main reasons God disapproves of ornamental jewelry)?
 - (4) Or is it because you desire to exhibit loyalty to your spouse, avoid, bringing discredit against the cause of Christ, and to meet the reasonable expectations of society?
 - c. If you tend to OPPOSE the wearing of the wedding band, again, ask yourself, "Why?"
 - (1) Is it because you enjoy being the policeman of the church, and you enjoy castigating and censuring the "liberals" who "need to be straightened out"?
 - (2) Is it because such acts tend to reinforce your security found in self-righteousness, and a legalistic spirit affirms you as "good" because you do some good things?
 - (3) Is it because such opposition reinforces in you a conviction that you are better than others, and—like the Pharisee in Christ's parable—you are thankful you are not as other men

are?

- (4) Or is it because you discern in the adoption of this custom a lowering of the necessary and important standards of the church, bringing its good name into question (if not disrepute), and diluting the effectiveness of its witness by the adoption of a custom which you discern to be a leavening influence among God's people?
- d. Can you honestly face *your* motive, whatever your position may be?
3. The question of *HONESTY*:
- a. Intellectual honesty is an absolute imperative. Can you pray—honestly and sincerely—this prayer suggested by Ellen White?
- "Each day, each hour, let the heart go out after God: 'Here, Lord, am I, Thy property; take me, use me today. I lay all my plans at Thy feet; I will have no way of my own in the matter. My time is Thine; my whole life is Thine. Let the heart be constantly going forth to God for strength, for grace every moment.'"⁽³⁶⁾
- b. Now, while it is true that there *are* some places in the world where the wearing of the wedding band is not only appropriate but necessary, it is probably *also* true that there are some places where it is not yet necessary today.
- c. Ellen White clearly indicated that, in her day, there *were* places (the United States was particularly singled out) where—at that time—the custom was *not* imperative, obligatory, or necessary.
- (1) In such places she saw the adoption of an unnecessary custom as a leavening agent within God's people. And such (as history has since borne witness) it has become. It has, indeed and in fact, opened the door to jewelry generally:
- (a) The wedding band itself has become conspicuously larger in size, has become noticeably more ornate, and has even become encrusted with precious and semi-precious stones—on the fingers of Seventh-day Adventist Christians.
- (b) And it has paved the way for the tacit acceptance of other rings (engagement rings, class rings, friendship rings, etc.) on the hands of Seventh-day Adventist church members.
- d. With the lessening of opposition to the wearing of the wedding band on the campuses of some of our colleges in North America in the early 1970s, we find a more complex problem with jewelry in the early- and mid-1980s.
4. The question of *ATTITUDE*:
- a. The attitude of the individual church leader or member—whether such is for, or against—is crucial.
- b. In the context of the advocacy of diet reform, Ellen White wrote some counsel equally applicable to those who seek legitimate dress-reform:
- (1) "We must go no faster than we can take those with us whose consciences and *intellects* are convinced of the truths we advocate. We must *meet the people where they are*. Some of us have been many years in arriving at our present position in health reform. *It is slow work to obtain a reform in diet*. We have powerful appetites to meet; for the world is given to gluttony. If we should allow the people as much time

as we have required to come up to the present advanced state in reform, *we should be very patient with them, and allow them to advance, step by step*, as we have done, until their feet are firmly established upon the health reform platform. But we should *be very cautious not to advance too fast, lest we be obliged to retrace our steps*. In reforms we would *better come one step short of the mark than to go one step beyond it. And if there is error at all let it be on the side next to the people.*"⁽³⁷⁾

- (2) "Our ministers and teachers are to represent the love of God to a fallen world. With hearts melted with tenderness let the word of truth be spoken. Let all who are in error be treated with the gentleness of Christ. If those for whom you labor do not immediately grasp the truth, do not censure, do not criticize or condemn. Remember that you are to represent Christ in His meekness and gentleness and love. We must expect to meet with unbelief and opposition. . . . But though you should meet the bitterest opposition, do not denounce your opponents. . . . We must manifest patience, meekness, and long-suffering."⁽³⁸⁾
- (3) "In the advocacy of the truth the bitterest opponents should be treated with respect and deference. . . . Therefore treat every man as honest. . . . The influence of your teaching would be tenfold greater if you were careful of your words. Words that should be a savor of life unto life may by the spirit which accompanies them be made a savor of death unto death. And remember that if by your spirit or your words you close the door to even one soul, that soul will confront you in the judgment."⁽³⁹⁾
- (4) "Be sure that you do not make the word of the Lord offensive. We long to see reforms, and because we do not see that which we desire, an evil spirit is too often allowed to cast drops of gall into our cup, and others are embittered. By our ill-advised words their spirit is chafed, and they are stirred to rebellion. Every sermon you preach, every article you write, may be all true; but one drop of gall in it will be poison to the hearer or reader. . . . [We should use] words that will reform but not exasperate. The truth is to be spoken in love."⁽⁴⁰⁾

c. Paul advises us that the three greatest gifts, or qualities, or attributes, in the Christian life, when all is said and done, are faith, hope, and love.

- (1) But even here, one is more important than another: "The *greatest* of these is love." [1 Cor. 13:13, emphasis supplied]
- (2) If (God forbid!) one is forced to choose between the doctrines and standards of the faith, and Christian love, then love would have to be the most important. (It is *not*, however and fortunately, an either/or dichotomy!)

5. The question of *CONSCIENCE*:

- a. Whether the custom of wearing the wedding band in the United States in the 1980s is as of imperative obligation as it was in

- Australia in the 1890s (when and where Ellen White permitted it), is probably an issue that today cannot be objectively "proven."
- b. The human mind is perfectly capable of believing anything it wants to believe; and the corollary also is true; as Ben Franklin once suggested, "Man convinced against his will is of the same opinion still."
 - c. Ellen White left the matter of the wearing (or non-wearing) of the wedding band, in her day, at the altar of conscience. Her example is safest for us to follow today. Let us leave it where she left it.
 - d. But let us *also* be sure that our conscience today is alive, active, acute, and operating well; may it not be slumbering, or—worse yet—seared with a hot iron. [1 Tim. 4:2]
 - e. The *only* safe course for any Christian to follow is to inquire of the Lord, in the quiet privacy of the soul, "Lord, what wilt Thou have *me* to do?"
 - f. And our only safe response, after our Lord answers this prayer (and He will, if we are totally honest with Him), is that of Mary of Nazareth at the wedding feast of Cana: "*Whatsoever* He saith unto you, *do* it!" [John 2:5]
6. By all means, let us have convictions. And let us express these convictions to others who may not share them—in the right manner. But let us validate our convictions by the inspired word, let us evaluate our logic and our argument by reason, and let us validate our evidence by demonstrable fact. But let our advocacy be always in love, being "ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." [1Peter 3:15] And then, having given our reason, let us kindly, lovingly, leave the matter at the altar of individual conscience.
 7. "As for me and my house," after having weighed carefully all of the evidence, pro and con, in the light of what I hope is an enlightened and progressively sanctified conscience, my personal position, policy, and practice—in North America—continues to remain one of endeavoring to persuade our members and prospective members to discard the practice of wearing the wedding band.
 - a. Having said that, I must say more: I am totally persuaded that this must be done in the right way, and for the right reason.
 - b. And in the end, the member (or prospective member) must "be fully persuaded in his own mind." [Rom. 14:5]
 - c. And, ultimately, the decision of what *you* will do must be left with you, to be made prayerfully as well as personally, alone with God. And so I say to you:
 - (1) It is not wrong to have things of a sentimental value; and many who no longer wear their wedding bands in public retain them as a keepsake in a bureau drawer, to look at occasionally.
 - (2) Your church or your minister will not dictate your response. We ask only that you allow God to lead you—totally—in your decision.
 - (3) And whichever way you decide the matter,
 - (a) I will respect your decision,
 - (b) I will support your decision—even if opposite from my position,

(c) And I will accept you, totally, unconditionally, both as a person, and as a fellow brother or sister in Jesus, who, with me, is seeking to climb the upward path to eternal life.

First Draft: Jan. 19, 1983

For circulation privately to White Estate Trustees and staff, for reaction and counsel

Second Draft: Feb. 29, 1984

Presented to students in the SDA Theological Seminary, Andrews University, Berrien Springs, Mich., in GSEM 534 "The Writings of Ellen G. White," on March 6, 1984

Third Draft: Mar. 9, 1984

For NAD study committee

N.B.

Drafts in 1983 and 1984 inadvertently contained a technical error. On pages 4 and 5 agenda proposals were inadvertently taken to be actual committee actions and were presented as formal actions. This draft corrects that inaccuracy, which is deeply regretted. R.W.C.

Fourth Draft: Feb. 13, 1985

For GSEM 534 class discussion

Fifth Draft: Nov. 29, 1987

For GSEM 534 class discussion

Sixth Draft: Dec. 10, 1897

Minor editorial changes

NOTES AND REFERENCES

1. "North America Adopts Adornment Action," *Adventist Review*, Dec. 4, 1986, pp. 9,10.
2. See *Testimonies to Ministers*, pp. 180, 181.
3. A subsequently edited version of this statement of "Counsel Regarding the Wedding Band in North America," adopted by the GC Officers and North American Union Conference Presidents, Oct. 2, 1972, was communicated to Union and Local Conference Presidents by GC Vice President Lowell Bock on Nov. 8, 1972, with a circular letter advising that since this acting had not been officially adopted by the Annual Council [or North American Division, which then existed virtually only on paper], "this statement does not enjoy the force of policy."
4. The text was published in *Adventist Review*, Feb. 12, 1987, pp. 28, 29, and in *Ministry*, April, 1987, p. 25.
5. See RH, July 10, 1855, pp. 1, 2; an extract was subsequently reprinted in RH, Nov. 30, 1972, p. 6
6. *Special Testimonies to Ministers and Workers*, Series A, No.3, pp.6,7.
7. Pp. 180, 181.
8. NADCA Agenda item 71-293.
9. As Agenda item 72-411, the original proposal was more liberal than the amended version voted. The original proposal included a further clause ("nor forbidden to hold church office") which did not survive debate. The question of whether or not to ban wedding-band-wearers from local church office has yet to be addressed definitively at the General Conference or North American Division levels.
10. *Testimonies to Ministers*, pp. 180, 181.
11. William C. White [WCW] letter to D.C. Babcock, Aug. 6, 1913, p. 1.
12. Arthur L. White [ALW] letter to Walter F. Wright, Feb. 22, 1971, p. 1.
13. Ethel May Lacey letter to WCW, Feb. 13, 1895.
14. ALW, *loc. Cit.*
15. WCW letter to Mrs. W. E. Ingle, Apr. 14, 1913.
16. ALW, *loc. Cit.*
17. *Desire of Ages*, p. 487:3; emphasis supplied.
18. WCW letter to M. W. Crother, Dec. 30, 1906.

19. *Testimonies for the Church*, Volume 4, pp. 636, 637; emphasis supplied.
20. "What Are Our Tests of Fellowship?" *The Ministry*, Oct. 1951, pp. 12, 13.
21. *Adventists and Labor Unions in the United States* (Washington, D. C.: Review & Herald Publishing Association, 1984), p. 48, footnote 23. Kistler also devotes space to a consideration of the wedding band in Chapter 3 ("With or Without a Ring?") in his more recent work, *Marriage, Divorce, And. . .* (Washington, D.C.: Review and Herald Publishing Association, 1987), pp. 43-59.
22. *Testimonies for the Church*, Volume 5, p. 708:1.
23. *An Essay on the Development of Christian Doctrine* (Garden City, NY: Image Books, 1960), pp. 351-53.
24. *Sex and Sex Worship* (St. Louis: C. V. Mosby Company, 1932), pp. 529-32.
25. *The Adventist Home*, pp. 477-83.
26. See Roger W. Coon, "Paganism, Culture, and Commitment: How Far Dare a Conscientious Christian Go?", *Pacific Union Recorder*, June 1, 1986, pp. 4-6; a synopsis of this article was published ten days later under the title, "Reviving Ancient Paganism?", *Adventist Review*, June 11, 1987, pp. 8-10.
27. WCW letter to J. W. Siler, Aug. 9, 1916.
28. William ["Skip"] MacCarty, now associate pastor, Pioneer Memorial SDA Church, Andrews University, pioneered in the development of many of the following ideas while senior minister of the Wasatch Hills SDA Church, Salt Lake City, UT, in the 1970's.
29. See especially *Christ's Object Lessons*, pp. 310:4-311:0; the context--the parable of the man without the wedding garment--is interesting!
30. See especially *ibid.*, p. 310:3.
31. *Review & Herald* Supplement, Aug. 14, 1883, p. 10.
32. *Gospel Workers*, p. 275.
33. *The Desire of Ages*, p. 615.
34. *Gospel Workers*, p. 275.
35. *Sons and Daughters of God*, p. 312.
36. *The Upward Look*, p. 237.
37. *Testimonies for the Church*, Volume 3, pp. 20, 21; emphasis supplied.
38. *Testimonies for the Church*, Volume 6, p. 120.
39. *Ibid.*, p. 122.
40. *Ibid.*, p. 123.

APPENDIX A

REPORT OF 1986 ANNUAL COUNCIL DEBATE

North America Adopts Adornment Action

A newly written statement on jewelry spurred lively debate among delegates to the North American Division year-end meeting. Discussion lasted so long that NAD officers had to schedule an extra session. The document, "Jewelry: A Clarification and Appeal," reaffirms and clarifies a 1972 Annual Council action that counseled against the use of necklaces, earrings, bracelets, and rings. That same action encouraged the selection of watches, brooches, cufflinks, and tie clasps, with simplicity, modesty, and economy.

The North American Division document also cites a 1972 General Conference officers' statement that counseled ministers not to perform ring wedding ceremonies, and urged evangelists and pastors to encourage baptismal candidates to examine their motives in deciding whether to wear a wedding band.

Although the GC officers' statement spoke strongly against the use of jewelry, it drew a distinction between ornaments and the simple wedding band, providing for the baptism of converts who conscientiously felt they should wear a simple ring.

The current NAD document also appeals to members for a commitment to simplicity in life-

style and holds the wearing of jewelry as unacceptable.

However, one clause in the NAD statement differed from the actions in 1972--and that difference sparked over two dozen speeches, remarks, and declarations.

The clause states: "Some church members feel that the use of a simple marriage band is a symbol of faithfulness to the marriage vow, and such persons should be fully accepted in the fellowship and service of the church."

NAD delegates approved the document by a substantial majority after a three-hour debate.

Several delegates, like Leonard Newton, Northeastern Conference president, believed that the clause will lead to a greater use of jewelry among Adventists. "We didn't have the problem of jewelry before the change in 1972," Newton said.

Other delegates, like Herman Bauman, Montana Conference president, expressed satisfaction because the document unifies the church position around the world.

NAD president Charles Bradford insisted that there is no change in the church's stand on jewelry. He argued that the difference in attitudes over the wedding band between native and foreign born citizens has actually weakened the church's case against jewelry.

"The increasing number of over-

seas church employees [who conscientiously wear wedding bands] coming to the United States to work in various church settings has caused conflicts with North American members [who traditionally have not worn wedding bands]," Bradford explained. "The 1972 statements [which tolerated the use of wedding bands] were never read carefully enough. They were never widely circulated."

"We gave attention to this issue because of the repeated appeals from church leaders for clarification," he said.

"We're saying that there is a distinction. We can draw the line here and say, "Take off the earrings. Take off the class rings. Take off all the ostentatious brooches and tie clasps."

"The wedding band has never been an issue outside of North America. People were wearing it all around the world--even back in 1892 when Ellen G. White wrote on it," Bradford explained. "It was never an issue in England, France, Italy, and Australia. They [members outside North America] have been always persuaded that the wedding band was a symbol of their marriage commitment."

Adventist Review, Dec. 4, 1986, pp. 9, 10.

Jewelry: A Clarification and Appeal

Action voted at the North American Division 1986 annual meeting—Editors

At the 1972 Annual Council the General Conference officers gave counsel regarding the wedding band in North America. An examination of this statement reveals the following salient points:

1. Ministers were counseled not to perform ring ceremonies since the wearing of the wedding band still "is not regarded as obligatory" or an "imperative" custom in North America.
2. Pastors, evangelists, and Bible instructors were urged to present to candidates for baptism the biblical principles regarding display and ornaments, encouraging careful self-examination concerning the motives involved in deciding whether to wear the wedding band.
3. Baptism was not to be denied to converts who conscientiously felt they should wear the wedding band.
4. Church officers, ministers and their wives, teachers, and other SDA workers were urged to give strong support to the standards and principles that have distinguished the remnant church.

The Annual Council of the same year also stated very clearly its position on personal adornment as follows.

**Lack of consistency
has caused
embarrassment and
even hardship.**

"That in the area of personal adornment, necklaces, earrings, bracelets, and rings (including engagement rings) should not be worn. Articles such as watches, brooches, cuff links, the clasps, etc., should be chosen in harmony with the Christian principles of simplicity, modesty, and economy."

It seems, therefore, that in 1972 the church had a strong desire to maintain a high standard in the matter of personal adornment. Yet it also recognized the simple wedding band as being in a category distinct from that of jewelers worn for ornamental purposes.

The *Church Manual* likewise states the principles involved in the matter of personal adornment (see pp. 145, 146—"Dress"). Included in this particular section is the following statement:

"In some countries the custom of wearing the marriage ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence is not regarded as an ornament. Under such circumstances we have no disposition to condemn the practice." (*Church Manual*, p. 146).

During the intervening years large numbers of members who have come from areas in the world where wearing a wedding band is an accepted and necessary symbol of marriage have joined the church in North America. A growing number of employees from such areas have also come to serve the church at all levels. In North America there are many loyal, clear-thinking members who believe that conditions have changed greatly since 1892 when Ellen White's counsel was given and that her statement "In countries where the custom is imperative, we have no burden to condemn those who have their marriage

ring, let them wear it if they can do so conscientiously" is now applicable in North America.

Across the division the position concerning the wedding band has not been uniform, and possibly it never will be. However, there has developed an ambivalence on the part of many, and the lack of consistency has caused embarrassment and even hardship and misunderstanding. It has also obscured the church's position on the wearing of jewelry.

In the light of these and other actions, it is

VOTED, 1. To reaffirm the principles regarding personal adornment as outlined in the *Church Manual* the 1972 Annual Council action and the General Conference officers' statement of October 2, 1972.

2. To affirm that the wearing of jewelry is unacceptable and is a denial of the principles enunciated in the Bible and the Spirit of Prophecy concerning personal adornment.

3. To recognize that in harmony with the position stated in the *Church Manual* (pp. 145, 146), some church members in the North American Division, as in other parts of the world, feel that wearing a simple marriage band is a symbol of faithfulness to the marriage vow and to declare that such persons should be fully accepted in the fellowship and service of the church.

4. To make an immediate appeal to our people for a commitment to simplicity in lifestyle and by pen, voice, and example to halt the rising tide of worldly attitudes and practices that have made their subtle appearance within the church in recent years.

(The text of this action was also published in AR, 2-12-87,28-29) MINISTRY/APRIL '1987

APPENDIX C THE WEDDING BAND AND THE SDA CHURCH MANUAL

The First edition of the SDA Church Manual was published in 1932. Subsequent editions were issued in: 1934, 1938, 1940, 1942, 1951, 1959, 1963, 1967, 1981, and 1986. The SDA Encyclopedia notes that minor revisions were made in the editions of 1934 and 1940, and a major revision occurred in the edition of 1951, preceding the publication of the article on "Church Manual" in the 1976 Revised Edition.

In 1946 the General Conference Session voted that all further revisions of the Church Manual must be approved in advance by the GC in world session. At the next quadrennial session (1950) major changes were approved, and published in the edition of 1951. Since the GC Session of 1958 it has become standard practice to publish an updated edition of the Church Manual in the year following each session (quadrennial through 1970, quinquennial since).

Through the years there have been only two statements relating to the wedding band which have appeared in various editions of the Church Manual, if my research is correct and complete:

- (1) Ring Ceremony: From the first edition of 1932 through the

edition of 1942 there was no section in the Church Manual on "Church Standards" (as there has been since 1951), but Section X dealt with "Marriage." This statement (which included a section on divorce) covered parts of seven pages in the editions of 1932, 1934, 1938, 1940, and 1942. The last portion of the first section on marriage cited an "Autumn [now Annual] Council" action from 1925, which was worded:

"Resolved, That in the marriage ceremony simplicity be observed, and that some simple formula as that in the "Manual for Ministers" be used; also that we look with disfavor upon the ring ceremony, and upon our ministers officiating at the marriage of believers with unbelievers or with those not of our faith.'
Autumn Council Actions, 1925, pp. 12,

This statement appears on p. 175 of the editions of 1932, 1934, 1938, and 1940, and on p. 187 of the 1942 edition, with no change of text between 1932 and 1942. (The next edition was published in 1952.)]

(2) Marriage Ring: With the major revision of the Church Manual in 1952, the compilers devoted an entire chapter to "Standards of Christian Living," one section of which dealt with "Dress." It consisted of a statement of seven paragraphs, the fifth of which reads:

In some countries the custom of wearing the marriage ring is considered imperative, having become, in the minds of the people, a criterion of virtue, and hence is not regarded as an ornament. Under such circumstances, we have no disposition to condemn the practice."

[This statement appears on p. 202 of the editions of 1951, 1959, and 1963; on p. 212 of the editions of 1967 and 1971; on p. 225 of the edition of 1976; on p. 222 of the edition of 1981, and on p. 146 of the edition of 1986, with no change of text between 1951 and 1986.]

To summarize, then: Only two statements have ever appeared in the Church Manual, from the 1st edition of 1932 through the latest edition of 1986: (a) from 1932 to 1951 the church said, simply, "we look with disfavor upon the ring ceremony;" and (b) from 1951 to 1987 it declares "we have no disposition to condemn" the wearing of a wedding band by SDA church members in such countries where the custom is "considered imperative." (The determination of which country is which is wisely left to the individual church member by the church.)

Therefore, when arch conservative opponents of the wearing of the wedding band by SDA Christians today affirm "The Church Manual has been changed," they are right. . .and wrong. A change was indeed made 36 years ago, from a statement which discouraged the performing of ring ceremonies at SDA weddings, to a recognition that cultural differences must be recognized must be recognized by the world church in determining the "rightness" or "wrongness" of a member's wearing a wedding band. But it is important to note that this change (a) is not one of recency, as some critics allege, nor (b) was it a reversal of an alleged earlier proscription against SDA's wearing wedding bands, as these critics also allege.

If the various editions of the Church Manual contain other references to the wedding band than those cited above, their respective Tables of Contents fail to indicate the page upon which the statement is to be located, nor were they detected in a rather exhaustive search of each edition which this researcher examined individually.

I have yet to find any statement in any edition of the Church Manual which prohibits or even discourages the wearing of a wedding band by an SDA Christian in any country, although it seems reasonable to infer an unspoken discouragement from the statement on ring ceremonies and the statement that approves of the wearing of a wedding band in cultures where it is deemed necessary.

Roger W. Coon
Ellen G. White Estate
Washington, D.C.
November 29, 1987

Modern Prophets

The "False-Prophets-in-the-Church" Message: Don't Accept Any Claimant Without "Clear Evidence" (2SM 72:2)

Roger W. Coon

Introduction

A. The End-Time Pre-eminence of the Prophetic Gift

1. SDAs have held, since earliest days, that the true end-time "Remnant" people of God would be distinguished—and authentically identified—by two hallmark characteristics:
 - a. They would keep *all 10* of the Ten Commandments of God (including the Fourth—which calls for the observance of the seventh-day, Saturday, Sabbath).
 - b. They would also possess within their midst a divinely-inspired prophetic voice (see Rev. 12:17; 19:10).
 - (1) And today SDAs claim to be the only religious group in the world of Christianity which meets *both* criteria.
2. SDAs hold, further, that this authentic gift was manifested in the person and experience of Ellen Gould Harmon-White, from December, 1844, until the time of her death, on July 16, 1915.
 - a. Not all within that body today, however, accept her special prophetic gift.
 - (1) Indeed, John on Patmos foretold that Satan's anger against the "Remnant" would be so violent that he would "make war" against them (Rev. 12:17).
 - (2) And she herself predicted, in 1890, that, because of the strategic significance and importance of these writings, Satan's "very last deception" here would be to attempt to accomplish two goals:
 - (a) To destroy her credibility as a true prophet of God.
 - (b) To create a "Satanic . . . hatred" against those writings—Satanic both in its origin, and in its intensity (1SM 48: 3, 4).
3. Thus, on Sabbath, July 17, 1915, there was much nervousness, and feelings of uneasiness, disquietude, apprehension, and even foreboding, to be found among the 100,000 SDAs, as they gathered that morning for their weekly Sabbath services—fears spoken and unspoken:
 - a. For this was the first full day in the *entire history* of the church when there existed no living prophet within its midst:
 - (1) EGW had passed to her rest at 3:40 p.m. the day preceding.
 - (a) Her last words (from 2 Tim. 1:12) were: "I know whom I have believed" (LS 449).

- (2) Her first vision had come in December, 1844, at age 17, nearly 16 years before there even was an organized SDA Church (the first steps in formal organization were not taken until 1860).
 - b. And most SDAs furtively wondered that gloomy Sabbath morning what the future would hold for their church, vis-a-vis the question of a possible successor to the prophetic office (6Bio 431, 432).
4. During the final decade of EGW's life a number of would-be prophets had imagined that they had been called to the prophetic office.
 - a. Some had even presented themselves to her in person, believing that when she would see their faces she would instantly recognize them from a dream or vision, and validate their claimed mission (see W.C. White, "Confidence in God," devotional, 38th Session of the GC, May 30, 1913, 8:30 a.m., in GCB 1913: 218-21).

B. The Question of a Successor

1. As it became increasingly evident that EGW's days were numbered, top church leaders, understandably, were concerned about the question of a possible successor to the prophetic office.
 - a. On April 1, 1914, a committee of three union conference presidents--M. N. Campbell, Oliver Montgomery, and B. G. Wilkinson--visited EGW at Elmshaven; and, in the presence of W. C. White and Sara McEnterfer, they inquired of her if she had received any light as to whether or not she would live to see Jesus' return.
 - b. She replied that she had not (6Bio 404), although she may privately have inferred her predecease from a dream in 1898, in which she saw herself emerging from a very dark place into a very bright light.
 - (1) As her eyes adjusted to the light, she noticed someone walking by her side--her late husband James (who had preceded her in death in 1881).
 - (2) James, simultaneously recognizing her, gasped in astonishment, "What, you, too, Ellen?" (GCB 1913: 219).
2. EGW had increasingly been asked in her final years if there would be a successor to continue her work; and she invariably answered with a two-part response:
 - a. I do not know whether or not there will be another prophet, for the Lord has not told me.
 - b. But, she invariably added, He *has* told me that whether or not my life is spared, that which I have written will be sufficient to carry the church through, triumphantly, to the end (6Bio 404; see also pp. 442, 443).
3. Some have concluded, incorrectly, that if the church does not "*need*" another prophet before the end, that this, then, "*proves*" that there *will not be* another prophet.
 - a. But EGW herself had written, in 1871, that the church wouldn't have "*needed*" *her*, had we studied our Bibles as we should:
 - (1) If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection,

you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the words of inspiration which you had neglected to obey, and urging you to fashion your lives in accordance with its pure and elevated teachings.--2T 605; 5T 665.

- b. Thus, if God, in His infinite wisdom, love, and mercy, gave us her gift--when, technically, we didn't *need* her--why would it be unreasonable to expect that He might just do the same, again, before the end?
- (1) On the basis of Joel 2:28-32, there is provision for the possibility of more than one prophet in God's remnant church in the end-time.
 - (2) Indeed, there exists some evidence to suggest that since EGW's death in 1915, an authentically genuine gift *has* manifested itself within the church
 - (a) A 1967 PUC Student Missionary to Ethiopia, Marianne Patton, reported that SDA work began in that nation at the turn of the century with a divine dream being given to an Islamic Alhaji, Sheik Zakariya.
 - (b) A chief among the Arecuna and Akawaiyo ("Davis" Indian tribes) of Guyana, South America, received a divine dream telling of the coming of Missionary Ovid E. Davis (1906) with a "black book," to teach them more of God and the Sabbath (*SDA Encyclopedia* [1976]: 377).
 - (c) More recently, a missionary president of SDA work in Bangladesh has reported that a young woman there may have been so gifted, with testimonies to church leaders which proved timely, helpful, and constructive.

C. Ellen White Warns of *False* Prophets in Adventism at the End-Time

1. But, if EGW were in any doubt concerning whether or not there would be a genuine prophet within the church after her decease, she was in absolutely no doubt concerning whether or not there would exist *false* prophets among SDAs in the end-time.
2. She predicted that, as the end approached, an increasing number of false prophets would arise--both in America and abroad--claiming that God had sent them.
 - a. She further warned that her church should not accept any claimant of the prophetic gift without first obtaining "clear evidence" that the gift was genuinely from God--for more and more members would be deceived in this matter (2SM 72:2).
3. The question, then, that remains to be resolved is: What constitutes this "clear evidence" for which we are commanded to demand of claimants of the prophetic gift?

I. The Imperative Necessity For Testing End-Time Claimants

A. The Counsel of Jesus

1. Matt. 7:15: In the Sermon on the Mount: "Beware of false prophets."
 - a. Implication: if "false" prophets exist, then there must also be "true" ones; otherwise Jesus would simply have warned, "Beware of prophets," period.
2. Matt. 24:4, 5, 11, 24: in the context of end-time signs of the times, Christ's two key words are "deceived" and "many:"
 - a. "Deceived:" the word (or its variant) appears four times in the context of false Christs and false prophets; it is a major key word in the chapter.
 - b. "Many:" is used to describe the large number of both:
 - (1) False prophets, and
 - (2) Those who are deceived by them.
 - c. Character of the evidence produced to "prove" their genuineness:
 - (1) "Great signs and wonders"--miraculous manifestations.
 - (2) Note, also, the implied contrast between these "subjective" miracles, and the "objective" Word of God, in the testing process!

B. The Counsel of Paul (1 Thessalonians 5:19-21)

1. Background:

- a. First Thessalonians was one of the earliest--if not the very earliest--of the books of the New Testament to be written (*SDA Bible Dictionary* [1979]: 1110).
 - (1) Raymond Flowers suggests that it was written less than 20 years after the Crucifixion, and some 15 years before the Synoptic Gospels were penned ("Introduction," H. V. Morton's *In Search of the Holy Land* [Dodd, Mead; 1979], p. 9).
- b. One of Paul's possible motivations for writing this epistle may have been that some the Christians of his day may have felt that the Old Testament was sufficient for their salvation, and that there was no need for further inspired writings.
- c. His obvious concern: that Christians test all claimants to the prophetic gift.

2. Message:

- a. Don't "quench" the Holy Spirit--by neglecting/dishonoring any of His spiritual gifts.
- b. Don't "despise" prophecy--one of the Spirit's most important gifts.
- c. "Prove all things:"
 - (1) Context: claimants of the prophetic gift.
 - (2) Don't automatically dismiss them out-of-hand.
 - (3) Rather, you have the obligation to "prove" their veracity.
 - (a) Forensic language implies a judicial procedure.
 - (b) It implies, also, the need for adequate criteria.

d. "Hold fast" to that which proves to be genuine and good.

(1) This implies the prophetic gift will continue--and, also, the need for continuous testing.

3. Astonishingly, Paul not only did not seem to mind being tested himself; the evidence appears to be that he actually seemed rather to welcome it!

a. Acts 17:11: The Berean Christians were declared "more noble" than their counterparts in Thessalonica, for two stated reasons:

(1) The Bereans were open-minded: they received the apostles' word "with all readiness of mind."

(2) And the Bereans were not gullible: they "searched the Scriptures, daily, "whether those things"--the teachings of Paul--"were so," were validated as truth by the Word of God.

C. The Counsel of John (1 John 4:1, 2)

1. Context:

a. Just as First Thessalonians was one of the earliest books of the NT to be written, so, also, were John's three epistles among the very last to be written.

b. Implication: the apostles' continuing concern that Christians be not duped by persuasive pretenders claiming to possess the prophetic gift.

2. Message:

a. Don't believe every "spirit" (because there are two kinds out in the world!).

b. Necessity/obligation: "try" the "spirits."

(1) Again, forensic language.

(2) Again, the implication for the need of adequate criteria for this process.

(3) Reason for concern: many false prophets have gone out into the world.

D. The Counsel of Ellen

1. The *Certainty* of False Prophets: four points of warning--

a. They will arise (2SM 392, 49).

b. There will be "many:"

(1) False prophets.

(2) Deceived thereby (Matt. 24:11; 2SM 72, 392).

c. As the end approaches, their numbers will increase--both in the USA and in foreign countries (RH, May 25, 1905; 2SM 72; Ev 610).

d. Many will be genuinely sincere--not all will be a hoax or a fraud (2SM 72).

2. The *Result* of False Prophets: seven points of warning--

a. Deception (CW 152; Ev 363, 610; 2SM 392).

b. Confusion ((2SM 72).

c. Rebellion (4T 173; PK 442; 2SM 392-95).

d. Doctrinal heresies introduced by (2SM 393; 360).

e. A discrediting of the EGW's legitimate prophetic gift: in disgust, some would tend to discard her along with the demonstrated frauds (2SM 77-79).

- f. Supernatural manifestations--false miracles--will accompany *many* of these false prophets (Ev 610; 2SM 48, 49).
 - (1) Implication: the presence of supernatural phenomena, therefore, cannot itself constitute a valid test of an alleged prophet's legitimacy/authenticity!
- g. False prophets will prove even more dangerous to the SDA Church than persecution itself (Ev 359, 360).

3. Our *Response* to False Prophets:

- a. The church must actively confront and meet them (we cannot ignore or attempt to sweep them under the carpet, or hope they will go away!) (Ev 359, 360, 610).
- b. We must demand "clear evidence" from all claiming the prophetic gift:
 - (1) There will be those who will claim to have visions. When God gives you clear evidence that the vision is from Him, you may accept it, but do not accept on any other evidence; for people are going to be led more and more astray in foreign countries and in America.--RH, May 25, 1905; cited in 2SM 72, EV 610 .

II. Four Biblical Tests of a Genuine Prophet

A. Agreement With Prior Revelation

- 1. Scriptural Basis: Isa. 8:20 ("If they speak not according to this word . . .").
- 2. The Test: the teachings of the alleged new prophet must not contradict the teachings of the former, validated, established prophets.
 - a. The utterances of each succeeding claimant to the prophetic gift must agree with the cumulative messages of all of the genuine prophets who have gone before.
- e. Important Considerations:
 - a. This test does not preclude the possibility of "new light" coming from God through a later prophet--information that transcends the earlier prophets.
 - (1) "*Extra-Biblical*": additional information/data that goes beyond that provided by the earlier prophets.
 - (a) The New Testament gives "new light" not found in the Old.
 - (b) EGW gives "new light" not presented in either OT or NT.
 - (2) "*Anti-Biblical*": information that contradicts the earlier prophets.
 - (a) Isaiah says that such is "no light"--not "new light"--and that it should be discarded by the faithful (along with the alleged prophet purveying it).
 - b. For Jesus, the ultimate condemnation was not that mankind was in darkness; but, rather, that when light came along, men willingly chose to remain in darkness, rather than to follow the light (John 3:19-21).

B. Fruitage

1. Scriptural Basis: Matthew 7:16, 20 ("By their fruits ye shall know them").
2. The Test: While Christians are not to act as "judges," they *are* to serve as "fruit inspectors"—a work that—inherently and inevitably—requires the making of certain value judgments!
 - a. Christ's command here to "judge not" forbids only the judgment of *character or motivation*, of another, which no human being may ever rightly attempt to judge (COL 71:3); it does not refer to, or preclude, the judging of fruit!
 - b. Context: This test is found in the Sermon on the Mount, which also includes the warning to beware of false prophets (Matt. 7: 15).
3. Important Considerations:
 - a. Areas in which this test is to be applied:
 - (1) Fruitage in the life, and from the teachings, of the alleged prophet.
 - (2) Fruitage in the lives of others who follow the alleged prophet.
 - b. We must recognize that fruit takes time to develop—even in the natural world:
 - (1) We need not, therefore, be in any hurry to validate the claims of any alleged prophet.
 - (2) Indeed, we should allow plenty of time for fruit to appear, before making any determination as to whether or not the claimant is an authentic prophet.
 - (a) Whenever impulse or emotion replace sound judgment, "there may be altogether too much speed, even in traveling a right road. He who travels too fast will find it perilous in more ways than one. It may not be long before he will branch off from the right road into a wrong path" (2SM 91; cf. pp. 17, 18).
 - c. In applying the test of fruitage, however, do *not* look for sinless perfection, perfect behavior in the life-experience of prophet himself/herself:
 - (1) All of the prophets throughout history (except Jesus) were sinners—including EGW (Rom. 3:23).
 - (2) How, then, can fruitage be a legitimate test?
 - (a) EGW gives a clue in *Steps to Christ*, where she draws the distinction between individual deeds (whether good or bad), and the trend/direction of one's total life.
 - (b) "The character [which is the ultimate fruit of a person's life] is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency [trend or direction] of the habitual words and acts" (SC 57, 58).
 - (c) Because all good people occasionally do bad things ("none doeth good"—totally, Rom. 3:12); and all bad people occasionally do good things (though, often, for the wrong reasons!).

C. Prediction Fulfillment

1. Scriptural Basis: stated by two different prophets, each giving the opposite side of the coin:
 - a. Positive side: When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord truly hath sent him (Jer. 28:9).
 - b. Negative side: When a prophet speaks in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath *not* spoken, but the prophet spoke presumptuously. Be afraid of him (Deut. 18:22).
2. The Test: fulfillment of prediction concerning future happenings.
3. Important Considerations:
 - a. The conditional element in some prophecy may qualify the application of this test.
 - (1) Interestingly, *both* Jeremiah and Moses (who introduce this test) themselves mention this conditional element--and in the *very same* books in which fulfillment is identified as a test! And, further, they mention the conditional element several chapters prior to introducing the test itself made of the test!
 - (a) Jer. 18:6-10; 26:2-6.
 - (b) Deut. 4:9; 8:19; 28:1, 2, 13-15.
 - (2) Other references to the conditional element:
 - (a) Zech. 6:15.
 - (b) 2 Chron. 15:2.
 - (c) See also, "The Role of Israel in OT Prophecy," 4BC 25-38.
 - (3) The best Biblical illustration of the conditional element qualifying fulfillment as a test of a prophet is the Book of Jonah:
 - (a) The conditional element is *not explicit*, either in the orally-delivered message, nor yet in the printed text of the book.
 - (b) To the time of his prophesying against Nineveh, Jonah had already made one prediction which had shortly come to pass (2 Kings 14:25); but this one against Nineveh was not fulfilled until about 150 years later, when Nineveh "repented" of its earlier repentance (see 2 Cor. 7:9, 10)--and God "repented" of His earlier forgiveness!
 - (c) But Jonah was not made a true prophet *ex post facto*, 150 years later, just because Nineveh was finally destroyed then.
 - (d) Jesus called Jonah a true prophet (Matt. 12:39; Luke 11:29), and so may we.
 - b. We must remember that *Satan* can make *limited* predictions concerning the immediate future.
 - (1) In the case of Job, who remained loyal to God despite Satanic duress, certain limits were imposed upon Satan--he did not have total control over the patriarch (Job 1:12).

- (2) In the case of Saul, by the time the king visited the Witch of Endor, the monarch had so totally apostatized--had committed the "unpardonable sin"--that Satan now had total control of the man--and could, therefore, predict his demise at any time of his choosing, with impunity and accuracy.
- (3) EGW cites certain instances in her day in which false prophets predicted certain things--on a very limited scale--which *actually came to pass* as prophesied (2SM 76:0; 77:0, 3; 86:1).
- (4) Deut. 13:1-5 is a very helpful corrective to our understanding of this question.
- (5) Nevertheless, fulfillment of prediction is a legitimate test of a true prophet--but with certain qualifications, as indicated above.

D. Attitude Toward the Incarnate Christ

1. The true prophet will declare--and not deny--the combined deity and humanity of Jesus Christ (1 John 4:1,2).
 - a. Paul declares that even at the mention of the name of Jesus, every knee bows in heaven/earth, and every tongue confesses His Lordship (Phil. 2:10).
2. Satan hates the resurrection, as an evidence of Christ's divinity; and false spirits and false prophets often deny that it ever occurred.
 - a. See, for example, the testimony of "Seth" (the late Jane Roberts' personal fallen-angel "guide") in *Seth Speaks* and in *The Seth Materials*.

E. Other Factors (Not tests, but characteristics of authentic prophetic writings)

1. High spiritual tone--nothing cheap, trivial, childish.
2. Timeliness.
3. Relevance.
4. Helpful, practical.
5. Certainty, fearlessness.
6. Manner in which the revelation is received by the prophet.

III. Six Unbiblical--and Unacceptable--Contemporary Models of Testing

A. The "Blanket Ban"--"Throw Them All Out!"

1. Position of "Colonel Ed" when a White Estate representative made a presentation on this subject at an SDA Church on Aitutaki, Cook Islands:
 - a. "I don't believe a word you said tonight. I don't believe EGW was a true prophet--not because I have anything against her. But I just don't believe there have been *any* true prophets since the close of the New Testament canon of Scripture. I throw them *all* out!"
 - b. Well, that is certainly a convenient--and easily applied--test!. But is it Biblical?

2. A number of Christians, especially among Evangelicals, hold this view.
 - a. It is generally based, at least in part, upon a misinterpretation of John's proscription: "If any man shall add unto these things, God shall add unto him the plaques that are written in this book" (Rev. 22:18).
3. And there are a number of prominent, well-known theologians who take this position:
 - a. John R. W. Stott, "Evangelicalism's premiere preacher and teacher" (*Christianity Today*, Jan. 8, 1996, pp. 1, 24-32) reflects this view in his *Baptism and Fullness*, 1976, pp. 100-102.
4. But there are also some equally-reputable theologians--many outside the SDA Church--who strongly disagree with Stott and his fellow-thinkers:
 - a. Anglican British scholar J. P. Baker has written:

Others have sometimes sought to identify this completion of the NT canon with the time when prophecy will pass away according to 1 Cor. 13:8ff; but this does violence to the context, which clearly shows that these gifts will pass away "when the perfect comes," which is defined as when we "see face to face" (i.e., beyond this life and age altogether)

All may agree that there is no new revelation to be expected concerning God in Christ, the way of salvation, the principles of the Christian life, etc. *But there appears to be no good reason why the living God, who speaks and acts (in contrast to dead idols) cannot use the gift of prophecy to give particular local guidance to a church, nation, or individual, or to warn or encourage by way of prediction as well as by reminders, in full accord with the written word of Scripture, by which all such utterances must be tested--"Prophecy, Prophets," The Illustrated Bible Dictionary [Baker, 1980], III: 1286. 1287; emphasis supplied.*

B. Automatically Conferred Upon Election/Appointment to a Particular Post

1. Some, such as both the Church of Jesus Christ of Latter Day Saints and the breakaway "Reorganized" Mormon body, take the position that because one is elected or appointed to some ecclesiastical, sacerdotal, or civil position (in their case, elevation to the post of Chairman of the Council of 12 Apostles), such a person *automatically* has the prophetic gift conferred upon him.
 - a. More recently that doctrine appears to have been modified--and expanded--by newly-elected (1995) LDS President George B. Hinckley, to include *all 12* of these top Councilors. Hinckley is reported in interview to have said that *all* Mormon Apostles enjoy these gifts!" (Kenneth L. Woodward, "The Mantle of Prophecy Comes Only in Gray," *Newsweek*, March 27, 1995, p. 63; see Appendix A.)
2. However, there are two practical--as well as theological--objections to such thinking:
 - a. Paul, in his Doctrine of Spiritual Gifts (in which he ranks prophecy as the 2nd most important in the roster--1 Cor. 12:28), clearly points out that these gifts are given at the Holy Spirit's sole discretion and initiative--not man's.

- (1) The Spirit divides His gifts severally to each human being, as *He--the Spirit--wills*, not as man may will (v. 11).
- (2) Indeed, the most that mere man can do is to "covet" the "best" gifts (v. 31)!
- b. There is absolutely no evidence in Scripture to support the idea that by merely holding *any* office--ecclesiastical, sacerdotal, or civil--that a man or woman *automatically* has conferred upon them the prophetic gift.
 - (1) While it is true that the first three Kings of Israel--Saul, David, and Solomon--possessed the gift, there is no Biblical evidence that *all* of the other Kings were so blessed! Most, in fact, did not.
- (2) While it is true that the first High Priest--Aaron--and a few others who followed in this office, had the gift, it is certainly clear from Scripture that *not all* High Priests had the gift. Most did not.
 - (3) Even a few of the Judges were so gifted--even female Judges, such as Deborah and Huldah--but there is no Biblical evidence that *all* Judges had the gift, for most, manifestly, did not!

C. Receiving a Dream of Divine Origin

1. Simply because God chooses to bestow a dream of unquestionably divine origin upon an individual does not, in and of itself, constitute the recipient a prophet!
 - a. In Bible times the evidence of Scripture is that a number of men and women received dreams that came from God--but that fact, alone, did not constitute them prophets. Examples:
 - (1) The Egyptian Pharaohs of both Abraham's (Gen. 12:15-20) and Joseph's (41:1ff) day.
 - (2) Nebuchadnezzar, King of Babylon (Dan. 2:1ff.).
 - (3) Claudia Procla, the wife of Pontius Pilate (Matt. 26:19; 5BC 545).
2. In the early days of the Advent Movement there were a number, apart from EGW, who received dreams of a divine origin--but they (as she) did not consider themselves prophets:
 - a. **William Miller** received a remarkable divine dream after the disappointment of Oct. 22, 1844 (cited in Virgil E. Robinson, *Reach Out* [RH, 1970], p. 300).
 - b. **James White** received at least two such--one about a son seriously ill, the other about an impending bank failure. (In 1T 245, JW characterizes the first as merely a "presentiment;" but J. N. Loughborough, to whom JW at the time related both experiences, expressly identifies each as a "dream"--*Rise and Progress of Seventh-day Adventists*, pp. 232, 233).
 - c. **John N. Loughborough** himself received at least several dozen dreams. (For two, see 1T 600-604; there is some evidence that JNL received as many as 40 divine dreams.)
3. Perhaps a distinction may profitably be made here between direct communication by God to a person, for that individual's own private benefit, and to a prophet, who receives divine communications for the body of the church, as well as for

individual members within the church.

4. Natural-gift endowments--even when bestowed in a "special," superlative degree--are, nonetheless, not to be equated with the prophetic gift of divine inspiration/revelation, as EGW herself pointedly remarked, in 1868, in the case of a "Sister D:"

a. See 1T 708, 709, in Appendix B.

E. The Presence of Supernatural Physical Phenomena

1. The Bible describes the physical condition of prophets in the vision state in terms of a number of supernatural phenomena:

a. Loss of ordinary strength (Dan. 10:8, 17).

b. Unconscious of immediate surroundings (Dan. 10:9; 2 Cor. 12:1, 2).

c. Breathing ceases (Dan. 10:17).

d. Eyes remain open, but in a vacant, trance-like state (Num. 23:3, 4, 16).

e. Given supernatural strength (Dan. 10:18, 19).

f. Able to speak aloud under certain circumstances (Dan. 10:15, 16).

2. Such phenomena, admittedly supernatural in origin, may yet emanate from Satan as well as from God--for the Devil, as a supernatural personage, is also capable of producing miraculous manifestations, when it suits his evil purposes.

a. As already noted, Jesus warned of "great [though demonic] signs and wonders" to be produced by false prophets in the last days, seeking to "prove" that they were of God.

b. And EGW, as noted above, mentions supernatural phenomena as being exhibited by false prophets in her day and beyond (Ev 610; 2SM 48, 49). Therefore, this kind of evidence cannot itself constitute a test of genuinely divine legitimacy/authenticity:

(1) "When persons speak lightly of the [objective] Word of God, and set their [subjective] impressions, feelings and exercises above the divine standard, we may know that they have no light in them" (MB 146):2).

3. In the 1850s, a 22-year-old French Canadian convert to Adventism, Daniel T. Bourdeau, accepted the doctrines--but not the prophet--of his new-found faith.

a. On June 21, 1857, however, he attended a meeting in Bucks Bridge, NY, in which EGW was taken off in vision.

b. As he often did upon such occasions, husband James White invited any present to come forward and examine his wife's physical condition while in vision.

c. Young Bourdeau, seizing the opportunity to see for himself, decided to test her.

d. And 34 years later, on Feb. 4, 1891, he wrote, in a personal testimony of his findings:

(1) To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils

between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances. She was not in the least affected by this ordeal.

Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions.—D. T. Bourdeau, Battle Creek, Michigan, Feb. 4, 1891; cited in J. N. Loughborough's *Great Second Advent Movement*, p. 210, and subsequently in 1 Bio 357, 358.

4. The SDA Church has held, from earliest times, that physical phenomena is an *evidence* of a supernatural power at work; but, in and of itself, it does not constitute *proof* that God is here at work—it does not validate whether the source is the Holy Spirit, or that *unholy* spirit, the Devil.
 - a. Satan will yet seek to employ physical phenomena to authenticate the genuineness of his attempted counterfeit of Christ's second coming—"the crowning act of the great deception" (GC 624, 625).
 - b. It is the *teachings* of the alleged prophet, rather than physical phenomena exhibited by such, that will determine whether nor not the claimant is a genuine prophet of the Lord.
 - c. Indeed, Margaret Rowen (see below) deceived many gullible SDAs in the 1920s, because during her visions, she—like EGW—did not breathe!

F. Omniscience in a Prophet From Day-One of Being Called to Sacred Office

1. On a Sunday afternoon in Sept., 1989, I met with an SDA congregation in the nation then known as Yugoslavia, in which a few held the unusual view that a true prophet—automatically—possesses omniscience [all-knowledge, an exclusive attribute on Deity] from Day-One of his/her calling to the holy office of prophet.
 - a. This position, however, finds no support whatever in Scripture or other inspired writings.
 - (1) If true, a prophet would then need only to receive one vision from God, at which time everything would be laid out totally before him/her!
2. In actual fact, some Biblical prophets *initially misunderstood* the meaning of a Holy-Spirit-inspired message from God (though, significantly, they never subsequently taught error—a crucial distinction!):
 - a. Daniel initially misunderstood the meaning of the 2300-day vision (Dan. 8:14).
 - (1) He initially believed it indicated that the Jewish Captivity was to be extended from the 70 years originally predicted by Jeremiah (25:11, 12), to 2,300 years.
 - (2) And in his deep anguish, he fainted dead away, and "was sick certain days" (Dan. 8:27).
 - (3) God, therefore, sent the angel of prophecy—Gabriel—back to Daniel, to straighten out his confused thinking!

- (4) On the basis of the test proposed above, Daniel would fail to qualify as a true prophet of God!
- b. Peter initially misunderstood the meaning of the vision of the sheet lowered from heaven, with the thrice-stated instruction of the accompanying angel: "Arise, Peter; kill and eat!" (Acts 10:10-17).
 - (1) Peter, initially, thought God to be instructing him to eat Levitically-unclean flesh; and the apostle's strongly visceral response was most understandable!
 - (2) Peter, however, was not long left in doubt; for God quickly informed him "that I should call no *man* unclean" (v. 28; emphasis supplied).
 - (3) And decades later, in his first epistle (1:10) Peter reported that even prophets such as himself, after having received a vision, often "inquired, and searched diligently," to determine the correct meaning of what had been revealed to them by the Holy Spirit.
 - (4) Peter could never have passed this test of human manufacture!
- c. John the Baptist totally misunderstood the spiritual nature of the Messiahship.
 - (1) Like all others in Israel (including Christ's own disciples), he looked for a geo-political deliverer from Roman oppression (DA 103, 136, 137, 215-17, 220).
 - (2) John's *message* ("He's here!") was correct; but his Old Testament *proof-texts* were wrong!
 - (a) He made the same hermeneutical blunder of many other Bible students of his day: he took OT prophecies of Christ's *Second Coming*, and applied them to the First (DA 30:2; cf. 235:1; 409:1; 614:1)! Examples:
 - (b) Matt. 3:12 ("whose fan is in His hand . . ."), which John cited from Mal. 3:3; 4:1 (cf. Jer. 15:7; Matt. 13:30), from the context, is clearly a prophecy of Christ's *Second Coming*.
 - (c) Luke 3:4-6 ("every valley shall be filled, and every mountain shall me made smooth . . .") [the prophecies of Isa. 40:3-5; 42:16; 45:2], clearly relate to Christ's *Second Coming*.
 - (3) John's *message* was straight, correct--no doubt about *that*! But he just used the wrong proof-texts!
 - (4) And John the Baptist would have failed this alleged--but spurious--test of a true prophet!

IV. The Bible Tests Applied in Our Own Time: Selected Case Studies

A. During Ellen White's Lifetime

1. Anna Garmire --1880s (2SM 64, 65, 72-84, 89)

a. False predictions:

- (1) Alleged that the Mark of the Beast (Rev. 13, 14) would be given after the Close of Probation.
 - (a) EGW objected: since this is a last-day test, it must perforce occur *before* the Close of Probation.

- (2) Alleged that the Second Coming would transpire in 1884--declaring that just as literal Israel had wandered in the desert for 40 years because of unbelief, so spiritual Israel would have to wait for 40 years (1844-84).

b. Fruitage:

- (1) EGW called this girl "corrupt" (possibly because of an out-of-wedlock pregnancy).
- (2) Anna Garmire conspired with a sympathetic publishing house employee (who believed in her visions) to steal the mailing list of subscribers to the *Review and Herald* (whose editor refused to publish her "testimonies"), so that these could be mailed directly to SDAs--a State felony charge in Michigan at that time.

2. Anna Rice-Phillips -- 1890s (2SM 85-95)

a. Content: largely childish trivia, inconsequential chit-chat.

b. Note: A. T. Jones arose in the Battle Creek Tabernacle pulpit one Sabbath morning in mid-April, 1894, to extol ARP's "prophecies" as authentic, divine truth. EGW subsequently rebuked ATJ by letter from Australia for placing ARP's testimonies upon the same level as EGW's. Arthur L. White's account (in T. Housel Jemison's *A Prophet Among You* [PP, 1955], pp. 469-71), and the time-sequence indicated by the footnote in 2SM 85, are somewhat inaccurate (though EGW's reproof by correspondence with ATJ is factually established). See Glen Baker's articles in the *Adventist Review* ("Anna Phillips--A Second Prophet?" and "Anna Phillips--Not Another Prophet"), Feb. 6 and 20, 1986, for a helpful corrective.

3. Important Considerations:

a. Interestingly, both of these false prophets contemporaneous with EGW were women--and both were named "Anna"!

- (1) Counterfeits always attempt to resemble as closely as possible the contemporary genuine article.
- (2) At this time the genuine prophet was a woman.
- (3) That both of these counterfeits bore the name of "Anna" is interesting, in view of the fact that in Bible times there was a genuine woman prophet who bore that name (Luke 2:36-38)--a fact undoubtedly not lost upon SDA church members in the 1880s and 1890s!

b. A. T. Jones defended his espousal of ARP's claims to the prophetic gift on the basis that he found "nothing objectionable" in their content.

- (1) EGW retorted that "nothing objectionable" was an unsound basis for acceptance, and did not constitute the "clear evidence" which she had declared that SDAs should demand from anyone claiming the prophetic gift (2SM 93-95).

c. Satan, she added, works upon the "wedge" principle:

- (1) Many things in these visions and dreams seem to be all straight, a repetition of that which has been in the field for many years; but soon they introduce a jot here, a tittle of error there, just a little seed which takes root and flourishes, and many are defiled therewith.--2SM 87:0; cf. 91:0).

- (2) The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error.--2SM 202:2.

B. After Ellen White's Death

1. Margaret Rowen: (late 1910s, 1920s)

a. Predictions:

- (1) Close of probation: Feb. 6, 1924.
- (2) Second coming of Christ: Feb. 6, 1925.

b. Fruitage:

- (1) Repeated falsehoods concerning alleged "foster" parents, to explain large sums of money received which she spent lavishly.
- (2) Continually embezzled funds from her own organization.
- (3) Forgery of an alleged EGW letter (dated Aug. 10, 1911), purportedly testifying that MR was to be EGW's successor.
 - (a) Smuggled into White Estate vault at Elmshaven (St. Helena, CA) on Nov. 11 by Dr. Bert E. Fullmer.
 - (b) "Discovered" there, Dec. 17, 1919.
 - (c) Dr. Fullmer's subsequently signed confession to Pacific Union Conference officials, after realization that he had been duped by MR.
- (4) Attempted murder of Dr. Fullmer, Feb. 27, 1927, at Princess Auto Camp, on La Brea near Van Nuys.
 - (a) Plea-bargained charge from attempted murder to attempted assault with an intent to injure; convicted, in Los Angeles Superior Court, Dept. 21, July 28, 1927.
 - (b) Admitted to San Quentin Penitentiary, Aug. 11, 1927; served one year; subsequently jumped probation; disappeared.

c. Important Considerations: MR a striking counterfeit of EGW in six ways--

- (1) Both were women.
- (2) Both were small of stature.
- (3) Both were of limited formal education.
- (4) Both were converts to Adventism from the Methodist Church
- (5) The first vision of each: at a women's small prayer group fellowship.
- (6) Both, undeniably, manifested supernatural physical phenomena during their visions:
 - (a) They did not breathe.
 - (b) They were able to speak without breath to support the voice.
(See Roger W. Coon, "The 'Tangled Web' of Margaret Rowen: The Bizarre Story of the Woman Who Would Be Prophet," unpublished monograph, Ellen G. White Estate, October 17, 1991, 5 pp.)

2. The "German-Four," (1966-68)

- a. (See statement of confession of hoax, RH, Dec. 19, 1968, p. 32, in Appendix C.)

3. Two female students at Pacific Union College, mid-1970s.
4. "Pearl--The Petulant Prophet of Petaluma," 1970s:
 - a. Fruitage:
 - (1) Disrupted communion service, Santa Rosa (CA) Church.
 - (2) Erratic behavior; disfellowshipped from church membership; acute embarrassment to husband and daughter.
 - b. Prediction: the death of an opponent (it did not come to pass).
 - c. Message content (conveniently recorded on audio tapes): trivial, inconsequential drivel.
5. Jeanine Sautron of France, (1985-present).
 - a. Principal literature: *Dreams and Visions*, 3 vols., privately published, 1988.
 - b. Church response: *Jeanine Sautron's "Dreams and Visions,"* Ellen G. White Estate, June, 1990, 9 pp. (plus other documents prepared by White Estate staff, based upon personal research).
6. Today: approximately 35-40 persons within the SDA Church around the world are known to have claimed to possess the same prophetic gift that God gave to EGW.
 - a. Some contact the White Estate; others stay as far away as possible!

Conclusion

1. Will there be another genuine prophet within the SDA Church before Jesus returns?
 - a. We must declare that Joel 2:28-32 admits of this possibility:
 - (1) Joel's reference to "men" (plural) could be said to have been fulfilled by William E. Foy and Hazen Foss.
 - (2) But Joel's reference to "women" (plural) may not have been completely fulfilled by EGW.
 - b. Peter, in his sermon at Pentecost (Acts 2), spoke of Pentecost being a fulfillment of Joel's OT prediction.
 - (1) SDAs hold that Acts 2 cannot be the *complete* fulfillment of Joel 2, for two very compelling reasons:
 - (a) There is no Biblical evidence of the supernatural phenomena involving heavenly bodies (mentioned by Joel) taking place at Pentecost. (Contrarily, Jesus focused upon these very same phenomena, and placed them at the end of time--Matt.24:29.)
 - (b) The "big gift" at Pentecost was tongues; but the "big gift" upon which Joel focuses is the gift of prophecy--and there is no Biblical evidence that anyone prophesied at Pentecost!
 - (2) Today we speak, more precisely, of Acts 2 being a *partial* fulfillment of Joel 2--a sort of cosmic "down payment."
 - (3) And informed SDAs speak of EGW as a "further" (rather than "final") fulfillment of Joel 2.

2. Now if another prophet were to arise in our own time, his/her role might very well be quite different from that of EGW.

a. In Bible times, different prophets had different, uniquely distinctive roles:

(1) Moses served chiefly an administrator; prediction of future events (largely Messianic prophecies) played a comparatively small part in his overall prophetic ministry.

(2) John the Baptist--according to Jesus, the "greatest" among all of the prophets (Matt. 11:11)--made virtually no prediction of future events; his message was present-tense, "He's come! He's here!"

b. If in our time--in the *very* last days--there is to be a further fulfillment of Joel 2, as God's people are fragmented into small groups, hunted and hounded by their adversaries, the role of such a prophet might, indeed, be a very practical one: supernaturally warning Christians in hiding of their immediate, imminent peril, and giving practical and spiritual counsel to such.

(1) But this hypothesis is pure conjecture, speculative, and should be regarded as such.

3. In any event, if another prophet were to surface in the church today, he/she must submit to all of the Bible tests of a legitimate prophet, even as EGW did in her day.

a. All of the tests must be applied.

b. They are cumulative; and the body of material which tests is also cumulative.

(1) And they would have to be tested by EGW's testimonies as well as by all of the prophets which preceded her.

c. Elected church leadership also has a legitimate (and divinely-specified) role to play in this testing process; for, note well her words:

(1) God has not passed His people by and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body. .

..

Error is never harmless. It never sanctifies, but always brings confusion and dissention. . . . The only safety for any of us is in receiving no new doctrine, no new interpretation of the Scriptures, without first submitting it to brethren of experience. Lay it before them in a humble, teachable spirit, with earnest prayer; and if they see no light in it, yield to their judgment, for "in a multitude of counsellors there is safety" [Prov. 11:14; 24:6].

...

Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. . . . We cannot be too watchful against every form of error, for Satan is constantly seeking to draw men and women from the truth.--5T 291-96.

4. Satan's counterfeits should be *expected*; and when they surface we should neither be surprised nor confused.
 - a. They may well be accompanied by supernatural phenomena ("great signs and wonders," Jesus predicted), and even by fulfillment of limited prediction. So it has always been.
 - (1) EGW wrote in 1897: "There will always be false and fanatical movements . . . in the church. . . ." (2SM 84).
 - b. Said Jesus, "Many false prophets will arise" in the end-time; and "many will be deceived thereby."

5. God has told us that we must test every claimant of the prophetic gift.
 - a. We are to accept nothing less than "clear evidence" that it comes from Him.
 - b. And the fact that "there is nothing objectionable in it" simply does not meet this test.
 - c. False messages, it should be understood, will, indeed, contain "some truth," sometimes even "much truth" (2SM 17):
 - (1) "She may say many good things, may speak much that is truth, but so does the enemy of souls. The counterfeit will in many respects resemble the truth" (2SM 74, 75).

6. EGW draws a significant contrast between "healthy enthusiasm," and "excitement of feeling:"
 - a. If we work to create an excitement of feeling, we shall have all we want, and more than we can possibly know how to manage. Calmly and bravely, "Preach the Word." We must not regard it as our work to create an excitement. The Holy Spirit of God alone can create a healthy enthusiasm. Let God work, and let the human agent walk softly before Him, watching, waiting, praying, looking unto Jesus every moment, led and controlled by the precious Spirit, which is light and life.--2SM 16, 17.
 - b. We must go to the people with the solid Word of God, and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that commends itself to the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God.--2SM 43.
 - c. It is through the *Word*--not feeling, not excitement--that we want to influence the people to obey the truth. On the platform of God's Word we can stand with safety.--3SM 375; italics hers.

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For Further Study

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Appendix A

The Mormons Elect a New President for the LDS

(Newsweek, March 27, 1995, p. 63)

The Mantle of Prophecy Comes Only in Gray

Religion: The Mormons tap another aged leader

WHEN THE APOSTLES WHO GOVERN the Mormon Church appointed their 15th "president, prophet, seer and revelator" last week, their choice was no surprise. By tradition, the prophet's mantle falls automatically on the apostle who has served longest as a member of the church's Council of the Twelve—in this case, 84-year-old Gordon B. Hinckley. But among many Mormons, there was also considerable relief. The last two prophets of the Church of Jesus Christ of Latter-day Saints have been so infirm that Hinckley, as one of the president's two counselors, has functioned as the de facto head of the church. When president Howard W. Hunter—the first Mormon prophet born in the 20th century—died three weeks ago at the age of 87, he finished the shortest term in the church's history: nine months. Already gravely ill with cancer when he took office, Hunter had replaced Ezra Taft Benson, who was mentally feeble throughout his eight-year presidency.

Mormon leadership wasn't always geriatric. Founding prophet Joseph Smith was only 38 when he was murdered in 1844. Brigham Young was 46 when he led the Saints on their trek to Utah. But according to Mormon sociologist Armand L. Mauss of Washington State University, the seven men chosen to lead, teach and inspire the LDS Church over the last 50 years have all either died within two years of taking office or become so disabled that for 25 of those years their two chief counselors have had to assume day-to-day leadership of the church. Just a year ago, when it was obvious that president Benson was unable to function, Hinckley himself assured the faithful that the Lord could still reveal his mind to

the church. "Inspiration and revelation" are not limited to the president alone, he said. Each of the ruling 12, Hinckley declared, also enjoys these gifts.

To concerned Mormons like Mauss, it is apparent that the visionary leadership of Joseph Smith has long since given way to a more bureaucratic exercise of collective church authority. In the last century, he observes, Mormon presidents have received only two major revelations. In 1890 prophet Wilford Woodruff revealed—in the face of considerable pressure from the U.S. government—that Mormons were no longer to practice polygamy. Then in 1978 Spencer W. Kimball announced that the all-white Mormon priesthood would be open to males of African-American ancestry. The latter revelation might have come a decade earlier, Mauss insists, if prophet David O. McKay "had not been fading in and out of consciousness" at the age of 94. Apostles who opposed including blacks, says Mauss, packed the president's office with counselors who stymied the reform. Now, with Hinckley, the Mormons have a prophet who brings vigor to a church that, in millennial terms, was only born yesterday.

KENNETH L. WOODWARD



FRED HAYES—AP

Hinckley: A new president who brings vigor to the church

Appendix B

Special "Discernment" Not to Be Equated With the Prophetic Gift: The Case of Sister "D" (1T 708, 709)

Sister D has been deceived in some things. She has thought that God instructed her in a special sense, and you have believed and acted accordingly. The discernment which she has thought she possessed in a *special* sense, is a deception of the enemy. She is naturally quick to see, quick to understand, quick to anticipate, and is of an extremely sensitive nature. Satan has taken advantage of these traits of character and has led you both astray. Brother D, you have been a bondman for quite a length of time.

Much of that which Sister D has thought was discernment has been jealousy. She has been disposed to regard everything with a jealous eye, to be suspicious, surmising evil, distrustful of almost everything. This causes unhappiness of mind, despondency, and doubt, where faith and confidence should exist. These unhappy traits of character turn her thoughts into a gloomy channel, where she indulges a foreboding of evil, while a highly sensitive temperament leads her to imagine neglect, slight, and injury, when it does not exist.

All these things stand in the way of the spiritual advancement of you both, and affect others to just that extent that you are connected with the cause and work of God. There is a work for you to do: Humble yourselves under the mighty hand of God, that you may be exalted in due time. These unhappy traits of character, with a strong, set will, must be corrected and reformed, or they will eventually cause you both to make shipwreck of your faith.

Appendix C

Statement of Confession of Hoax
(*Review and Herald*, December 19, 1968, p. 32)

"Visions" of New Members Recognized as Fraudulent

Many of our members know that about two years ago four newly baptized members in Germany—two men and two women—affirmed that they had been granted the privilege of direct counsel from God. The new members declared that visions had led them to accept the truths of the third angel's message.

The two men visited headquarters at Washington and were given opportunity to tell their experience to a committee of leading brethren. After studying all the facts, the committee counseled the visitors to prove the genuineness of their own conversion experience in their local church. Time would reveal whether their purported visions were from God.

Recently word has come from Germany that the four would-be special messengers have proved themselves counterfeits, their "visions" merely stories contrived around a desk in an office to bring them profit and fame. The two women have confessed to their complicity in the scheme, and all have been disfellowshipped.

It is possible that the two men, Hans Steffen and Heinrich Benn, will soon visit North America again. It is also possible that they will attempt once more to de-

ceive, for they leave behind them in Germany a long record of deception. (Mr. Steffen spent time in prison for armed extortion, according to 1950 issues of the *Nordwest Zeitung*, a newspaper published in Oldenburg, Germany.) We have no desire to malign, to be unkind to, or in any way to hurt these men. We do feel, however, that our people should have the latest information on this case in order to be wise in their contacts with these visitors.

Ever since the beginning of time Satan has devised counterfeits to confuse men and women. Even the wisest of men have at times been misled by these counterfeits. A church that believes in the continuing gifts of the Spirit in the church, including the gift of prophecy, is particularly vulnerable to counterfeits. The evil one will attempt to mislead, to deceive, and to undermine confidence in God, the Bible, the Spirit of Prophecy, and church leadership. Because of this, God's people must "try the spirits" and be on guard against deception, including false prophets.

NEAL C. WILSON, *Vice-President*
of the *General Conference*
for North America

Margaret Rowen

Revised:
17 Oct 91

"THE 'TANGLED WEB' OF MARGARET W. ROWEN:
THE BIZARRE STORY OF THE WOMAN WHO WOULD BE PROPHET

Roger W. Coon

INTRODUCTION

1. If I were 20 years younger, and thus had the time, I would like to write two motion picture scripts for Hollywood feature films:
 - a. The biography of Ellen G. White--which I would entitle, simply, "Ellen."
 - b. The bizarre story of Margaret Rowen--which I would entitle "The Tangled Web."
2. Three 19th-century epigrams are aptly epitomized by Margaret Rowen:
 - a. In 1808 Sir Walter Scott wrote in Marmion:
 - (1) "O what a tangled web we weave,
When first we practice to deceive."
 - b. Fifteen years later, in 1823, Lord Byron wrote:
 - (1) "Truth is stranger than fiction."
 - c. And toward the end of the century Phineas Taylor Barnum, "The World's Most Famous Showman," cynically remarked, "There's a sucker born every minute." [Barnum: 1810-91]
3. And about the year 1881 there was born a woman who would come to exemplify these epigrams well: Margaret Rowen--
 - a. Born: about 1881.
 - b. Converted to SDA from Methodism in 1912 (about age 31).
 - (1) Had burden for small group fellowship; formed women's prayer band next year (1913), serving as its leader.
 - c. Three years later, on June 22, 1916, at the age of 35, she announced to the world that she had had her first prophetic vision at a meeting of this prayer band.
 - (1) Ellen White had now been dead 11 months.
4. Church leaders/committees held subsequent hearings/investigations. They determined:
 - a. Her writings contained error.
 - b. They were not from God.
 - c. She was not a divinely-inspired prophet.
5. She was disfellowshipped from the Los Angeles South Side Church (today, Central Church), Nov. 15, 1919.
 - a. She formed a body named "Reformed SDA Church" in southern California.
6. Satan's counterfeit "parallels"-strategy: make the fake as near like the genuine original as far as possible:
 - a. In the 1880s and 1890s, during EGW's lifetime, two counterfeit prophets arose in Battle Creek.
 - (1) Both were women--for the genuine contemporary prophet was a woman.
 - (2) Both were given the name of "Anna"--Anna Garmire (1880s) and Anna Rice-Phillips (1890s)--possibly an allusion to the only woman prophet of the NT for whom we have a name (Luke 2:36)?

- b. Now this new claimant to the prophetic office surfaces, with six parallels to EGW:
 - (1) She was a woman.
 - (2) She was small of stature.
 - (3) She was of limited education.
 - (4) She was a convert to Adventism from Methodism.
 - (5) Her first vision was in a woman's small-group prayer meeting.
 - (6) She exhibited supernatural physical phenomena--didn't breathe--while in vision.
- c. And EGW was now dead and unable to corroborate her claim to this office.

7. Family of Margaret Rowen:

- a. She was daughter of Alfred and Matilda Wright of Los Angeles (non-SDAs); later Margaret would claim she was the illegitimate daughter of May Gillette-Mills, and adopted by the Wright family.
 - (1) She had a younger sister.
 - (2) She had an older half-brother surnamed Plummer (born to Matilda by an earlier marriage).
 - (a) Both were instrumental in repudiating Margaret's bizarre story concocted about her alleged origins.
- b. Margaret married a Mr. G. W. Rowen:
 - (1) He was a nonSDA; little is known concerning him.
 - (2) Last info concerning him: he fled with Margaret in 1925 when Jesus did not return as she had predicted (they had to flee from people from whom they took money).

8. Margaret and G. W. Rowen became parents of four children:

- a. A daughter, born about 1901.
- b. Three sons:
 - (1) John (born about 1901)--reportedly lived in L.A. area.
 - (2) Alfred (born about 1904)--reportedly lived in L.A. area.
 - (3) Ward (born about 1907)--reportedly lived in Yucaipa area.
 - (a) All, thus, were in their 20s when their mother achieved prominence and dubious "fame."

I. WHY ROWENITES TENDED TO BELIEVE AND FOLLOW THIS SELF-PROCLAIMED "PROPHET"

1. Supernatural phenomena associated with her "visions":

- a. Testimony of Elizabeth J. Roberts (ALW, 3-4).
- b. Testimony of Dr. Burt Emerson Fulmer, MD in a 1922 report on So. Calif. prayer bands--so remarkable we saw it as supernatural (ALW, 7)
- c. Testimony of Julit Judson, a licensed and bonded hay and grain dealer, at Ramona, CA SDA Church, to RWC, 6-20-1987).
- d. Witnessed by large no. of people on various occasions.

2. Parentage story:

- a. Argument: telling it would make Margaret out to be an illegitimate child (was viewed as scandalous in that day); she certainly would't tell it on herself if it were not true
- b. MR claimed Lord supernaturally revealed identity, location of her "real" parents in "vision"
- c. MR claimed Lord supernaturally reunited her with her "real" mother, who reportedly was a very wealthy woman
- d. MR's claims seemed corroborated by:
 - (1) Large sums of money Margaret suddenly started spending
 - (2) An alleged photo of Margaret and her "real" mother (bogus)

3. Affidavit of Dr. E. C. Cavanaugh of Spruce St., Philadelphia
 - a. He reportedly witnessed her in vision in Philadelphia on Oct. 8, 1917 (alleged she was in vision for 2 hrs. and 8 or 10 min.)

II. WHY MANY (BUT NOT ALL) ROWENITES LATER TENDED TO LEAVE HER

A. Failure of Predictions to Come to Pass (probably biggest single reason)

1. MR announced in November, 1923 that, in less than 5 months:
 - a. Close of probation to take place Feb. 6, 1924 [Feb. 6 was birthday of
 - b. 2nd coming of Christ to follow Feb. 6, 1925 Julit Judson's mother!]
2. On Jan. 16, 1925, she declared to have been shown in vision that 21 days later:
 - a. 144,000, if necessary, would be taken from their abiding places by angels, and transported to "gathering place", from which they would immediately ascend to heaven on Feb. 6, 1925
3. Prediction created great sensation among public
 - a. Media coverage heavy, in So. Calif. and across nation
 - b. Media tended incorrectly to identify MR and her cult with SDA Church
 - c. SDA's made strenuous efforts to disassociate selves from MR movement
4. In wake of non-appearance of Jesus, MR and husband disappeared from public view for a time

B. Inconsistency of Teachings with Scripture/Spirit of Prophecy Writings

1. MR told followers to store up food for coming time of trouble
 - a. EGW gave directly opposite counsel (EW 56-58)
2. MR said Pilate and his followers wander the earth alive, with Satan, during millennium
 - a. Bible teaches all wicked alive at 2nd coming destroyed by brightness of His coming; rest of dead live not until end of 1,000 years
3. MR said Christ was one of seven archangels, and He was subsequently elevated to position as Son of God
 - a. This view, originated by Arius in 4th century AD, was condemned (correctly) as heresy by Council of Nicea (c. 321 AD)

C. Negative Fruitage

1. The Rowenite Movement continued its "soul-winning" activities after its own self-proclaimed close of probation on Feb. 6, 1924
2. The forgeries:
 - a. In autumn of 1919 MR claimed to have been shown in vision a letter purportedly written by EGW dated Aug. 10, 1911, indicating MR was to be EGW's successor as prophet to SDA's
 - b. Forged document was smuggled into vault of White Estate at Elmshaven, St. Helena, CA, Nov. 11, 1919 by Dr. Burt Emerson Fullmer, of Hollywood, a leader in Rowenite cult (he was publications director; his wife was treasurer)
 - (1) Born in 1871, Dr. F. was 48 at this time, about 10 yrs. older than MR; he completed MD in 1902 at about age 30.

- c. It was discovered in vault Dec. 17, 1919 by W.C. White
- d. Twelve evidences of its forged nature:
 - (1) Sheet not perforated by 2-hole voucher punch used on all authentic EGW documents in White Estate archives at time
 - (2) Sheet, when found, not on file spindle, as all other documents
 - (3) Written on different paper stock from that used in White Estate
 - (4) Wrong size of paper: White Estate documents on 11" long paper; this document 13" long
 - (5) Was typed with black typewriter ribbon; White Estate then using purple indelible and blue colored ribbons
 - (6) It used a double-line heading; White Estate format single-line
 - (7) Typewriter type-face different from machines in White Estate office
 - (8) Document contained no document code for file-location (Letter 10, 1919; manuscript 5, 1887, etc.)
 - (9) Forgery dated Aug. 10, 1911; but EGW left Northern California on Aug. 8, 1911 and was at Long Beach camp meeting Aug. 10
 - (10) Return address shown as "St. Helena, Calif.", while White Estate correspondence all shown as "Sanitarium, Calif."
 - (11) The signature demonstrably a forgery--very crude attempt
 - (12) MR was a Methodist in 1911; did not become an SDA until 1912
- e. Dr. Fullmer signed sworn confession of his complicity before SDA leaders in Los Angeles, March 12, 1926
- f. Other forgeries by MR:
 - (1) A second EGW letter (this time a rubber-stamp was made from an authentic EGW letter and was used to "sign" this forgery)
 - (2) The Elsie Miller "confession" letter
 - (3) The WCW "confession" letter
 - (4) Photo of MR with May Gillette-Mills
 - (5) Dr. Cavanaugh's testimonial
 - (6) A bogus testimony allegedly from Apostle Paul (in heaven)

3. Falsehoods and deceptions:

- a. Foundling story concerning her origins:
 - (1) Lied about own parents; claimed he was a "foundling" and her real parents were only, in actuality, "foster" parents
 - (2) Disproved by her own mother and her half-brother
- b. Real estate claims to property ownership
- c. Fake story of MR's "death" and subsequent "resurrection"
- d. Fake vision on apricot seed/skin oil extraction
 - (1) This, for Elder F. I. Richardson, was conclusive and cumulative proof of MR's not being genuine prophet
- e. Lies about WCW removing and destroying vault documents of EGW in White Estate, and then falsifying concerning his actions
- f. Impersonation of Mrs. Mills by actress

4. Embezzlement of funds from her own organization by MR:

- a. She stole tens of thousands of dollars from her own movement
- b. Discovery of theft disillusioned Dr. Fullmer, played major part in his coming forward to confess his part in forgery "plant" in White Estate vault
- c. William Congreve [1670-1729] was perhaps first to remark that: Hell knows no fury like a woman scorned; MR swore vengeance against Dr. F.

5. Attempted murder of Dr. Fullmer:

- a. On night of Feb. 27, 1927, Dr. Fullmer summoned by telephone to motel cabin 'near Lankershim' from man purporting to be J. J. Ellison of Bridgeville, CA; claimed to be ill, needed physician, found Dr. F's name in telephone directory
- b. When Dr. F. walked into cabin he saw man leaning over bed; he suddenly straightened up, whirled around, struck doctor over head with lead pipe
- c. Dr. not knocked unconscious by blow, but dazed. He strenuously resisted efforts of a female nurse in cabin to inject him with hypodermic syringe filled with poison. Needle broke in arm
- d. Occupants of adjacent cabins, not knowing of attempted murder, called police, thinking occupants of Cabin 11 merely intoxicated and disturbing peace
- e. Police arrived in time to save Dr. F's life; found in cabin not only pipe used for assault but also several yards of strong rope, a blanket, a large piece of canvas, and a long-handled spade. (Was obvious they intended to murder Dr. F., and bury him in Mojave Desert some miles away.)
- f. Dr. F. rushed for medical treatment to Dr. L. S. Wellbourn.
- g. Police arrested Margaret Rowen (next day--she was gone by time they arrived at motel), Dr. Jacob Balzer, and Nurse Mary Wade
 - (1) Dr. Balzer, of Temple City, was Battle Creek-trained naturopath in practice of general medicine in LA area for 15 years, was a follower of MR's
 - (2) Nurse Mary Wade was Balzer's office nurse (Balzer's wife divorced him on grounds of adultery, naming Miss Wade as party; Mrs. Balzer went to court to try to prevent Dr. B. from giving his property to MR's movement instead of meeting court-appointed alimony settlement to Mrs. B.)
- h. Three went to trial in L.A. Municipal, March 11, 1927:
 - (1) Judge hearing case: Charles B. McCoy; prosecutor was Deputy District Attorney W. B. Heinecke
 - (2) Fullmer reduced charge from attempted murder to assault with deadly weapon with intent to do great bodily injury
 - (a) His goal: to reduce term of imprisonment for MR, so that he could confront her on release from prison on other charges of criminal activity in her movement and send her back to prison for long term
 - (3) All three defendants pleaded guilty
 - (4) Case subsequently transferred to L.A. Superior Court, Dept. 21, on July 28, 1927, before Judge Fletcher Bowron (who later served number of terms as highly-respected mayor of Los Angeles)
 - (a) At this time MR was 46 years old
 - (b) Her three sons were living in LA/Yucaipa area
 - (4) The three defendants were allowed to plead guilty to a reduced charge
 - (5) They were sentenced to 1-10 years, with recommended term of five years after probation denied by court
 - (6) Mary Wade was admitted to San Quentin Prison near San Francisco on Aug. 10, 1927; Margaret Rowen (Prisoner #43969) was admitted next day, Aug. 11

STORY OF MARGARET ROWEN--6

- (7) Margaret Rowen released after serving only one year because of good behavior in prison (held meetings for women inmates)
 - (a) On release from prison, she was placed on parole
 - (b) She promptly "jumped" parole, and disappeared from public view

- 6. Margaret Rowen later surfaced in Florida, traveling with man named J.J. Hartman, stayed in motels with him as his "wife"
 - a. One motel operator later signed a sworn affidavit reporting the true facts in the case
 - b. White Estate got copy, and circulated it widely in areas where MR and Hartman trying to raise money among SDA's and gain sympathy for her discredited cause -- adultery charge effectively limited influence.

AFTERMATH

- 1. Dr. Fullmer died of heart attack, in Hollywood, Apr. 3, 1928, less than 8 mos. after MR entered San Quentin Prison.
 - a. He was never able, therefore, to prosecute her in court for fraud, grand theft, etc., for which he had spent his final days in gathering evidence.
 - b. Margaret Rowen would not, then, again be the subject of public attention focused by the media, nor risk additional prison time.
- 2. As far as is presently known, Margaret Rowen died some time in the late 1940s.

Bible Versions

ELLEN G. WHITE AND MODERN VERSIONS OF THE BIBLE

Roger W. Coon

INTRODUCTION

1. With almost cyclical regularity conspiracy theories appear suggesting that modern versions of the Bible are untrustworthy and dangerous to those who would hold "the faith once delivered to the saints."
 - a. These are found generally among extremely conservative Evangelical Christians (including their counterpart within Adventism).
 - b. They allege that conspirators have engaged in a subversive plot to change and destroy the teachings of the "original" Bible. Those most often so accused:
 - (1) The Roman Catholic Church, especially the Jesuits.
 - (2) Modernist/liberal theological scholars.
 - c. They believe that only the King James (or "Authorized") Version of the Bible is pure and unadulterated; some go to such extremes that they would almost buy into the old canard, "If the King James Version was good enough for the Apostle Paul, it is good enough for me!"
 - (1) The KJV was translated in 1611, more than 15 centuries after Paul died, of course.
2. Within Adventism a stir was created in 1930 by Dr. Benjamin G. Wilkinson with his private publication of a 259-page work, Our Authorized Bible Vindicated. (His dates: 1872-1968)
 - a. Dr. Wilkinson received the Ph.D. from George Washington University in 1908 while dean of theology at Washington Missionary College (now Columbia Union College) 1903-8.
 - b. He served as president of a number of conferences as well as the Columbia Union Conference.
 - c. As a missionary he began SDA work in Rome, Paris, and in Spain.
 - d. During this time he began research into various aspects of the history of the Christian Church.
 - (1) His work, Truth Triumphant, denominationally-published in 1930, attempts to show that the seventh-day Sabbath was kept in early and medieval times.
 - e. The SDA Church did not accept his position on the supremacy and alleged total purity of the KJV, and did not publish his book which sought to "Vindicate" this particular version.
3. In the 1980s--a half-century after Wilkinson--additional articles and a book was published, roughly going over the ground covered by Wilkinson.
 - a. It's largest circulation was probably among extremely conservative SDAs.
 - b. It's position is not generally accepted by sound historical and theological scholarship.
4. The purpose of this presentation is twofold:
 - a. To examine the background of the controversy very briefly.
 - b. To discover the position and practice of EGW vis-a-vis modern versions of the Bible
 - (1) In her day there were very few English-language versions

available--the publishing "explosion" did not begin until, largely, the 1940s

- (2) It is of interest, and even of significance, that she made a wide use of versions then extant, citing them in her writings.
- (3) There is no record in her writings, published or private, of warnings against "subversion" endangering Bible-believing Christians by perusing subversive versions and translations

I. BACKGROUND

A. Some Useful Definitions

1. "Translation" -- an exact, literal, "word-for-word" rendering (except for slight modifications where necessary to make for smooth reading) of ancient Hebrew and Greek Biblical manuscripts.

a. Examples:

- | | |
|---|--|
| (1) 1384: Wycliffe (1st translation of entire Bible into English from Latin) | |
| (2) 1526-31: Tyndale (1st translation of NT from Greek; OT portions followed) | |
| (3) 1903: Weymouth NT | (10) 1970: New English Bible |
| (4) 1913-24: Moffatt | (11) 1970: New American Bible (RC) |
| (5) 1924: Centenary NT | (12) 1966-76-79: Good News/
Today's English Bible |
| (6) 1923-27: Smith-Goodspeed | (13) 1973-78: New International |
| (7) 1959: Berkeley | |
| (8) 1966: Jerusalem (RC) | |
| (9) 1969: Barclay NT | |

2. "Versions" -- A updated Bible based on previously existing English translations rather than upon ancient Hebrew/Greek Biblical manuscripts

a. Examples:

- (1) 1611: King James (a revision of English Bibles of the previous century: Tyndale, plus revisions of Tyndale--Coverdale, Thomas Matthew, Great, Geneva, and Bishop's Bibles)
- (2) 1881-85: English Revised Version
- (3) 1901: American Standard Version
- (4) 1944-49: Knox (RC)
- (5) 1946-52: Revised Standard Version
- (6) 1965: Amplified Version
- (7) 1963-71: New American Standard
- (8) 1979-82: New King James

3. "Paraphrase" -- A loose "idea-for-word" rendering of the Biblical text in which the paraphraser may or may not use ancient Hebrew/Greek texts as the basis for the work

a. Examples:

- (1) 1958: J.B. Phillips NT
- (2) 1971: Kenneth Taylor, Living Bible (OT+NT)

B. Historical Considerations:

1. Concerning paraphrased Bibles:

- a. Potential danger: adding or omitting a thought, vis-a-vis the ancient Biblical manuscripts

- b. William T. Hyde: "A paraphrase is not a Bible; it is a sermon on the Bible."
- c. They have been likened to that little girl: "When she was good, she was very, very good; and when she was had, she was horrid."
- d. The theology of the paraphraser creeps into his published text, and it may distort the Christian doctrine as taught by the original writer of the Biblical book:
 - (1) Kenneth Taylor frankly admits to this possibility/probability in the "Preface" to Living Bible:

There are dangers in paraphrases, as well as values. For whenever the author's exact words are not translated from the original languages, there is a possibility that the translator, however honest, may be giving the English reader something that the original writer did not mean to say. This is because a paraphrase is guided not only by the translator's skill in simplifying but also by the clarity of his understanding of what the author meant and by his theology. For when the Greek or Hebrew is not clear, then the theology of the translator is his guide, along with his sense of logic, unless perchance the translation is allowed to stand without any clear meaning at all. The theological lodestar in this book has been a rigid evangelical position.

- (2) He unwittingly exhibits his theological predilections (not shared by Solomon) in his footnote to Eccl. 9:

⁵ For the living at least know that they will die! But the dead know nothing⁶; they don't even have their memories.⁶
⁶ Whatever they did in their lifetimes—loving, hating, envying—is long gone, and they have no part in anything here on earth any more.

¹⁰ Whatever you do, do well, for in death, where you are going, there is no working or planning, or knowing, or understanding.⁶

^{9,8} But the dead know nothing. These statements are Solomon's discouraged opinion, and do not reflect a knowledge of God's truth on these points. Also vs 10.

- 2. The original languages of the Bible texts were:
 - a. Old Testament:
 - (1) Hebrew
 - (2) Aramaic (a 9th century BC dialect similar to Hebrew), found in portions of the Books of Ezra and Daniel
 - b. New Testament:
 - (1) "Koine" [street] Greek
- 3. Types of manuscripts discovered:
 - a. Small fragments: John Rylands papyrus (portion of John's Gospel) is the oldest known such; dates from 110-120 AD
 - b. Extended passages
 - c. Whole books
- 4. Problems for scholars today:
 - a. No original ("autograph") extant now
 - b. Variant readings for a given passage among numerous different manuscripts extant

5. Goal of scholars: get back to the earliest rendering, in the hope that it will be the least corrupted
6. Kinds of copyist errors which crept into subsequent editions:
 - a. Work of one copyist: the eye might skip one or two lines (or, sometimes, duplicate a given line); in the case of the former, a portion of the original text would be omitted from the copy
 - b. Work of several copyists working in a "Scriptoria" (ancient book factory): orthographic errors--the words of the one reading the text to be copied might be misunderstood by the copyist (the word "two" might be heard as "to" or "too," etc.)
7. Categories/groupings of Biblical texts:
 - a. "Byzantine" -- called the "majority" text, because it represents the largest group of manuscripts
 - b. "Alexandrian" -- some Bible scholars believe this to be the most "pure"
 - c. "Western" -- a collection older than the Byzantine, but containing some bizarre renderings
 - d. "Caesarean" -- a type of text believed to have been developed by Origen in Palestine
8. Types of modern translation projects:
 - a. One-man work: Weymouth, Moffatt, Goodspeed, Knox, Barclay, etc.
 - b. Group project: King James, English Revised, American Revised, Amplified, New American Standard, etc.
 - (1) Group work is usually more "safe"

C. Why Newer Versions Are Deemed Necessary Periodically:

1. Recent archaeological discoveries unearth previously unknown Biblical manuscripts
2. The evolution of language itself:
 - a. Nature of such evolution: from the general to the more specific
 - b. Examples from the KJV:
 - (1) "Conversation" (1 Tim. 4:12)--in 1611 it meant the conduct of one's whole lifestyle; today it is limited to oral discourse between two or more persons
 - (2) "Meat"--in 1611 it was a synonym for "food;" it evolved, first, into a word indicating any flesh food; it subsequently evolved into a narrower indication of one category of flesh food (fish and poultry are not considered "meat" today)
 - (3) "Meet" (Gen. 2:18 "an help meet for him"; Luke 15:32 "it was meet that we should make merry")--in 1611 it meant suitable or appropriate; today it often refers to a gathering
 - (4) "Admiration" (Rev. 17:6)--in 1611 it meant simply "wonder," with no indication of approval, as the term denotes today
 - (5) "Addicted" (1 Cor. 16:15)--in 1611 it was used in the good sense of "devoted to"; today it signifies a condition in which the victim has no self-control
 - (6) "Let" (2 Thess. 2:6,7)--in 1611 it meant "hinder;" today it means to permit
 - (7) "Prevent" (1 Thess. 4:15)--in 1611 it meant to go before; today it means to hinder

D. Problems/Issues Among Some Fundamentalists Today:

1. Basic premise of many: verbal/mechanical methodology of inspiration/revelation re transmission
2. Basic conviction of many: truth is found only in the Byzantine text
 - a. Therefore, KJV is the only accurate representation of this text in English
3. They allege: that theologically-liberal scholars have polluted/corrupted the text/doctrines in the modern-language translations
 - a. Westcott and Hort savored the Alexandrian text
4. An irony for such: the Sabbath was changed from Saturday to Sunday in the Byzantine empire, while the Copts in Alexandria/Egypt preserved the Sabbath for centuries!

II. THE ARTHUR L. WHITE STATEMENT OF DECEMBER 9, 1953

1. Arthur L. White prepared a statement on the teaching and practice of EGW (his grandmother) on December 9, 1953.
 - a. It originally appeared in Problems in Bible Translation, published by the General Conference in 1954 (pp. 65-73)
 - b. It was subsequently reprinted by the White Estate as a "shelf document", and somewhat revised by the author (May, 1965)
 - (1) Some additional textual material was added
 - (2) Reference sources were updated to indicate present location in LSM
2. WCW reported that just prior to the publication of the English Revised Versions (NT, 1881; OT, 1885) reports of the nature of the changes to be effected in the texts were leaked to the public press.
 - a. He called these to EGW's attention.
 - b. Her response "surprised" him, and lead him to believe that the new versions, when available, would be of substantial service to the White Estate.
3. EGW began to use passages from both the English Revised, and the American Revised (1901) versions in her writings almost as soon as they were commercially available in print.
4. During the decade between the publication of the two versions on either side of the Atlantic:
 - a. Eight articles were published in RH (between 1880-89) of an informational nature concerning progress of the translators and background concerning their work (none of which was either negative or hinting at subversive dangers to be found therein).
 - b. Four articles came from EGW's pen, "comprehensive and illuminating," which would not only reveal EGW's philosophy of inspiration but pave the way for her use of these new versions:
 - (1) 1886: "Objections to the Bible," Ms. 24; now in LSM 19-21.
 - (2) 1888: "Introduction" to Great Controversy, pp. v-vii.
 - (3) 1888: "The Guide Book," Ms. 16; now in LSM 15-18.
 - (4) 1889: "The Mysteries of the Bible, a Proof of Its Inspiration," 5T 698-711.

- c. Subsequent materials of a similar nature were written:
 - (1) Letter 32, 1899.
 - (2) Letter 121, 1901; now in LSM 22.
5. EGW occasionally used the RV renderings, also marginal renderings [interpretations] in nearly all of her books published after 1885 (the year the complete RV was available).
 - a. In GC (1888 ed.) seven texts from the new RV were incorporated, also the marginal renderings of eight other textual passages.
 - (1) There are 850-plus Bible references in GC, roughly one to a page.
 - (2) References to RV and marginal renderings are roughly one to one hundred pages.
 - b. In the 1911 edition of GC, one of the previously used seven references in RV was changed to an AV rendering.
 - c. In MH (1905) EGW used:
 - (1) Eight texts from RV
 - (2) Fifty-five from ARV
 - (3) Two from Leeser
 - (4) Four from Noyes
 - (5) An additional seven marginal renderings
6. Other EGW books in which the RV texts frequently appear:
 - a. PP (1890)
 - b. SC (1892)
 - c. MB (1896)
 - d. DA (1898)
 - e. Ed (1903)
 - f. 8T (1904)
7. Books with comparatively few RV texts or marginal renderings are:
 - a. COL (1900)
 - b. 7T (1902)
 - c. 9T (1909)
 - d. AA (1911)
 - e. CT (1913)
 - f. GW (1915)
 - g. PK (1917)
8. WCW, EGW's son and close companion and counselor for many years, made a statement concerning his mother's use of modern-language versions in 1931:

"I do not know of anything in the E. G. White writings, nor can I remember of anything in Sister White's conversations, that would intimate that she felt that there was any evil in the use of the Revised Version. . . .

"When the first revision was published, I purchased a good copy and gave it to Mother. She referred to it occasionally, but never used it in her preaching. Later on as manuscripts were prepared for her new books and for revised editions of books already in print, Sister White's attention was called from time to time by myself and Sister Marian Davis, to the fact that she was using texts which were much more clearly translated in the Revised Version. Sister White studied each one carefully, and in some cases she instructed us to use the Revised Version. In other cases she instructed us to adhere to the Authorized Version.

"When *Testimonies for the Church*, Volume Eight, was printed and it seemed desirable to make some lengthy quotations from the Psalms, it was pointed out to Sister White that the Revised Version of these Psalms was preferable, and that by using the form of blank verse the passages were more readable. Sister White gave the matter deliberate consideration, and instructed us to use the Revised Version. When you study these passages you will find that in a number of places where the Revised Version is largely used the Authorized Version is used where translation seems to be better.

"We cannot find in Sister White's writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures. Sister White's reasons for not using the A.R.V. in the pulpit are as follows:

"There are many persons in the congregation who remember the words of the texts we might use as they are presented in the Authorized Version, and to read from the Revised Version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker. She did not advise me in a positive way not to use the A.R.V., but she intimated to me quite clearly that it would be better not to do so, as the use of the different wording brought perplexity to the older members of the congregation."—E. G. White Document File, No. 579; *Ministry*, April, 1947, pp. 17, 18.

III. EGW'S UTILIZATION OF MODERN TRANSLATIONS IN HER WRITINGS

1. Most who have dealt with EGW's use of modern translations have focused in quantitative aspects--how many usages, where, etc.
 - a. Few, thus far, have dealt with the "how" question.
 - b. We here will examine two ways in which EGW used these materials.

A. Use of Contemporary Translations to Provide for Variant Meaning

1. EGW's handling of Phil. 2:7 is an interesting case study to examine.
 - a. In one book (DA) she uses the same text, from two different translations, to make two entirely different--yet legitimate (on the basis of the original Greek words involved)--points.
2. In one place EGW uses the King James Version ("He made of Himself no reputation"):

While Lucifer counted it a thing to be grasped to be equal with God, Christ, the Exalted One, "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8. Now the cross was just before Him; and His own disciples were so filled with self-seeking—the very principle of Satan's kingdom—that they could not enter into sympathy with their Lord, or even understand Him as He spoke of His humiliation for them. (DA 436)

- a. This is, of course, the "traditional" interpretation, and focuses primarily on the "bastardy" issue: because Jesus had no earthly father--at least it was not Joseph, in the eyes of the Galileans--He was viewed as an illegitimate child.

(1) Four times in DA the author focuses on Christ having to meet the base insinuations of His people, which was seen as a slur on His background.

3. But in another part of the very same volume, EGW uses the RV (most recent English- and American-translations follow the same track) in which the Greek word kenosis is translated, legitimately, as "emptied":

Lucifer had said, "I will exalt my throne above the stars of God: . . . I will be like the Most High." Isa. 14:13, 14. But Christ, "being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:6, 7, R. V., margin. (DA 22)

- a. And EGW develops a "kenotic" theology, in DA and other works, demonstrating that Christ "emptied" Himself temporarily of a half-dozen attributes/situations; and indicates, further, that one change was for eternity, in that He took human flesh in the incarnation, not only for the 33 years of His earthly sojourn, but also for the eternity that follows.

B. Where EGW Made Her Own "Translation"

1. Sometimes EGW, in effect, made her own translation of the Scriptures in modern English.
 - a. In the KJV of John 20:17, Jesus is reported to have told Mary Magdalene, on Easter Sunday morning, "Touch Me not, for I have not yet ascended to My Father."
 - b. This creates an impression that Jesus considered that He would somehow have been defiled had Mary (or, perhaps, any other human being) touched Him prior to His ascertaining whether or not His sacrifice was accepted as sufficient by God the Father in heaven.
2. EGW, who probably knew nothing of the original Biblical languages, but who had a corresponding advantage in that when she viewed these events in vision she probably heard the dialogue in contemporary English vocabulary, was therefore in a position to know when the rendering of the KJV was archaic (and, therefore, misleading); and in this instance she made her own translation, not beginning to quote KJV until after she had made her own, correct, translation:

But now in His own familiar voice Jesus said to her, "Mary." Now she knew that it was not a stranger who was addressing her, and turning she saw before her the living Christ. In her joy she forgot that He had been crucified. Springing toward Him, as if to embrace His feet, she said, "Rabboni." But Christ raised His hand, saying, Detain Me not; "for I am not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God, and your God." And Mary went her way to the disciples with the joyful message. (DA 190)

CONCLUSION

1. It is an undeniable fact that EGW used--and approved the use--of modern-language versions of the Bible where the newer rendering made more accurate the message being conveyed than the archaic verbiage of the KJV.
 - a. She used new translations almost immediately after they were published.
 - b. She made her own private translations, where it suited her penchant for accuracy in meaning.
2. Such usage was in harmony with her philosophy and theology of inspiration and revelation, which stressed that accurate meaning was the goal of responsible Biblical exegesis and study.

3. Various far-fetched theories of Jesuit-infiltration among White Estate staff, as an explanation for the alleged substitution of "misleading" modern translations for the original KJV which she reportedly chose, are totally without foundation and are ludicrous on the face of them.
4. One can only speculate about the degree to which EGW would go, were she alive today and privileged to have dozens of modern language translations, whereas in her day she was limited virtually to only about a half-dozen.
5. Pastors would still be well advised not to take their "liberty" too far, however, when it comes to quoting from the pulpit.
 - a. Sensitivity to the feelings of older members would caution concerning the amount of quoting from modern-language translations and versions.

APPENDIX A

ELLEN WHITE'S USE OF MODERN BIBLE TRANSLATIONS

<u>Leeser:</u>	Isa. 50:4	MH 158	<u>RV (Cont.):</u>	Matt. 5:14	MB 63
	Ps. 92:14	MH 286		Prov. 25:21	MB 109
	Isa. 33:6	Ed 229		Matt. 5:39	MB 113
<u>Noyes:</u>	Isa. 13:12	MH 182		2 Cor. 9:2	MB 120
	Isa. 41:10	MH 251		Matt. 13:13	COL 36
	Ps. 33:9	MH 414		1 Pet. 2:3,5	DA 413
	Isa. 61:9,11	MH 406		John 7:17	SC 116; FE 307
				John 16:16	DA 483
<u>Rotherham:</u>				Luke 10:1	DA 488
	Rom. 8:38,39	Ed 69		Luke 16:9	COL 367
<u>Basic:</u>	Heb. 1:3	DA 19		Acts 9:25	AA 128
<u>Boothroyd:</u>				Rom. 16:25	DA 22
	Gen. 22:2	PP 148		2 Thess. 2:7	GC 53,54
<u>Bernard:</u>	Ex. 25:36	PP 351		Dan. 7:25	GC 446
<u>Westminster:</u>			<u>RV (Margin):</u>	Phil. 3:7,8	Ed 68
	1 John 3:15	PP 308		Job 26:7-10,	
<u>Lamsa:</u>	Luke 2:10	Ed 261		11-14	Ed 131
<u>ARV:</u>	Matt. 4:15,16	MH 20		Job 23:6-10	Ed 156
	Isa. 49:14-16	MH 250		Job 13:15	Ed 156
	Gen. 1:29	MH 296		Job 19:25-27	Ed 156
	Josh. 24:29	PP 524		Job 29:4-16	Ed 142
<u>RV:</u>	John 1:14	Ed 28		2 Cor. 9:6-11	MH 50
	Col. 1:19	Ed 30		Ps. 89:13,18	PP 33
	John 7:37-38	Ed 83		Luke 18:3	COL 166
	John 4:14	Ed 83		Matt. 28:20	DA 224
	Rev. 1:17	Ed 83		Luke 4:17	DA 236
	Rev. 21:6	Ed 83		Luke 4:22	DA 237
	Job 19:7-21	Ed 156		2 Cor. 9:6,11	DA 371
	Job 23:3-6	Ed 156		John 8:56	PP 154
	Micah 5:2	PK 697		Matt. 25:14	COL 325
	Mark 9:43,45	AA 313	<u>KJV (Margin):</u>	Eph. 4:24	Ed 27
	John 8:56	PP 154		Jer. 6:10	PK 409
	Ps. 77:17,18	PP 287		1 Cor. 4:9	Ed 154
	Num. 11:31	PP 382		Isa. 2:20,21	COL 372
	Num. 12:1	PP 383		Rom. 1:21,28	PP 82
	Song Sol.			John 3:3,8	COL 98
	2:11, 13	PP 558		Ps. 97:2	COL 177
	Luke 9:9,10	COL 373,375		Ezra 6:14	DA 233
	Luke 4:27	DA 238		Ezra 7:1,9	DA 233
	2 Thess. 2:7	GC 54		Job 9:2	GC 254
	Isa. 14:3,6	GC 66		Ps. 11:6	GC 672
	Lev. 6:26	PP 761		Job 1:6	PP 40
	Col. 2:9	DA 181		Gen. 17:15,16	PP 137
	John 5:39	DA 211		Gen. 22:13,14	PP 152, 153
	Matt. 8:3	DA 263		Gen. 32:2	PP 195
	Rom. 1:20	DA 281		Matt. 1:21	DA 19
	Luke 18:11	MB 18		John 3:3	SC 71
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Modern Versions and the King James Version

 And I sawe when the Lambe opened one of the seales, and I heard as it were the noile of thunder, one of the foure beastes, saying, Come and see.

2 And I saw, and behold, a white horse, and hee that satte on him had a bowe, and a crowne was given vnto him, and hee went forth conquering, and to conquer.

3 And when hee had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse that was red: and power was given to him that satte thereon to take peace from the earth, and that they should kill one another: and there was given vnto him a great sword.

5 And when hee had opened the third seale, I heard the third beast say, Come and see. And I beheld, and loe, a blacke horse: and hee that satte on him had a paire of balances in his hand.

Revelation 6:1-5 from the original King James Version, 1611

Biblical Research Institute
1997

Introduction

Many Seventh-day Adventists are aware of the ongoing debate in our church over which Bible should be read, the King James Version (KJV) or one of the modern versions. Much of the discussion has originated with those who believe the KJV is the only Bible that should be used by God's remnant people. But most Adventists are not aware that the "KJV Only" controversy has been going on for over a century within various Protestant churches and is still a point of heated debate.

In some quarters the debate has degenerated into mean-spirited, abusive, and insulting rhetoric which does not reflect the spirit of Christ. James R. White suggests that Dr. Peter Ruckman of the Pensacola Bible Institute is the most vocal and abusive defender of the KJV. White quotes Ruckman as calling a gentleman who does not agree with him a "*deceived fool*," stupid, and "a miserable little liar" whose ideas are nothing but his own "conceited opinions."^[1] In his *Bible Believer's Commentary* on Acts 19:2, Ruckman says, "If you can't handle verse 6 as it is written, *what is the point in changing verse 2*, unless you are trying to play 'god' for a bunch of idol-worshipping suckers ('Christians') who are too stupid to check their speedometers?"^[2] Although other defenders of the KJV are not as abusive as Ruckman, his insulting rhetoric does little to commend his cause to a serious thinker.

Seventh-day Adventists who prefer the KJV must not allow themselves to be dragged down to Ruckman's level. In our discussion of Bible versions, a petty, mean spirit will not win the day for anyone and it will certainly misrepresent Christ. The strong feeling and clear statements on the part of KJV Only defenders that modern versions minimize and gloss over distinctive Adventist teachings and that the use of modern versions will lead to a falling away from the three angels' messages, must not turn us from a calm, cool-headed approach to the issues that raise this controversy in our church.

Most defenders of the KJV, both within and outside the Adventist faith, see some kind of conspiracy behind the readings in modern versions that differ from the KJV. Among Adventists the Jesuits and the Roman Catholic Church seem to be the conspirators.^[3] Outside our church the New Age (a union of Eastern mysticism and the occult) conspiracy is a popular candidate.^[4] When the Greek text of the *Textus Receptus* is compared with the "New Greek" found in the Nestle's and the United Bible Society's editions of the Greek NT, the defenders of the KJV propose a conspiracy on the part of apostate church fathers in early Christianity.^[5]

A meeting of the minds between those who stand for "The KJV Only" and those who see no harm in reading a modern version may be beyond ready possibility, especially if KJV defenders continue to insist there is conspiracy behind every other version. This study is a modest attempt to accomplish four things: (1) a brief review of the issues involved in the controversy, (2) a brief look at some variant readings that KJV Only defenders cite as evidence of an existing conspiracy (for a more detailed treatment see James R. White, *The King James Only Controversy*), (3) a short history of the development of the *Textus Receptus* and the KJV, and (4) Ellen White's appraisal of the revised versions that appeared in her day.

Definition of Terms

The following terms will be used throughout this study:

TR = *Textus Receptus*, the edition of the Greek New Testament that reflects the largest number of the NT Greek manuscripts

(Byzantine texts) lying behind the KJV. In this study, references to the TR are based upon Stephanus's third edition of the Greek NT published in 1550 and Beza's fourth edition published in 1598.

MS = a single Greek manuscript.

MSS = two or more Greek manuscripts.

Byzantine text = the type of text found in the majority of NT manuscripts.

Alexandrian text = the type of text that is found in many of the oldest NT manuscripts, best represented by Codex Vaticanus (B, 4th century), Codex Sinaiticus (Aleph 4th century), and the papyrus MS P75 (3rd century). This text-type has now become the accepted text among textual scholars and the basis for new Bible versions.

Issues in the Controversy

The proverbial glass of water best illustrates the core of the controversy between the defenders of the TR and the Alexandrian text. Is the glass half full or half empty? Whatever the answer, it is a matter of perspective. This, in turn, becomes the core of the argument between those who defend the KJV, which is based on the Byzantine text-type that underlies the TR, and the majority of new versions based on the Alexandrian text-type.

Those who defend the TR say that it contains the complete and accurate text of the Greek NT and is closest to what the authors originally wrote.^[6] God has preserved this text through the centuries, they say, while the various "corrupt" types of text ceased to be copied by scribes in the early centuries of church history. The "corruption" of the Alexandrian text-type can be seen in its omission of words, phrases, and whole verses, as well as its substitution of words and transposition of words and phrases.

The "corrupt" text of MSS Aleph and B originated with such church fathers as Origen and Eusebius and grew out of the Arian controversy of the third and fourth centuries—a debate that raged over the nature of Christ.^[7] Thus, some TR defenders say that Aleph and B reflect a conspiracy to deprive Jesus of His divinity. This, in turn, has laid the foundation for the New Age concept that Jesus was only one of many christs that have appeared throughout history and the belief that all humans have divinity within. This teaching of Eastern mysticism has its roots in the original deception, "And ye shall be as God" (Gen. 3:5, KJV, margin).

Defenders of the Alexandrian text, on the other hand, say that the TR is "corrupt" because it is a conflated text. That is to say, copyist scribes over the centuries have added words, phrases, and even whole verses from notes written in the margin of manuscripts and other sources out of fear of omitting something that the authors might have originally written. Because the MSS representing the Alexandrian text are the oldest, they best represent what the authors originally

wrote.^[8] Defenders of the Alexandrian text argue that the more often a text is copied, the more likely it will be corrupted. Because the Byzantine text lying behind the TR and the KJV has the longest history of being copied, it is more likely to have been corrupted by additions. Bruce Metzger notes the fact that textual critics studying ancient non-Christian religious literature are convinced that these texts tended to grow over the centuries and that scribes did not deliberately omit portions of what they copied. What happened among copyists in the history of the transmission of these ancient religious writings no doubt happened as Christian copyists reproduced the NT text.^[9]

Those who defend the KJV argue that it reflects the majority of Greek MSS, therefore it is the most accurate translation of the "autographs" (original documents) into English. Those who defend modern versions note that the KJV follows readings in places where the TR itself does not carry the majority Byzantine Greek text which the KJV Only advocates defend so passionately. Therefore modern versions are closer to what the original authors wrote. This brings us full circle to the proverbial question, Is the glass half empty or half full? The vexing problem is, we do not know. Not one of the original documents produced by Bible writers has ever been found.

The fact that we do not have the autographs has created a problem that White identifies as "the desire for *absolute certainty*." White goes on to say, "It is argued that unless we embrace the KJV as our 'final authority,' we have no final authority at all, and hence all is subjectivity and uncertainty. People do not want subjectivity, but desire certainty and clarity, and so we must hold to the 'traditional' text."^[10] But how do we know that Erasmus, or Stephanus, or Beza, whose works lie behind the TR, chose the correct reading when the MSS of the majority text *disagree with each other*? The answer is, we don't.

But this does not mean that all is lost and we are swimming in a sea of uncertainty when we read our Bibles and try to discern the Word of the Lord. Some have estimated that there are approximately 200,000 variant readings in the 5,300 plus MSS and fragments of the Greek NT. It has also been noted that only about one-eighth of the variants have any significance. This means that over 98 percent of the text of the NT is pure whether a person reads the TR or another edition of the Greek NT.^[11]

At those places where significant variants occur, the rules of textual analysis can be applied and tentative conclusions reached; tentative, because only the autographs could resolve the question as to which variant reading is the correct reading. Until they are found, if ever, an honest decision guided by the Holy Spirit and based upon the experience of working with ancient MSS is the best we have.

In the discussion over which Bible should be read, it is important to remember that usually the differences between modern English versions and the KJV simply reflect differences between the Byzantine and Alexandrian text-types. Many KJV Only defenders, however, present these differences as proof of conspiracy on the part of the editors of the English versions when these editors are merely reflecting the differences that already exist in the different types of Greek texts.

In fact, some KJV Only advocates see a conspiracy even when a modern

version gives a literal, word-for-word translation of the TR, but that translation differs from the KJV. For example, where the KJV reads "deliver us from evil" in the Lord's Prayer (Matt 6:13), the NEB and NIV read "deliver [save] us from the evil one." The readings found in the NEB and NIV are condemned as corrupt when, in fact, they are actually literal translations of the TR. In addition, the KJV edition with chain references has the following note on Matt 6:13, "*Or the evil (one).*" Examples such as the above make it clear that for many KJV defenders the KJV has become the standard of how the Bible should read even if it disagrees with the TR that lies behind it.

Such inconsistencies on the part of KJV Only defenders has led White to conclude:

King James Onlyism is a human tradition. It has no basis in history. It has no foundation in fact. It is internally inconsistent, utilizing circular reasoning at its core, and involves the use of more double standards than almost any system of thought I have ever encountered.^[12]

When a person has a fixation on conspiracies, he sees evidence of them at every turn. If there is no evidence, it is created. Riplinger's work, *New Age Bible Versions*, is a good example. Anyone who has read this book will notice the repeated use of ellipses in her quotations, especially those from the work of B. F. Westcott and F.J.A. Hort. Because she believes there is a New Age conspiracy behind the Greek text produced by these men, she sets out to prove it. White owns the books written by Westcott and Hort that Riplinger quotes, and when he checked her quotations, he wrote, "I was simply shocked by the blatant editing of the words of these two men by Gail Riplinger."^[13]

On some pages, White could not find the words that Riplinger is supposed to be quoting, and on others there is nothing "remotely relevant to the quotation."^[14] White says,

The fact that a number of pages cited by Riplinger in her note, in fact, contain nothing relevant to her excerpt, and the complete "cut and paste" nature of her citation, makes it difficult to identify the specific pages from which she is allegedly drawing her information.^[15]

In bewilderment, White asks:

Is it possible, to be fair, that Riplinger is simply not familiar enough with the subject to follow such a complex work as this by Westcott and Hort? And how would we know? If a pattern of this kind of "cut and paste" citation is found, we can safely conclude that *New Age Bible Versions* presents an unfair and unreliable view of modern scholarship. Does such a pattern exist? An impartial review of the work proves that such a pattern does indeed exist.^[16]

Controversial Passages

Space limitation makes it impossible for us to examine in depth all readings in modern versions that are criticized by KJV Only advocates. Only a sample from those that they give the greatest attention will be examined. For a more detailed presentation, *The King James Only Controversy* is a good source. We must emphasize once more that most of the differences between the KJV and modern versions reflect different readings in the two Greek text-types behind them.

One of the most frequent criticisms of modern versions is the supposed omission of terms connected with the divinity of Jesus. Many times charts like the following attempt to illustrate the point.^[17] By examining the two columns, "omissions" found in modern versions can clearly be seen as well as alternate readings.

Reference	KJV	Modern Versions
Matthew 4:18	Jesus	He
Matthew 12:25	Jesus	He
Mark 2:15	Jesus	He
Mark 10:52	Jesus	He
Luke 24:36	Jesus	He
Acts 19:10	Lord Jesus	Lord
1 Corinthians 16:22	Lord Jesus Christ	Lord
Acts 19:4	Christ Jesus	Jesus
1 Corinthians 9:1	Jesus Christ	Jesus
2 Corinthians 4:10	Lord Jesus	Jesus
Hebrews 3:1	Christ Jesus	Jesus
1 John 1:7	Jesus Christ	Jesus
Revelation 1:9	Jesus Christ	Jesus
Revelation 12:17	Jesus Christ	Jesus
1 Thessalonians 3:11	our Lord Jesus Christ	Jesus our Lord
2 Corinthians 5:18	Jesus Christ	Christ
Acts 15:11	Lord Jesus Christ Lord	Jesus
Acts 16:31	Lord Jesus Christ	Lord Jesus
1 Corinthians 5:4	Lord Jesus Christ	Lord Jesus
2 Corinthians 11:31	Lord Jesus Christ	Lord Jesus
2 Thessalonians 1:8	Lord Jesus Christ	Lord Jesus
2 Thessalonians 1:12	Lord Jesus Christ	Lord Jesus
2 John 1:3	the Lord Jesus Christ	Jesus Christ

Two observations are important regarding the differences appearing in the above chart. First, in the first five passages the KJV reads *Jesus* while modern

versions read *He*. The "substitution" of *He* for the name *Jesus* is supposed to be an example of attempts to minimize the deity of Jesus. But if you read the Gospels as they appear in the KJV, you will discover that *He* was considered to be a perfectly good word, used repeatedly in reference to Jesus. The personal pronoun *He* is "substituted" for *Jesus* to minimize repetition. Pronouns were invented for this purpose. Where it is used, the context always will let you know who the *He* is.

Mark 2:15 from the above chart is one of several verses that Riplinger lists in her chart that supposedly proves modern versions are "preparing mankind to receive the Antichrist and 'worship the dragon.'"^[18] But when you look at the verses surrounding Mark 2:15 in the KJV, you will see *He* is used everywhere to refer to Jesus. If the use of *He* instead of *Jesus* in Mark 2:15 minimizes the deity of Jesus and prepares the world to receive the antichrist, then what is to be made of all the other uses of *He* in reference to *Jesus* in the KJV? Is there a conspiracy here as Riplinger wants all of her readers to believe?

Among the first five passages in the chart above, Mark 2:15 provides a good illustration, because the TR actually reads *He* and not *Jesus*. Modern versions have been severely criticized for downgrading Jesus by replacing His name with *He* when the truth is modern versions give a literal translation of the TR where the KJV does not. This leads us to the second observation based on what is found in the above chart.

The rest of the chart illustrates a common characteristic of the Byzantine text-type: names and titles for Jesus have been expanded. For example, pious scribes expanded Jesus into Jesus Christ, the Lord Jesus into the Lord Jesus Christ, etc. The older Alexandrian MSS do not show this "expansion of piety," as White calls it.^[19] Again, is the glass half empty or half full, and how does one know the Byzantine text was expanded by pious scribes and the text was not shortened by Alexandrian scribes? Mark 2:15 helps us again by showing that "expansion of piety" exists. Where the TR reads *He*, the KJV committee piously expanded the reading to *Jesus*. A careful comparison between the TR and the KJV would, no doubt, show other differences in other passages that are criticized by KJV Only defenders. We have already examined two in this paper, Matthew 6:13 and Mark 2:15.

John 6:47 is another verse held up by KJV Only advocates as an example of minimizing the divinity of Jesus in modern versions,^[20] but it is really another example of expansion of piety. The KJV reads, "Verily, verily, I say unto you, He that believeth on me hath everlasting life." Almost all modern versions leave out "on me," thus simply saying that all who believe have everlasting life.

Gar Baybrook's comment on this verse is restrained compared with those of D. A. Waite. Baybrook says, "'On Me' has been left out. Belief alone is not sufficient. The devil believes. We must believe on Jesus implicitly."^[21] Waite, on the other hand, labels the apparent omission of "on me" "one of the **CLEAREST** theological errors." It presents "**ANOTHER GOSPEL**" because a person is free to believe in anything he chooses and have everlasting life—"in Santa Claus, in the Easter Bunny, in the Tooth Fairy, in Rudolph the Red-nosed Reindeer. . . . This is **SERIOUS THEOLOGICAL PERVERSION! This is certainly a matter of**

doctrine and theology^[22]

In fact, is the "omission" of "on me" in John 6:47 part of a conspiracy on the part of the editors of modern versions to minimize the divinity of Jesus? If you consult a modern version, you will find something very similar to the following quotes from the NASB:

Jesus said to them, "I am the bread of life; he who comes to Me shall not hunger, and he who believes in Me shall never thirst (John 6:35).

For this is the will of My Father, that every one who beholds the Son and believes in Him, may have eternal life; and I Myself will raise him up on the last day (John 6:40).

If a conspiracy exists to minimize the divinity of Jesus by omitting believing "on me" in John 6:47, why did the modern editors not remove belief in Jesus from verses 35 and 40 of the same chapter? And why were the following verses in the NASB not edited by this conspiracy?

He who believes in Me, as the Scripture said, "From his innermost being shall flow rivers of living water" (John 7:38).

Jesus said to her, "I am the resurrection, and the life; he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die. Do you believe this?" (John 11:25, 26).

And Jesus cried out and said, "He who believes in Me does not believe in Me, but in Him who sent Me" (John 12:44).

I have come as light into the world, that everyone who believes in Me may not remain in darkness (John 12:46).

We noted earlier that White sees the KJV Only defenders as using a double standard. Believing on Jesus is an excellent illustration of this. While Baybrook and Waite criticize modern versions for leaving "on me" out of John 6:47, leaving people to wonder what they are to believe or who they are to believe in, they make no mention of the following verses in the KJV that do exactly what they accuse modern versions of doing. Can you see a conspiracy in the following verses from the KJV?

Jesus said unto him, If thou canst believe, all things are possible to him that believeth (Mark 9:23).

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

For Christ is the end of the law for righteousness to every one that believeth (Romans 10:4).

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him let him not put her away (1 Corinthians 7:12).

Believe what, or in whom? The KJV does not say. Is this a conspiracy? Of course not. How, then, can the "omission" of "on me" in John 6:47 be a part of a conspiracy when statements all around this verse say that those who believe in Jesus will have life?

How can the "omission" in John 6:47 be explained? It is another example of copyists' expansion of piety. Since in two verses (6:35, 40) just prior to John 6:47 read, "he who believes in Me" and "believes in Him," it would be very easy for a pious scribe to bring verse 47 into harmony with verses 35 and 40. And if the scribe was well acquainted with the Gospel of John, he would probably remember that there are other verses that read "believes in Me." What we see here is harmonization based on expansion of piety.

Riplinger sees a conspiracy on the part of modern versions to lead Christians into the errors of the New Age movement and finally the acceptance of antichrist. Among the many evidences cited for such a conspiracy is the use of the word "age(s)" by modern versions instead of "world." She says:

The real religion of America is astrology, if the study of Northern Illinois University is correct, indicating that 70% of Americans read their horoscope. The children are following, as Gallop's [*sic.*] pole [*sic.*] showed 60% of them also believed in astrology. If 'ages' are standard in the religion of today's internationals and Americans, be assured that the *New International Version*, *New American Standard* and the *New King James* are attuned to the religion of the age. So dozens of times they substitute "ages" for "world", reinforcing the ideas of the "New" age movement.^[23]

The KJV is fairly consistent in translating the Greek word *aión* (age) as "world" except where it is used for vast expanses of time, i.e., "for ever," or "for ever and ever." A leading authority in Greek, Joseph Henry Thayer, gives "age" as the primary meaning of *aión*. *Aión* was thought of by ancient Greeks as defining a container in which things are contained, "i.e., the aggregate of things contained in time."^[24] Therefore "world" is a permissible translation of *aión* because it is contained within time.

Modern versions are not wrong in translating *aión* as "age" nor is there a

conspiracy behind such a translation. They simply make a distinction between *aion* and two other Greek words for world—*kosmos*, something that is orderly, i.e., "world" or "universe," and *oikoumene*, "inhabited earth."

Space does not permit further investigation of various passages that come under criticism by KJV Only defenders. The reader is directed to White's book, *The King James Only Controversy*, for further examples.

The charge that modern versions minimize the deity of Jesus re-echoes throughout the writings of KJV Only defenders. However, there are a number of places where modern versions are stronger and clearer on the deity of Jesus than the KJV. One example is John 1:18. The KJV reads, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Modern versions like the NASB read, "only begotten God," and the NIV, "but God the One and Only" instead of "only begotten Son."

The phrase, "only begotten Son," appears in John 3:16, 18 where the theological context is the gift of God's Son to the fallen human race. The theological context of the opening to John's gospel, of which 1:18 is the summary, is the deity of Jesus, and "only begotten God" fits this context better than "only begotten Son." Without a doubt, the modern versions make a stronger statement about Jesus' deity than the KJV, especially the NIV where Jesus is called God.

It appears that some KJV advocates criticize "only begotten God" because they do not understand what the phrase "only begotten" conveys. For example, one critic of modern versions says, "How can anyone claim that one that is begotten is at the same time essential God, equal in every respect to God the Father, and to God the Holy Spirit? This makes Christ to be a created Being"^[25] This writer is thinking of "only begotten" in terms of origin. What is not understood is that "only begotten" conveys the idea of uniqueness or priority. This concept is clearly illustrated in Hebrews 11:17 where Isaac is called Abraham's "only begotten son." Actually Isaac was not Abraham's only begotten son for he had several sons, one of whom was Ishmael. But Isaac had priority. He had the birthright, and the covenant promises passed from Abraham through him to Jacob, thus he was the "only begotten son."

Because "only begotten Son" is used to describe Jesus' relationship with the human race in John 3:16, 18, it is easy to see how a scribe could have harmonized John 1:18 with His unique position as Son. In the introduction to John's gospel, Jesus is proclaimed as God, as the Creator, and in summarizing his introductory comments in 1:18, John proclaims Jesus' priority, His uniqueness, His divinity— "the only begotten God."

In some passages, modern versions make a clearer statement about the divinity of Jesus than the KJV. This is especially true in Titus 2:13 and 2 Peter 1:1 where they adhere to Granville Sharp's rule. Sharp's rule, simply stated is, When two common, singular nouns in the same case are connected by "*ka*" (and) and there is an article in front of the first noun only, both nouns refer to the same person or thing.

Compare Titus 2:13 in the KJV and the RSV:

Looking for the blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (KJV).

Awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ (RSV).

The wording of the KJV presents two Gods: (1) "the great God" and (2) "our Saviour Jesus Christ." The RSV presents only one, "our great God and Savior Jesus Christ." The RSV is following Sharp's rule of Greek grammar and thus renders a clearer statement on the deity of Jesus.

This difference can be seen again in 2 Peter 1:1:

Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ (KJV).

Simon Peter, a servant and apostle of Jesus Christ, To those who have obtained a faith of equal standing with ours in the righteousness of our God and Savior Jesus Christ (RSV).

The RSV is clear that Jesus is both God and Saviour, while this important truth is obscured in the KJV. Is there then a conspiracy on the part of the men who produced the KJV to minimize the divinity of Jesus? No. We have looked at only three examples where modern versions are clearer on Jesus' deity than the KJV. There are others as well.

Two Problem Passages

Two lengthy passages present textual problems that are identified in various ways in modern versions. One is the closing verses of Mark (16:9-20) and the other is the story of the woman taken in adultery (John 7:53-8:11).

There is a division of opinion among NT scholars as to how Mark ended his gospel. Five different endings are suggested by various MSS sources. The uncertainty over the ending is reflected in modern versions. The NIV has a bold black line after Mark 16:8 with a note, "The two most reliable early manuscripts do not have Mark 16:9-20." The RSV separates verse 8 from verse 9 by a double space and has the following note at the bottom of the page:

Some of the most ancient authorities bring the book to a close at the end of verse 8. One authority concludes the book by adding after verse 8 the following: *But they reported briefly to Peter and those with him all that they had been told. And after this, Jesus himself sent out by means of them, from east to west, the sacred and imperishable proclamation of eternal salvation.* Other authorities include the preceding passage and continue with verses

9-20. In most authorities verse 9-20 follow immediately after verse 8; a few authorities insert additional material after verse 14.

Because the supposedly "corrupt" MSS Aleph (Sinaiticus) and B (Vaticanus) are the primary "ancient authorities" that omit verses 9-20, KJV Only defenders are critical of modern versions that either follow the Alexandrian text-type or indicate in a note that textual problems exist. Riplinger sees the omission in Aleph and B as part of a conspiracy to remove the teaching of Jesus' ascension.^[26] The Standish brothers say the omission resulted from carelessness in copying and is further evidence that these two MSS are faulty.^[27] It is obvious that when there are so many possible readings for a given passage that something is wrong. But because we do not have the autograph of Mark's Gospel, we do not know which ending is correct, or if any of them are correct.

Metzger suggests three possibilities for the confusion:

- (a) the evangelist intended to close his Gospel at this place; or
- (b) the Gospel was never finished; or, as seems most probable,
- (c) the Gospel accidentally lost its last leaf before it was multiplied by transcription.

He concludes, "Thus, on the basis of good external evidence and strong internal considerations it appears that the earliest ascertainable form of the Gospel of Mark ended with 16:8."^[28]

John 7:53-8:11 presents a problem similar to the ending of Mark. Again modern versions indicate in one way or another that there is a textual problem following John 7:52. Besides being located after John 7:52 in some MSS, the story of the woman taken in adultery is also found after 7:36 in one MS, after 7:44 in others, and after John 21:25 in still others. In one family of MSS it is found after Luke 21:38. In addition to this, John 7:52 and 8:12 fit together naturally. The story of the adulteress breaks the natural flow of what John wrote. It is recognized that this experience in the life of Jesus is historical, but it originally existed as a an oral report, as all of the Gospel Story did before it was written down, and it was inserted into both the Gospels of John and Luke after they were written.

Origin of the TR

The first printed Greek NT did not come off the press until 1514. It was part of the Complutensian Polyglot Bible which also had Hebrew, Aramaic, and Latin texts. Although it was printed in January, 1514, it was not released until 1522. Learning that the Polyglot Bible had already been printed but was not to be published until later, Johann Forben determined to publish a Greek NT before the Polyglot was made available. Enlisting the help of Desiderius Erasmus, Erasmus went to Basle in July 1515 hoping to find quality Greek MSS to be used for the proposed Greek NT. His hopes were disappointed, however. He could find only

about a half dozen MSS, and they needed correcting before being used by the printer.

Erasmus relied mainly on two twelfth century MSS, one for the Gospels and one for Acts and the Epistles. As he worked, he compared them with two or three others. He had only one twelfth-century MS for Revelation with the last page missing the last six verses. So he translated the Latin Vulgate back into Greek to supply the missing verses. The result was some readings that have not been found in any other Greek MS, but are now a part of the TR.

At other places Erasmus introduced material from the Latin Vulgate into his Greek text, and this material has become a part of the TR which lies behind the KJV. An example is Acts 9:6: "And he trembling and astonished said, Lord, what wilt thou have me to do?" This question asked by Paul at the time of his conversion appears at Acts 22:10, but no known Greek MS has it at 9:6. This addition from the Vulgate was retained in the TR and now appears in the KJV.^[29]

The most famous addition made by Erasmus is known as the *Comma Johanneum* and can be found in the KJV at 1 John 5:7, 8 (added material is in italic type):

For there are three that bear record *in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.*

Stunica, one of the editors of the Polygot Bible, challenged Erasmus because these words were missing in his 1516 Greek NT. Although Erasmus had examined other MSS since his NT had been published, he could not find one that supported the above addition. Therefore he told Stunica that the addition would be made in his next edition if he could see even one MS with the words in it. Finally one was presented to Erasmus. Metzger says that there is a real possibility that the MS shown to Erasmus was written in Oxford around 1520 by a Franciscan monk named Froy who took the words from the Latin Vulgate. Good to his word, Erasmus included them in his third edition of 1522. But he also included a long note expressing his suspicions that the MS had been specially prepared for his benefit. Since Erasmus' time, three MSS have been found to carry the disputed reading, a twelfth-century MS with it written in the margin in a sixteenth-century hand, a sixteenth-century MS copy of the Polyglot Greek text, and a fourteenth- (or as some argue a sixteenth-) century MS. The oldest known use of these words is found in a fourth-century Latin treatise by a Spanish bishop entitled *Liber apologeticus*.^[30] This then would be a truly variant reading that originated with Rome.

The next step in the development of the TR was the work of Stephanus. Using Erasmus's fourth (1527) and fifth (1535) editions and combining them with the Polyglot Greek text, he published two editions in 1546 and 1549. His third edition (1550), which followed Erasmus's fourth and fifth editions more closely, became the standard Greek NT in England.

Stephanus's fourth edition (1551) became the basis of Beza's 1565 Greek

NT, which in turn became the text followed by the Elzevir brothers. In the preface of the Elzevir second edition (1633), the following comment was made, "[the reader has] the text which is now received by all, in which we give nothing changed or corrupted." Metzger observes:

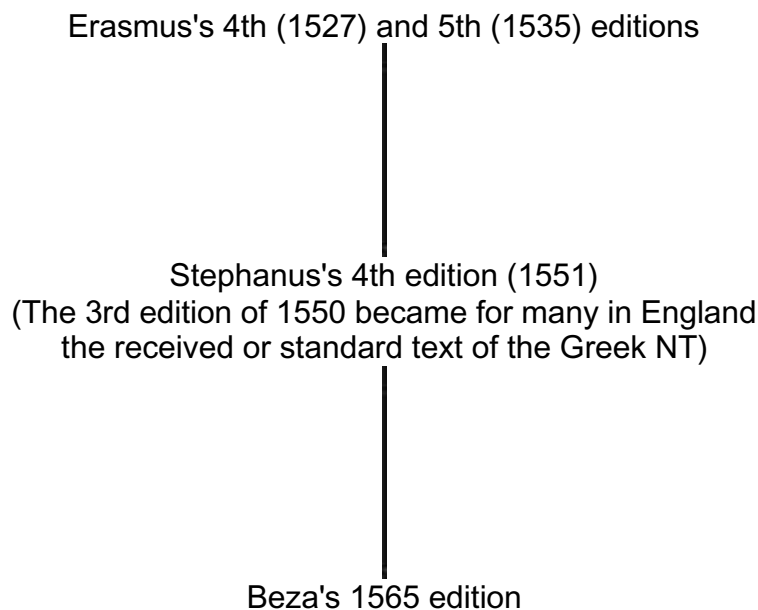
Thus from what was a more or less casual phrase advertising the edition (what modern publishers might call a "blurb"), there arose the designation "Textus Receptus", or commonly received, standard text.^[31]

This second edition was published in 1633, 22 years after the KJV had been published in 1611. Obviously the Elzevirs' NT which claims to contain "the text which is now received by all" could not be the basis for the KJV. If the Elzevirs' text of the NT was not used by the KJV committees, what was? The answer is the Greek editions that preceded the Elzevirs' second edition—mainly Stephanus's 1550 and Beza's 1598 editions. These two Greek NTs represented the TR before the editor's `blurb' in the Elzevirs' second edition.

Metzger's closing comment on the TR is:

So superstitious has been the reverence accorded the Textus Receptus that in some cases attempts to criticize or emend it have been regarded as akin to sacrilege. Yet its textual basis is essentially a handful of late and haphazardly collected minuscule manuscripts, and in a dozen passages its reading is supported by no known Greek witness.^[32]

The following diagram of the development of the TR may be helpful:



|
Elzevirs' 2nd edition (1633)
"[the reader has] the text which in now received by all,
in which we give nothing changed or corrupted."

Origin of the KJV^[33]

The earliest English Bibles were handwritten translations of Latin MSS, mainly the Vulgate. The first complete English Bible is identified with John Wycliffe, and was a stiff, literal translation from inferior Latin Vulgate texts. The first printed English NT was produced by William Tyndale (1494-1536, martyred) and published in 1526. Tyndale's NT was based on Erasmus's second and third editions. Tyndale also published a translation of the Pentateuch (1530) and of Jonah (1531).

Miles Coverdale (1488-1569) published the first complete English Bible (1535). The NT was Tyndale's first edition, revised by his second edition plus Luther's German NT.

Matthew's Bible (1537) is historically important because the Bishop's Bible, the Great Bible, the KJV, and all of its almost dozen revisions are essentially a revision of this 1537 text. Matthew's Bible was produced John Rogers (1500-1550). The name Matthew was probably used by Rogers to veil his association with Tyndale, who was executed for producing the Bible in English. The veil did not help, for at his trial he is referred to as "John Rogers, alias Matthew" and he too was martyred in 1550 by Bloody Mary. In this Bible, the OT was made up of Tyndale's Pentateuch, Joshua to 2 Chronicles was Tyndale's unpublished work, and Ezra to Malachi, plus the Apocrypha was Coverdale's work. The NT section was Tyndale's latest revision. In other words, 65 percent of Matthew's Bible was the work of Tyndale.

The Great Bible (1540) was the first revision of Matthew's Bible. Because Coverdale's and Matthew's Bibles had lengthy notes and prologues that offended some people, Henry VIII commissioned Cromwell to provide a new Bible free of interpretations. Cromwell, in turn, asked Coverdale to prepare a new text of the Bible by using the work of other men. Coverdale was told he was not to use his own work. Coverdale set to work using a new and excellent Latin version of the OT to revise Matthew's OT. Then he used the Vulgate and Erasmus's Latin version to revise Matthew's NT. The resulting Great Bible got its name from its size. The title page of 1540 says, "This is the Bible appointed to be read in churches," so the Great Bible became the first "authorized version."

When Henry VIII died, his Roman Catholic daughter, "Bloody" Mary, ascended the throne of England and began persecuting Protestants. Many Bible scholars fled to Geneva, and there they produced the Geneva Bible (1560). The OT was that of the Great Bible, and the NT was a careful correction of Tyndale

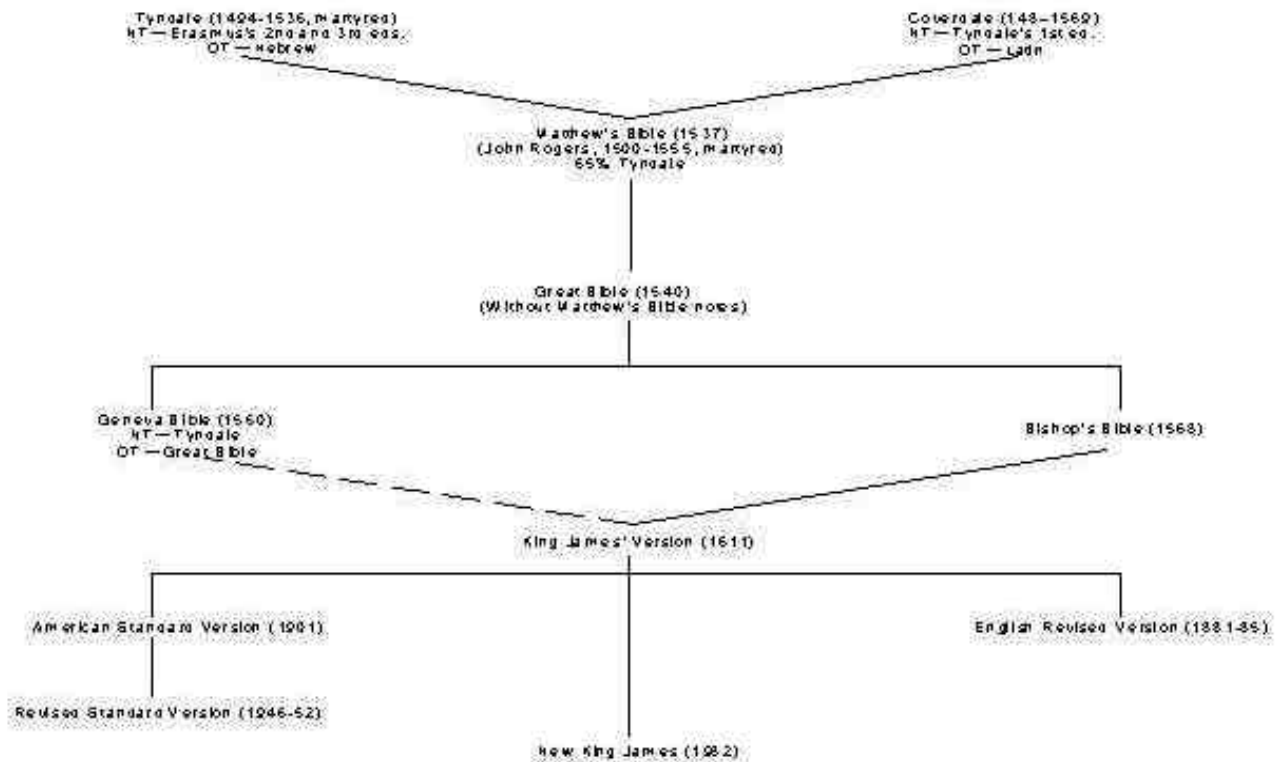
based on Beza's Latin NT. The work on the NT was done by William Whitingham, brother-in-law of John Calvin. This Bible quickly became the most widely read English Bible by the common people.

The Great Bible, the first "authorized version," was being read and preached from the pulpit, but the people in the pews had the Geneva Bible. The Great Bible was just too cumbersome to take to church. This presented a problem that we are familiar with today. In addition to that, the Geneva Bible was not sponsored by the Church of England. So the Great Bible was revised by the bishops of the church. Known as the Bishop's Bible, there was to be one in every cathedral and one in each church, if possible. But the Geneva Bible was still the version of choice used in the homes.

When Elizabeth I died in 1603, her successor, James I, wanted to bring order out of the chaos over which Bible should be read. From an appointed group of 54 men from Westminster, Cambridge, and Oxford, six companies were set up to prepare a new Bible, two from each location. Genesis to 2 Kings went to Westminster, 1 Chronicles to Ecclesiastes went to Cambridge, Isaiah to Malachi went to Oxford, the Apocrypha went to Cambridge, the Four Gospels, Acts, and Revelation went to Oxford, and Romans to Jude went to Westminster.

The instructions were to revise the Bishop's Bible. The NT was to be modified by a comparison with the Greek text, which, as we have seen, was primarily Stephanus's 1550 edition and Beza's 1598 edition. They were also to use Beza's Latin text and the Geneva and Rheims NTs. The OT was compared with the Geneva OT. When poor wording or a disagreement was found, the committees were to use Tyndale, Matthew, Coverdale, Whetchurch, or the Geneva Bible to make corrections. On the basis of these instructions, it is clear the KJV is not a fresh translation of the original languages, and in this sense it is not a version, it is a revision. Where corrections were made, they were not made on the basis of a fresh translation. The wording of existing versions, most of them already revisions, were to be used.

The following diagram tracing the origin of the KJV may be helpful:



A Word About Westcott and Hort

No human being is perfect, including the men who have worked on Bible versions. Of this group, none have come under more severe criticism than Westcott and Hort.

White says, "KJV Only advocates love to hate B. F. Westcott and F.J.A. Hort. Westcott and Hort's work on the Greek New Testament is seen as a focal point of the attempt to 'dethrone' the KJV and its underlying Greek text."^[34]

Westcott and Hort revised the TR by using MSS that were much older than those used by previous editors of the Greek NT. Some of these ancient MSS had not yet been discovered when Erasmus and Stephanus did their work. The Greek NT published by these men became the foundation for the *English Revised Version* (1885) and the *American Standard Version* (1901) which KJV Only advocates see as competition for the KJV.

Riplinger's book, *New Age Bible Versions*, is a continuous attack on these two men and their work. Her aim is to tie them to spiritualism. They figure prominently in a chapter entitled "Necromancers," and are included in a subsection of this chapter called "Satan's Apostles."^[35] Because they helped establish a club called the "Ghostlie Guild," they are seen as Satan's agents who have helped prepare the Christian world to receive the antichrist and last-day

deceptions.

Standish and Standish say Westcott and Hort were Roman Catholics at heart, and that Hort was a devoted evolutionist and came as close to being a Jesuit as a person can without being one. In fact a Jesuit could not have done a better job than Hort in destroying confidence in the KJV.^[36]

Westcott and Hort were indeed members of the club known as the "Ghostlie Guild," Westcott, it seems, more active than Hort. After researching their involvement, White concludes that they were not occultists (spiritualists). He says, "Westcott's involvement in a club called the "Ghostlie Guild" has led to all sorts of such charges, but the club was formed to *investigate* strange occurrences, not engage in devilish activity."^[37]

As Anglicans they believed in the immortality of the soul (as did the members of the KJV committee in 1611). In fact, the committee's belief in the immortal soul is reflected in that well-known verse of the KJV, "And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43).

As Anglicans, Westcott and Hort felt sympathy toward Rome, but the tie between the Church of England and Rome is much stronger today than in Westcott and Hort's day. Erasmus, held in high esteem by KJV Only advocates because his Greek NT laid the foundation for the TR, defended the Catholic Mass and Transubstantiation.^[38] The fact that God used sinful, erring men to write the Bible, and then used sinful, erring men to transmit its content through the centuries, and used sinful, erring men to put it into the language of common, erring human beings is a miracle beyond description. In 1888, when Ellen White already had begun to read and use the *English Revised Version* in her writings, she said, "But the Lord has preserved this Holy Book by His own miraculous power in its present shape—a chart or guidebook to the human family to show them the way to heaven."^[39] When she refers to this Holy Book, she makes no distinction between the KJV, or the *English Revised Version*.

Some Thoughts From Ellen G. White

At the end of 1953, Arthur L. White put together a document entitled, *The E. G. White Counsel on Versions of the Bible*. This document was revised in 1991 and can be obtained from the E. G. White Estate. All who are interested in the KJV Only discussion are encouraged to examine this document carefully. Here is a summary.

Ellen White used the various versions of the Bible available to her, but she does not comment directly on their merits. Her practice shows, however, that she recognized the desirability of making use of the best of all versions. Her son, W. C. White, reports Ellen White's attitude toward the *English Revised Version* which was greatly influenced by the work of Westcott and Hort:

Before the revised version was published, there leaked out from the committee, statements regarding changes which they intended to make. Some of these I brought to Mother's attention,

and she gave me very surprising information regarding these Scriptures. This led me to believe that the revision, when it came to hand, would be a matter of great service to us.^[40]

Immediately after the appearance of the *English Revised Version* and the *American Standard Version* (1901), Ellen White quoted from them in her books.

Between 1880 and 1887, a series of articles appeared in the *Review* written by various church leaders, and all made favorable comments on the revised Bible. During the decade of the 1880s, Ellen White wrote most of her instruction about inspiration and the authority of the Bible, much of which can now be found in the "Introduction" to *The Great Controversy* and in the first chapter of *Selected Messages*, Book 1. If there is the danger that reading modern versions would cause Adventists to forsake the three angels' messages, certainly God would have alerted His messenger sometime during this decade when the first revisions began to appear. But Ellen White shows no concern about apparent or hidden dangers.

Concerning the errors that have come into the biblical text through the course of transmission, she said:

Some look to us gravely and say, "Don't you think there might have been some mistake in the copyist or in the translators?" This is all probable, and the mind that is so narrow that it will hesitate and stumble over this possibility or probability would be just as ready to stumble over the mysteries of the Inspired Word, because their feeble minds cannot see through the purposes of God. . . . All the mistakes will not cause trouble to one soul, or cause any feet to stumble, that would not manufacture difficulties from the plainest revealed truth.^[41]

Ellen White used the revised versions in the Conflict series:

In the five volumes of the Conflict of the Ages Series, we find the revised versions quoted. As might be expected, those volumes that enter into an exposition of Bible truth dealing with points of doctrine or the teachings of Christ, contain more texts quoted from the revised versions than do volumes of counsel to the church and those presenting largely historical description.^[42]

W. C. White searched his memory to recall any statement made by his mother that would indicate it is wrong to read the new versions:

I do not know of anything in the E.G. White writings, nor can I remember of anything in Sister White's conversations, that would intimate that she felt that there was any evil in the use of the Revised Version. . . .

We cannot find in any of Sister White's writings, nor do I find in my memory, any condemnation of the American Revised Version of the Holy Scriptures.^[43]

Arthur White concludes this interesting document with the following:

The extracts quoted above reveal the position of Ellen White on such questions as the transmission of the Sacred Text, the union of the divine and the human in the written record of God's revelation to man, and also as to her relation to the various translations of the Holy Scriptures.^[44]

It interests us that Ellen White used the new revised versions more often when dealing with doctrine and the teachings of Christ than she did when dealing with pastoral material. Some have observed that compared with the hundreds of quotations from the KJV in any given volume, the revised versions were used very little. This is true, but the fact must be recognized that she *did* use them. If these versions based on the work of Westcott and Hort will lead people away from truth, why did she use them more frequently in dealing with doctrine and Jesus' teachings than in any other context? Indeed, why did she use them at all?

Ellen White used the KJV in the pulpit, and W. C. White explains why:

There are many persons in the congregation who remember the words of the texts we might use as they are presented in the Authorized Version, and to read from the Revised Version would introduce perplexing questions in their minds as to why the wording of the text had been changed by the revisers and as to why it was being used by the speaker.^[45]

She used the KJV in public to keep the minds of her hearers focused upon what she was saying. She did not want their minds distracted from her message and problem solving while she was speaking. It was not because she considered the new revisions dangerous for the people or that their use would introduce error.

Conclusion

Ellen White saw the *English Revised Version* and the *American Standard Version* as useful to Seventh-day Adventists. Versions have multiplied since her day, but the interesting point is that she saw no danger lurking in the Greek text that lies behind the first two revisions, i.e., the Greek text developed by the work and influence of Westcott and Hort and based on the Alexandrian text-type. Westcott and Hort's Greek text, though modified today, essentially lies behind the more recent versions. Neither was she shown by God that the new revisions of the KJV posed a danger for the people.

Although the KJV is an expanded text, as has been shown above, there is

nothing in the extra material that contains doctrinal error. Those who prefer the KJV should understand that they are reading a conflated text and they should not take a hostile attitude toward those who prefer to read one of the modern versions. Those who read modern versions should choose carefully, however, for the editors of some paraphrases take too much liberty in rendering the biblical text.

- [1]. James R. White, *The King James Only Controversy* (Minneapolis: Bethany House Publishers, 1995), 110-11.
- [2]. *Ibid.*, 240 (n.12).
- [3]. Russell R. Standish and Colin D. Standish, *Modern Bible Translations*, (Rapidan, Virginia: Hartland Publications, 1993).
- [4]. G.A. Riplinger, *New Age Bible Versions* (Munroe Falls, Ohio: AV Publications, 1993).
- [5]. *Ibid.*, 338-39.
- [6]. Standish and Standish, 23.
- [7]. Riplinger, 334-50.
- [8]. Bruce M. Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (New York: Oxford University Press, 1968), 133-34.
- [9]. *Ibid.*, 163.
- [10]. White, 93.
- [11]. *Ibid.*, 93.
- [12]. *Ibid.*, 249. White repeatedly points out examples of this double standard as he examines the position of KJV Only advocates.
- [13]. *Ibid.*, 100.
- [14]. *Ibid.*, 101.
- [15]. *Ibid.*, 101.
- [16]. *Ibid.*, 102.
- [17]. Chart adapted from *The King James Only Controversy*, 45-46, 194-95.
- [18]. Riplinger, 17.
- [19]. White, 196.
- [20]. See White, 170-73.
- [21]. Gar Baybrook, *The S.D.A. Bible* (Payson, Arizona: Leaves of Autumn Books, 1990), 78.
- [22]. D.A. Waite, *Defending the King James Bible* (Collingswood, New Jersey: The Bible For Today, 1992), 158.
- [23]. Riplinger, 282-83.
- [24]. Joseph Henry Thayer, *Thayer's Greek-English Lexicon of the New Testament* (Grand Rapids: Associated Publishers and Authors, Inc., n.d.).
- [25]. Jay P. Green, Sr. in *The King James Only Controversy*, 258.
- [26]. Riplinger, 364-65.
- [27]. Standish and Standish, 136.
- [28]. Bruce M. Metzger, *The Text of the New Testament*, 2nd ed. (New York: Oxford University Press, 1968), 126.
- [29]. Metzger, *The Text of the New Testament*, 99, 100.
- [30]. *Ibid.*, 101-02.
- [31]. *Ibid.*, 106.
- [32]. *Ibid.*, 106.
- [33]. The following information on the development of the KJV is taken from *A Concise History of the English Bible* (New York: American Bible Society, 1986).
- [34]. White, 99.
- [35]. Riplinger, 397-428.
- [36]. Standish and Standish, 29-31.
- [37]. White, 245.

- [38]. Ibid., 244-45.
[39]. Ellen G. White, *Selected Messages*, Book 1 (Washington, D.C.: Review and Herald Publishing Association, 1958), 15.
[40]. Arthur L. White, "The E. G. White Counsel on Versions of the Bible" (Takoma Park, Maryland: The E. G. White Estate, 1991), 1, 2.
[41]. See Ellen G. White, *Selected Messages*, Book 1, 16.
[42]. White, "The E. G. White Counsel on Versions of the Bible," 7.
[43]. Ibid., 8.
[44]. Ibid., 9.
[45]. Ibid., 8.

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Additional Notes on Ellen White's Use of Contemporary Versions of the Bible

An Addendum of Modern Versions and the King James Version

Mention has already been made, in the fourth and final division of the preceding document, concerning Ellen White's appraisal of the revised versions of the Scriptures that were extant in her day. But since Seventh-day Adventists hold, as an article of faith, that Mrs. White was an authentic, genuinely-inspired prophet of the Lord,^[1] the fact of her frequent and generous use of such versions has the potential for creating a crisis in faith for some of the "KJV-Only" persuasion.

It may, therefore, be appropriate here to consider in greater detail indisputable facts concerning:

1. *Why* Ellen White made such a generous, liberal use of non-KJV translations available in her day.
2. *How* she employed such in her writings.
3. The widespread *extent* of such usage.

1. *Why she used modern translations.* Although Ellen White did not complete more than three or four years of elementary schooling, in the broadest sense of the word she yet cannot be thus viewed as uneducated. The four sources of her *real* education are generally held to be: (a) wide reading;

(b) extensive travel on three continents; (c) close association with highly-educated ministers and educators, with whom she frequently consulted; and (d) some 2,000 prophetic visions and divine dreams during the 70-year course of her unique ministry, in which she regularly held direct converse with either Jesus or the angel Gabriel.^[2]

Though not seminary-trained, Ellen White was, nonetheless, a very well informed and astute theologian. And from her theological study she understood fully (as do well-informed theologians today) that a Hebrew or Aramaic word in the original Old Testament text—as, also, a Greek word in the original New Testament text—may frequently have more than one legitimate translation into the English language.

An excellent example may be cited in Philippians 2:7 where the apostle Paul employs the Greek verb *kenoun*—the doctrine of "the emptying of the preexistent Christ," in which Christ set aside His divine attributes at the incarnation, in order to become fully human.^[3]

In A.D. 1611 the translators of the King James Version chose to emphasize only one particular aspect of this "emptying," by translating this verse, "But made himself of no reputation." They thus focused solely upon the fact that Jesus willingly took upon Himself the stigma of illegitimate birth as a consequence of the manner in which the incarnation was consummated.

Other translations from Mrs. White's time through ours, however, have tended to treat the subject in a more generalized manner: The *Amplified Bible* offers, "but stripped himself [of all privileges and rightful dignity]"—a verb also employed by W. J. Coneybear, Richmond Lattimore, J. B. Phillips, and Richard Francis Weymouth.

Three others versions—the *New International Version*, the *New English Bible*, and the *Revised New English Bible*—translate the passage, "He made Himself nothing."

But a survey of 30 different modern versions reveal an overwhelmingly strong preference by translators for the simple declaration found in 12 of the 30—a full 40 percent of them: "He emptied Himself."^[4]

Only the *New King James Version*, among all of 30 translations examined, stands with the old KJV in declaring that Christ "made Himself of no reputation."

The more important fact that should be noted, however, is that *all of these versions are correct*, despite their different phraseology! The KJV/NKJV focus upon only one aspect of this emptying of the preexistent Christ, while the others present a much broader picture of the *kenosis*. And all are true!

And Ellen White, inspired by the Holy Spirit, used different translations, in different places, to serve her own various purposes as an author, as we shall now note!

2. How she used modern translations. The theme of the emptying of the preexistent Christ was a favorite one upon which Ellen White loved to dwell. And a survey of her writings reveals that she treated upon this doctrine at length, applying it in at least nine different categories.^[5]

In *The Desire of Ages*, her most extensive writing upon the life and experience of Jesus, Mrs. White quotes *both* the rendering of the KJV and also

that of the Revised Version, in different sections of the book, the better to serve her particular purpose in each instance! She thus uses two different translations of the same text in the same book!

First, in dealing with the "bastardy" issue—Christ's alleged illegitimate birth (Jesus' possessing a human mother, but not a human father)—she dwells upon His humiliating sacrifice in "[making] himself of no reputation." And she points out that Jesus had to meet the insinuations of doubtful parentage at least on five different occasions in His life: (1) as a child in Nazareth, (2) during His early ministry in Galilee, (3) during His ministry at Jerusalem, (4) at His trial, and (5) while hanging upon the cross. He, truly, "made himself of no reputation!"

But, second, in treating the emptying of the preexistent Christ, in the very first chapter of *The Desire of Ages* she ignores the KJV rendering, pointedly preferring instead the reading of the RV, "but emptied Himself."^[6]

Both the renderings of the KJV and of the RV are true and correct—and Mrs. White used both, in different portions of the same book, to serve her different purposes as an author.

3. The extent of her usage of modern translations. Examination of Ellen White's use of then-available new translations shows widespread reference to them. During the last three decades of her life (1885-1915), when the first of these—the RV, and a dozen of its successors, began to find their way into general circulation, she began a series of citations from them.

According to a White Estate tabulation, Mrs. White quoted from at least *ten different versions* in her various writings during this period, in addition to citing updated marginal references in both the RV and the KJV—the vast majority of all of the modern translations that were available in her day!

She reportedly cited scriptures from the following translations in her writings:

- Leeser
- Noyes
- Notherham
- Basic
- Boothroyd
- Bernard
- Westminster
- Lamsa
- ARV
- RV^[7]

In summary, during the last three decades of Ellen White's life a number of new translations and versions of the Scriptures began to appear. The evidence is clear that she welcomed their advent, and instructed her helpers to purchase copies of her perusal as soon as such became available in bookstores. And she quoted their variant readings repeatedly, when and where it served her purposes as a writer.

Seventh-day Adventists today who allege that the King James Version is the

only safe and acceptable version for a Christian to use, and at the same time who also accept Ellen G. White as an authentic, divinely-inspired prophet, find themselves in a position as conflict-ridden as it is illogical.

For surely, if there were dangerous theological error and eternal disaster in the use of non-KJV versions, God would not only have quickly warned her from the ground when she was about to quote from the first one, but would He not have also instructed her to sound the warning to her readers, as well?

Yet this He clearly did not do.

The indisputable facts are that the "KJV-Only" position is not only unsupported by the teaching of Ellen White (who was herself instructed directly by both Jesus and the angel Gabriel for a period of some 70 years), but in literary practice she frequently employed the expressions of other more recent translations.

And these are facts with which proponents of the "KJV-Only" school of thought must not only contend, but also explain.

[1]. "Seventh-day Adventist Doctrinal Statements," NO. 17. The Gift of Prophecy, *Seventh-day Adventist Encyclopedia*, 1 (1996): 469.

[2]. See Roger W. Coon. "Ellen G. White's Use of Literary Assistants: The Prophet As Writer," Lecture Outline, GSEM 534, SDA Theological Seminary, p. 4 (rev. April 13, 1995).

[3]. *Random House Unabridged Dictionary*, 2nd ed.

[4]. (1) *The American Standard Version*, (2) William Barclay's *The Letters to the Phillipians, Colossians, and Thessalonias*, (3) *The Berkeley Version in Modern English*, (4) *The Confraternity Revision of the New Testament*, (5) The "Douay" Version, (6) *The Jerusalem Bible*, (7) the *King James Version-II*, (8) *The New American Bible*, (9) *The New American Standard Bible*, (10) the *Revised Standard Version*, (11) the *New Revised Standard Version*, and (12) Richard Francis Weymouth's *The New Testament in Modern Speech*.

[5]. He gave up His (1) "reputation," (2) heavenly home, (3) union and fellowship with the Father, (4) eternal glory, (5) eternal wealth, (6) omnipotence—His eternal power and will, (7) omniscience—His eternal knowledge, (8) omnipresence—the "form" of God, in which He is everywhere present at all times, and (9) royal prerogatives: (a) His robe, scepter, crown, throne, and mansion; (b) His position as Commander ("high command") of the heavenly angels; and (c) His honor and homage of heavenly beings, in contradistinction with His subsequent "humiliation."

[6]. Ellen G. White, *The Desire of Ages* (Mountain View, CA: Pacific Press Publishing Assoc., 1940), 22.

[7]. From a White Estate tabulation, cited in Roger W. Coon, "Ellen G. White and Modern Versions of the Bible," Lecture Outline, GSEM 534, SDA Theological Seminary, Appendix A., p. 10 (rev. March 5, 1992).

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Scriptures quoted from RSV are from the Revised Standard Version of the Bible, copyright © 1946, 1952, 1971 by the Division of Christian Education of the National Council of the Churches of Christ in the USA. Used by permission.

BIBLE WORDS

THAT HAVE CHANGED IN MEANING

A List Edited by

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BIBLE WORDS

THAT HAVE CHANGED IN MEANING

This booklet contains some of the words used in the King James Version of the Bible which have so changed in meaning, or acquired such new meanings, that they no longer convey to the reader the meaning which they had for the King James translators and were intended to express. Most of them were accurate translations in 1611; but they have now become misleading.

A few of these words are obsolete, and the common reader must guess at their meaning or look it up in a dictionary. A few others are archaic but still generally understood. Most of them are words which are still in constant use but now convey a different meaning from that which they had in 1611 and in the King James Version. For example, in 1611 one became "addicted" to good habits as well as to those that are less praiseworthy; the King James Version states that Boaz thought to "advertise" the kinsman of Ruth, when he meant simply to tell him of her plight; the term "allege" in the sixteenth century meant to adduce evidence, to cite or quote authorities, and thus to prove, but now it means merely to assert without evidence or proof; to "allow" in the King James Version means to approve or accept, to "admire" means to marvel at, "by and by" means immediately, "conversation" means behavior, to "prevent" is to precede, to "let" is sometimes to hinder, and to "suffer" is sometimes to let. The "outlandish" women who led Solomon astray were simply foreign women.

The list which follows is by no means complete. The best glossary of archaic words and phrases in the King James Version and the Book of Common Prayer (*The Bible Word-Book*, by William Aldis Wright, Second Edition, revised and enlarged, London, 1884) is a book of 680 pages, which contains explanations, with ample illustrative quotations, of 2316 such words and phrases.

The following list contains 857 terms. It does not undertake to cite all the occurrences of the misleading terms, but gives only one or two references for each, except in a few cases where more are required to show the term in varied contexts. There is no attempt to give the inflection of the word in each case.

The words used in the King James Version are preceded by the letters KJ, and the words used in the Revised Standard Version are preceded by the letters RSV.

If the American Standard Version of 1901 used a different word from that used in the King James Version, this word is listed, preceded by the letters ASV. If this word is also used in the Revised Standard Version, it is preceded by ASV = RSV.

Where the letters ASV do not appear, it will be understood that the American Standard Version retained the word used in the King James Version.

The words in this list are arranged in alphabetical order, except for the fact that various phrases using a given word are grouped together. For example, "affinity" and "join in affinity" appear together, so also "audience" and "give audience"; "bring again," "shew again," "turn again," are grouped as examples of the archaic use of "again"; and at the alphabetical position of the word "of" are gathered more than twenty phrases illustrating the diverse archaic uses of this preposition. In general, the words and phrases of this list are given in the order in which they appear in *The Bible Word-Book*.

This list may well serve as the basis for interesting and rewarding studies of the language of the English Bible. Individuals or classes undertaking such studies should provide themselves with a good concordance—preferably Young's *Analytical Concordance to the Bible* or Strong's *Exhaustive Concordance of the Bible*—which relates the English word in each case to the Hebrew or Greek term for which it is meant to be a translation. Counsel concerning the procedure in conducting such studies may be secured from the Department of English Bible, Division of Christian Education, National Council of the Churches of Christ in the U.S.A., or from any denominational Publishing House or Board of Education.

Bible Words That Have Changed in Meaning

KJ abhor	1 Samuel 2.17 ASV despise; RSV treat with contempt Job 42.6 RSV despise Psalm 10.3 ASV contemn; RSV renounce Isaiah 7.16 RSV are in dread
KJ abide	Genesis 22.5 RSV stay Numbers 31.23 RSV stand Jeremiah 10.10; Malachi 3.2 RSV endure
KJ abide on	Hosea 11.6 ASV fall upon; RSV rage against
KJ abroad	Deuteronomy 24.11 ASV without; RSV outside ... out Judges 12.9 RSV outside his clan
KJ addicted	1 Corinthians 16.15 ASV set; RSV devoted
KJ admiration	Revelation 17.6 ASV wonder; RSV marveled greatly
KJ admire	2 Thessalonians 1.10 ASV = RSV marvel at
KJ advertise	Numbers 24.14 RSV let you know Ruth 4.4 ASV disclose it to you; RSV tell you of it
KJ advise thyself	1 Chronicles 21.12 ASV consider; RSV decide
KJ affect	Galatians 4.17 ASV seek; RSV make much of
KJ affections	Galatians 5.24 ASV = RSV passions
KJ affinity	1 Kings 3.1 RSV a marriage alliance
KJ join in affinity	Ezra 9.14 RSV intermarry
KJ after	Psalms 28.4 RSV according to
KJ bring again	Genesis 24.5, 6, 8 RSV take back
KJ shew again	Matthew 11.4 ASV = RSV tell
KJ turn again	Matthew 7.6 ASV = RSV turn
KJ against Joseph came	Genesis 43.25 ASV against Joseph's coming; RSV for Joseph's coming
KJ against he come	Exodus 7.15 ASV to meet him; RSV wait for him
KJ all lost thing	Deuteronomy 22.3 ASV every lost thing; RSV any lost thing
KJ all manner vessels	Revelation 18.12 ASV every vessel; RSV all articles
KJ allege	Acts 17.3 RSV prove

KJ allow	Luke 11.48 ASV consent unto; RSV consent to Acts 24.15 ASV look for; RSV accept Romans 7.15 ASV know; RSV understand Romans 14.22 ASV = RSV approve Judges 7.13 ASV = RSV flat	KJ breacr KJ break up	Judges 5.17 ASV creek; RSV landing Exodus 22.2 ASV = RSV break in Matthew 24.43 ASV break through; RSV break into
KJ along	Judges 7.13 ASV = RSV flat	KJ brigandine	Mark 2.4 RSV make an opening
KJ amazed	Judges 20.41 ASV = RSV dismayed	KJ brim	Jeremiah 46.4; 51.3 ASV = RSV coat of mail
KJ amazement	Mark 14.33 RSV distressed 1 Peter 3.6 ASV terror; RSV let nothing terrify you	KJ broided KJ bruit	Joshua 3.15 ASV = RSV brink 1 Timothy 2.9 ASV = RSV braided Jeremiah 10.22 ASV tidings; RSV rumor Nahum 3.19 ASV report; RSV news
KJ amiable	Psalm 84.1 RSV lovely	KJ bunch	Isaiah 30.6 ASV = RSV hump
KJ ancients	Isaiah 3.14; Jeremiah 19.1; Ezekiel 7.26 ASV = RSV elders	KJ in the bursting of it	Isaiah 30.14 ASV among the pieces thereof; RSV among its fragments
KJ but and if	Matthew 24.48 ASV = RSV but if	KJ but	Amos 3.7 ASV except; RSV without
KJ angle	Isaiah 19.8; Habakkuk 1.15 RSV hook	KJ by	1 Corinthians 4.4 ASV = RSV against
KJ anon	Matthew 13.20; Mark 1.30 ASV straightway; RSV immediately	KJ by and by	Matthew 13.21 ASV straightway; RSV immediately
KJ answered unto	Acts 3.12 RSV addressed Acts 5.8 RSV said to		Mark 6.25 ASV forthwith; RSV at once
KJ any	James 5.19 RSV any one		Luke 17.7 ASV straightway; RSV at once
KJ any thing	Judges 11.25 RSV any		Luke 21.9 ASV immediately; RSV at once
KJ any thing at all	Acts 25.8 ASV = RSV at all	KJ by that	Exodus 22.26 ASV = RSV before
KJ apparently	Numbers 12.8 ASV manifestly; RSV clearly	KJ by the space of	Acts 19.10 ASV for the space of; RSV for
KJ appoint	Genesis 30.28 RSV name	KJ cabins	Jeremiah 37.16 ASV = RSV cells
KJ appointed	Judges 18.11 ASV girt; RSV armed	KJ careful	Jeremiah 17.8 RSV anxious
KJ apprehend	Philippians 3.12 ASV lay hold; RSV make my own		Luke 10.41 ASV = RSV anxious
KJ armholes	Jeremiah 38.12 RSV armpits	KJ carefully	Philippians 2.28 ASV diligently; RSV am eager to
KJ artillery	Ezekiel 13.18 ASV elbows; RSV wrists	KJ carefulness	Ezekiel 12.18, 19 ASV = RSV fearfulness
KJ as it had been	1 Samuel 20.40 ASV = RSV weapons		1 Corinthians 7.32 ASV cares; RSV anxieties
KJ as it were	Acts 10.11 ASV as it were; RSV like Revelation 5.6 ASV = RSV as though it had been	KJ careless	2 Corinthians 7.11 ASV earnest care; RSV eagerness
KJ ask at	Revelation 13.3 ASV as though it had been; RSV seemed to have		Judges 18.7 ASV = RSV in security
KJ assay	Daniel 2.10 ASV = RSV ask of Deuteronomy 4.34 RSV attempt 1 Samuel 17.39 RSV try in vain Job 4.2 RSV venture	KJ carelessly	Isaiah 32.9, 10, 11 RSV complacent Ezekiel 30.9 RSV unsuspecting
KJ assuage	Acts 9.26; 16.7 RSV attempt	KJ carriage	Isaiah 47.8 ASV = RSV securely Zephaniah 2.15 RSV secure
KJ as yet	Genesis 8.1 RSV subside		1 Samuel 17.22 ASV baggage; RSV things . . . baggage
KJ at	Jeremiah 31.23 ASV yet again; RSV once more Exodus 19.15 ASV = RSV near Numbers 6.6 ASV near to; RSV near Numbers 30.4 RSV to	KJ cast	Judges 18.21 ASV = RSV goods
KJ attain to	Acts 27.12 ASV = RSV reach	KJ cast about	Acts 21.15 ASV baggage; RSV made ready
KJ at the length	Proverbs 29.21 ASV at the last; RSV in the end	KJ old cast clouts	Luke 22.41 RSV throw
KJ give attendance to	1 Timothy 4.13 ASV give heed to; RSV attend to	KJ a castaway	Luke 1.29 RSV consider
KJ audience	Genesis 23.13 RSV hearing	KJ caul	Jeremiah 41.14 ASV = RSV turned about
KJ give audience	1 Samuel 25.24 ASV = RSV ears	KJ causeless	Jeremiah 38.11 ASV rags; RSV old rags
KJ away with	Acts 13.16 ASV hearken; RSV listen	KJ certainty	1 Corinthians 9.27 ASV rejected; RSV disqualified
KJ backside	Isaiah 1.13 RSV endure		Isaiah 3.18 RSV headband
KJ bands	Exodus 3.1 ASV back; RSV west side Exodus 26.12; Revelation 5.1 ASV = RSV back	KJ certify you	1 Samuel 25.31 ASV = RSV without cause
KJ barbarian	Judges 15.14 RSV bonds	KJ challenge	Proverbs 26.2 ASV = RSV that is causeless
KJ barbarous people	2 Kings 23.33 ASV = RSV bonds	KJ chambering	Acts 21.34 RSV facts
KJ base	1 Corinthians 14.11 RSV foreigner	KJ champaign	Acts 22.30 RSV real reason
KJ be	Acts 28.2 ASV barbarians; RSV natives	KJ changeable suits of apparel	Galatians 1.11 ASV make known to you; RSV would have you know
KJ because they should	1 Corinthians 1.28 RSV low	KJ change of raiment	Exodus 22.9 ASV = RSV say
KJ beside	2 Corinthians 10.1 ASV lowly; RSV humble	KJ chapter	Romans 13.13 RSV debauchery
KJ bestow	Judges 16.9 ASV = RSV are	KJ chapman	Deuteronomy 11.30 ASV = RSV Arabah
KJ blow up	Matthew 20.31 ASV that they should; RSV telling them to	KJ chapt	Isaiah 3.22 ASV festival robes; RSV festal robes
KJ bonnets	Leviticus 23.38; Joshua 17.5 ASV = RSV besides	KJ give in charge	Zechariah 3.4 ASV = RSV rich apparel
KJ book	Joshua 22.19 ASV besides; RSV other than	KJ lay to my charge	Exodus 36.38; 1 Kings 7.16 ASV = RSV capital
KJ botch	1 Kings 10.26 RSV station	KJ be chargeable unto	2 Chronicles 9.14 ASV = RSV trader
KJ bottle	2 Kings 5.24 RSV put	KJ be charged	Jeremiah 14.4 ASV cracked; RSV dismayed
KJ bowels	Luke 12.17, 18 RSV store	KJ charges	1 Timothy 5.7 ASV = RSV command
	Psalm 81.3 ASV = RSV blow	KJ be at charges with them	Psalm 35.11 ASV = RSV ask me of
	Exodus 28.40 ASV head-tires; RSV caps	KJ charger	1 Thessalonians 2.9 ASV = RSV burden
	Job 31.35 ASV = RSV indictment	KJ charity	1 Timothy 5.16 ASV = RSV be burdened
	Deuteronomy 28.27, 35 ASV boil; RSV boils	KJ the check of my reproach	1 Corinthians 9.7 RSV expense
	Joshua 9.4 ASV = RSV wineskins	KJ cheek teeth	Acts 21.24 RSV pay their expenses
	Job 38.37 RSV waterskins	KJ moved with cholera	Matthew 14.8; Mark 6.25 ASV = RSV platter
	Jeremiah 19.1 RSV flask	KJ churl	1 Corinthians 13.13 ASV = RSV love
	Matthew 9.17 ASV = RSV wineskins	KJ ciled	Job 20.3 ASV the reproof which putteth me to shame; RSV censure which insults me
	Genesis 43.30 ASV = RSV heart		Joel 1.6 ASV jaw-teeth; RSV fangs
	Song of Solomon 5.4 ASV = RSV heart		Daniel 8.7 ASV moved with anger; RSV enraged
	Jeremiah 4.19 ASV = RSV anguish		Daniel 11.11 ASV = RSV moved with anger
	Jeremiah 31.20 ASV = RSV heart		Isaiah 32.5, 7 RSV knave
	2 Corinthians 6.12 ASV = RSV affections		2 Chronicles 3.5 ASV ceiled; RSV lined
	Philippians 1.8 ASV tender mercies; RSV affection		Jeremiah 22.14 ASV ceiled; RSV paneling
			Ezekiel 41.16; Haggai 1.4 ASV ceiled; RSV paneled

KJ passed clean over	Joshua 3.17 RSV finished passing over	KJ contain	1 Corinthians 7.9 ASV have continency; RSV exercise self-control
KJ clean gone	Psalms 77.8 RSV ceased	KJ be content	Judges 19.6; 2 Kings 5.23; 6.3; Job 6.28 ASV -- RSV be pleased
KJ clean dissolved	Isaiah 24.19 ASV RSV rent asunder	KJ contrariwise	2 Corinthians 2.7 RSV turn
KJ made it clean bare	Joel 1.7 RSV stripped off their bark	KJ convenient	Galatians 2.7; 1 Peter 3.9 RSV on the contrary Proverbs 30.8 ASV -- RSV needful Jeremiah 40.4, 5 ASV -- RSV right Ephesians 5.4 ASV befitting; RSV fitting Philemon 8 ASV befitting; RSV required
KJ clean dried up	Zechariah 11.17 RSV wholly withered	KJ not convenient	Romans 1.28 ASV not fitting; RSV improper
KJ closet	Matthew 6.6 ASV inner chamber; RSV room	KJ conversant	Joshua 8.35 ASV were; RSV lived 1 Samuel 25.15 ASV -- RSV went
KJ clothed upon	2 Corinthians 5.4 RSV further clothed	KJ conversation	1 Timothy 4.12 ASV manner of life; RSV conduct Hebrews 13.7; James 3.13 ASV -- RSV life 1 Peter 1.18 ASV manner of life; RSV ways 1 Peter 3.1, 2 ASV -- RSV behavior
KJ clouted	Joshua 9.5 ASV RSV patched	KJ convince	Job 32.12 RSV confute John 8.46 ASV -- RSV convict
KJ coast	Exodus 10.4 ASV border; RSV country Joshua 1.4 ASV border; RSV territory Joshua 17.9 ASV border; RSV boundary Matthew 2.16 ASV borders; RSV region Acts 19.1 ASV -- RSV country Isaiah 11.8 ASV -- RSV adder	KJ corn	Genesis 41.35; Psalm 65.13 ASV -- RSV grain
KJ cockatrice	Daniel 7.28 ASV -- RSV thoughts	KJ corn of wheat	John 12.24 ASV -- RSV grain of wheat
KJ cogitations	Acts 27.30 ASV under color as though they would lay out anchors from the foreship; RSV under pretense of laying out anchors from the bow	KJ corrupt	Matthew 6.19 ASV -- RSV consume Luke 12.33 ASV -- RSV destroy Romans 1.23 RSV mortal
KJ under colour as though they would have cast anchors out of the foreship		KJ corruptible	1 Corinthians 9.25 RSV perishable
KJ come at	Daniel 6.24 ASV come to; RSV reach Luke 8.19 ASV -- RSV reach Acts 27.16 ASV -- RSV secure	KJ uncorruptible	Romans 1.23 ASV incorruptible; RSV immortal 1 Corinthians 9.25 ASV incorruptible; RSV im- perishable
KJ come by	Psalm 33.1 RSV befits	KJ cousin	Luke 1.36 ASV -- RSV kinswoman
KJ is comely for	Ecclesiastes 5.18 RSV have seen to be fitting	KJ cousins	Luke 1.58 ASV -- RSV kinsfolk
KJ comfortably	2 Samuel 19.7 RSV kindly 2 Chronicles 30.22 RSV encouragingly Isaiah 40.2; Hosea 2.14 RSV tenderly John 14.16, 26; 15.26; 16.7 RSV Counselor John 14.18 ASV -- RSV desolate	KJ covet	1 Corinthians 12.31; 14.39 ASV desire earnestly; RSV earnestly desire
KJ Comforter	Genesis 23.8 RSV said	KJ creature	Romans 8.19-21 ASV -- RSV creation
KJ comfortless	1 Kings 10.2 RSV told	KJ cumber	Luke 13.7 RSV use up
KJ communion	Luke 6.11 RSV discussed Luke 22.4 RSV conferred Acts 24.26 RSV conversed	KJ cumbered	Luke 10.40 RSV distracted
KJ communicate	Galatians 6.6; Hebrews 13.16 RSV share	KJ cumbrance	Deuteronomy 1.12 RSV weight
KJ communication	1 Corinthians 15.33 ASV companionship; RSV company	KJ cunning	1 Kings 7.14 ASV -- RSV skill Genesis 25.27; 1 Samuel 16.16 ASV -- RSV skilful
KJ compacted	Ephesians 4.16 ASV -- RSV knit together	KJ cunning	1 Chronicles 22.15 ASV skilful; RSV skilled Exodus 35.35; 38.23 ASV skilful workman; RSV designer Song of Solomon 7.1 ASV skilful workman; RSV master hand
KJ company with	Acts 1.21 RSV accompany 1 Corinthians 5.9 ASV have company with; RSV associate with	KJ curious	Exodus 28.8 ASV -- RSV skilfully woven Exodus 35.32 ASV skilful; RSV artistic Acts 19.19 ASV -- RSV magical Psalm 139.15 RSV intricately
KJ fetched a compass	Acts 28.13 ASV -- RSV made a circuit	KJ curiously	Psalm 42.10 ASV -- RSV continually Psalm 56.1, 2 ASV all the day long; RSV all day long
KJ compel	1 Samuel 28.23 ASV constrain; RSV urge	KJ daily	Jeremiah 20.7 ASV RSV all the day Jeremiah 20.8 ASV all the day; RSV all day long
KJ comprehend	Isaiah 40.12 RSV enclose John 1.5 ASV apprehend; RSV overcome Romans 13.9 ASV -- RSV sum up	KJ dam	Deuteronomy 22.6, 7 RSV mother
KJ briefly comprehend	Leviticus 4.26 RSV for	KJ damnable	2 Peter 2.1 ASV -- RSV destructive
KJ as concerning	Philippians 3.2 RSV those who mutilate the flesh	KJ damnation	1 Corinthians 11.29 ASV -- RSV judgment
KJ concision	Acts 21.25 ASV wrote giving judgment; RSV have sent a letter with our judgment	KI damned	Romans 14.23 ASV -- RSV condemned
KJ have written	Romans 11.32 ASV shut up unto; RSV consign to	KJ in danger of	Matthew 5.21, 22 RSV liable to Mark 3.29 ASV -- RSV guilty Psalm 22.20; Psalm 35.17 RSV life
KJ and concluded	Galatians 3.22 ASV shut up under; RSV consign to	KJ darling	Job 9.33 ASV -- RSV umpire
KJ conclude in	Romans 7.8 ASV -- RSV covetousness Colossians 3.5 ASV -- RSV desire 1 Thessalonians 4.5 ASV -- RSV lust Exodus 30.35 ASV perfume; RSV incense blended	KJ daysman	Job 38.12 RSV dawn
KJ conclude under	1 Samuel 8.13 ASV -- RSV perfumers Jeremiah 2.37 ASV those in whom thou trustest; RSV those in whom you trust	KJ dayspring	Luke 1.78 RSV day shall dawn
KJ concupiscence	Genesis 11.7, 9 RSV confuse Jeremiah 1.17 ASV -- RSV dismay Acts 2.6 RSV bewilder 1 Corinthians 1.27 ASV put to shame; RSV shame 1 Peter 2.6 ASV -- RSV put to shame	KJ day star	2 Peter 1.19 RSV morning star
KJ confection	1 Samuel 20.30 ASV -- RSV shame	KJ tenth deal	Leviticus 14.21 ASV tenth part of an ephah; RSV tenth of an ephah
KJ confectionaries	Psalm 44.15 ASV dishonor; RSV disgrace	KJ deal to	Isaiah 58.7 RSV share with
KJ confidences	1 Corinthians 8.7 ASV used to; RSV accustomed to Hebrews 10.2 ASV -- RSV consciousness 1 Peter 2.19 RSV mindful of Colossians 1.17 RSV hold together	KJ debate	Isaiah 58.4 ASV contention; RSV fight Romans 1.29 ASV -- RSV strife 2 Corinthians 12.20 ASV strife; RSV quarreling
KJ confound	Acts 17.4 RSV join 1 Chronicles 28.7 RSV resolute	KJ deceivableness	2 Thessalonians 2.10 ASV deceit; RSV deception
KJ confusion	Proverbs 21.28 ASV so as to endure; RSV will endure Acts 12.15 ASV confidently; RSV insisted Titus 3.8 ASV confidently; RSV insist on	KJ declare	Genesis 41.24; Deuteronomy 1.5 RSV explain Matthew 13.36 ASV -- RSV explain
KJ conscience		KJ decline	Exodus 23.2; Deuteronomy 17.11; 2 Chronicles 34.2 ASV -- RSV turn aside Psalm 44.18 RSV depart
KJ consist		KJ defenced	Psalm 119.157 ASV -- RSV swerve
KJ consort with		KJ degree	Isaiah 25.2; 36.1 ASV -- RSV fortified
KJ constant		KJ degrees	1 Timothy 3.13 ASV -- RSV standing
KJ constantly		KJ delectable	2 Kings 20.9, 10, 11; Isaiah 38.8 ASV -- RSV steps
		KJ delicacies	Isaiah 44.9 ASV RSV that they delight in Revelation 18.3 ASV RSV wantonness

KJ delicate	Micah 1.16 ASV of thy delight; RSV of your delight	KJ eared	Deuteronomy 21.4 ASV = RSV plowed
KJ delicately	1 Samuel 15.32 ASV -- RSV cheerfully	KJ earing	Genesis 45.6; Exodus 34.21 ASV -- RSV plowing
KJ delicately bring up	Luke 7.25 RSV in luxury	KJ earnest	Ephesians 1.14 RSV guarantee
KJ feed delicately	Proverbs 29.21 RSV pamper	KJ the earnest of the Spirit	2 Corinthians 1.22; 5.5 RSV the Spirit as a guarantee
KJ delicates	Lamentation 4.5 RSV feast on dainties	KJ effect	Ezekiel 12.23 ASV = RSV fulfillment
KJ lived deliciously	Jeremiah 51.34 ASV -- RSV delicacies	KJ either	Leviticus 10.1 ASV = RSV each
KJ demand	Revelation 18.9 ASV lived wantonly; RSV were wanton	KJ either	Luke 6.42 ASV -- RSV or
KJ denounce	2 Samuel 11.7; Luke 17.20 ASV = RSV ask	KJ eminent	Ezekiel 16.24, 31, 39 ASV -- RSV vaulted
KJ deputy	Acts 21.33 ASV = RSV inquire	KJ emulation	Ezekiel 17.22 ASV -- RSV lofty
KJ descry	Deuteronomy 30.18 RSV declare	KJ enable	Galatians 5.20 ASV -- RSV jealousy
KJ do despite unto	Acts 13.7; 18.12; 19.38 ASV -- RSV proconsul	KJ endeavor	1 Timothy 1.12 RSV give strength
KJ despite	Judges 1.23 ASV -- RSV spy out	KJ endeavoring	2 Peter 1.15 ASV give diligence; RSV see to it
KJ despitefully use	Hebrews 10.29 RSV outraged	KJ ensue	Ephesians 4.3 ASV giving diligence; RSV eager
KJ device	Ezekiel 25.6 RSV malice	KJ entreat	1 Peter 3.11 ASV = RSV pursue
KJ devotions	Luke 6.28 RSV abuse	KJ be entreated	Genesis 12.16 ASV = RSV deal with
KJ diet	Jeremiah 51.11 ASV = RSV purpose	KJ was entreated	Deuteronomy 26.6 ASV deal with; RSV treat
KJ dig up	Acts 17.23 ASV = RSV objects of worship		Matthew 22.6; Acts 27.3 ASV = RSV treat
KJ disallow	Jeremiah 52.34 ASV = RSV allowance		Isaiah 19.22 RSV heed their supplications
KJ disannul	Proverbs 16.27 ASV devise; RSV plot		Genesis 25.21 RSV granted his prayer
KJ discern	Numbers 30.5, 8 RSV express disapproval		2 Samuel 21.14; 24.25 RSV heeded supplications
KJ discipline	Numbers 30.5, 11 RSV oppose		1 Chronicles 5.20 RSV granted their entreaty
KJ discomfit	Isaiah 14.27; 28.18 ASV = RSV annul		2 Chronicles 33.13, 19 RSV received his entreaty
KJ be discomfited	Galatians 3.15 ASV make void; RSV annul	KJ equal	Ezra 8.23 RSV listened to our entreaty
KJ discomfiture	Hebrews 7.18 RSV set aside		Psalm 17.2 ASV equity; RSV the right
KJ discover	Genesis 27.23; 1 Kings 20.41 RSV recognize	KJ espoused	Ezekiel 18.25 RSV just
KJ of dishonesty	Genesis 31.32 RSV point out		2 Samuel 3.14 ASV -- RSV betrothed
KJ dispensation	Job 36.10 ASV = RSV instruction	KJ estate	Matthew 1.18; Luke 1.27; 2.5 ASV = RSV betrothed
KJ dispensation	Exodus 17.13 RSV mow down	KJ estate	Acts 22.5 RSV council
KJ by disposition of	Numbers 14.45 ASV beat down; RSV pursue	KJ every	Colossians 4.8 ASV state; RSV how we are
KJ dispute	Judges 4.15 RSV rout	KJ evidence	2 Samuel 21.20 RSV each
KJ disquietness	Judges 8.12 RSV throw into a panic	KJ evidently	Jeremiah 32.10, 11, 12, 14 ASV -- RSV deed
KJ divers	Isaiah 31.8 ASV become subject to taskwork; RSV be put to forced labor	KJ any evilfavour- edness	Acts 10.3 ASV openly; RSV clearly
KJ doctor	1 Samuel 14.20 RSV confusion	KJ example	Galatians 3.1 ASV openly; RSV publicly
KJ doctrine	Psalm 29.9 ASV = RSV strip bare	KJ exceed	Deuteronomy 17.1 ASV anything evil; RSV any defect
KJ done away	Isaiah 3.17 ASV = RSV lay bare		Hebrews 8.5 ASV -- RSV copy
KJ dote	Isaiah 22.8 ASV -- RSV take away	KJ excellency	Job 36.9 ASV behave proudly; RSV behave arrogantly
KJ doubt	Lamentations 2.14 ASV uncover; RSV expose	KJ exchanger	Philippians 3.8 RSV surpassing worth
KJ dissolve doubts	Micah 1.6 ASV = RSV uncover	KJ exercise	Matthew 25.27 ASV = RSV banker
KJ doubting nothing	2 Corinthians 4.2 ASV of shame; RSV disgraceful	KJ exercise myself	Ezekiel 22.29 RSV commit
KJ nothing doubting	1 Corinthians 9.17 ASV stewardship; RSV commission		1 Timothy 4.7; Hebrews 5.14; 12.11; 2 Peter 2.14 RSV train
KJ doubtful disputations	Ephesians 1.10 RSV plan	KJ be exercised	Psalm 131.1 RSV occupy myself
KJ doubtful mind	Ephesians 3.2 RSV stewardship	KJ learn by experience	Acts 24.16 RSV take pains
KJ draught house	Colossians 1.25 RSV office	KJ express image of his person.	Ecclesiastes 1.13; 3.10 RSV be busy
KJ out into the draught	Acts 7.53 ASV as ordained by; RSV as delivered by	KJ eyesight	Genesis 30.27 ASV divine; RSV learn by divination
KJ duke	Mark 9.33 ASV reason; RSV discuss	KJ faint	Hebrews 1.3 ASV very image of his substance; RSV very stamp of his nature
KJ dure	Mark 9.34 RSV discuss	KJ fair	2 Samuel 22.25; Psalm 18.24 RSV sight
KJ ear	Acts 17.17; 19.8-9 ASV reason; RSV argue	KJ fame	Luke 18.1; 2 Corinthians 4.16 RSV lose heart
	Psalm 38.8 RSV tumult	KJ those that have familiar spirits	Zechariah 3.5 ASV -- RSV clean
	Deuteronomy 25.13-14 ASV diverse; RSV two kinds of (weights, measures)	KJ fan	Genesis 45.16 ASV -- RSV report
	Ezekiel 17.3 RSV many (colors)	KJ fan	Luke 4.14 RSV report
	Mark 1.34 RSV various (diseases)	KJ fan	1 Samuel 28.3, 9 RSV mediums
	2 Timothy 3.6 RSV various (impulses)	KJ fanners	Isaiah 30.24 ASV -- RSV fork
	Luke 2.46 ASV = RSV teacher	KJ fashion	Matthew 3.12; Luke 3.17 RSV winnowing fork
	Luke 5.17; Acts 5.34 RSV teacher		Isaiah 41.16; Jeremiah 4.11; 51.2 ASV = RSV winnow
	Deuteronomy 32.2 RSV teaching	KJ grace of the fashion	Jeremiah 51.2 ASV strangers; RSV winnowers
	Matthew 7.28; Mark 4.2 ASV = RSV teaching	KJ fast	Genesis 6.15 ASV = RSV how
	1 Corinthians 13.10 RSV pass away	KJ fat	2 Kings 16.10 RSV model
	2 Corinthians 3.11 ASV pass away; RSV fade away	KJ winefat	Luke 9.29 RSV appearance
	2 Corinthians 3.14 RSV taken away	KJ feebleminded	1 Corinthians 7.31; Philippians 2.8 RSV form
	Jeremiah 50.36 ASV = RSV become fools	KJ fenced	James 1.11 RSV beauty
	John 13.22 RSV uncertain	KJ fervent heat	Ruth 2.8, 21 RSV close
	Acts 2.12; 5.24; 10.17 ASV = RSV perplexed	KJ to fetch about this form of speech	Joel 2.24; 3.13 ASV -- RSV vat
	Acts 25.20 ASV perplexed; RSV at a loss	KJ fine	Isaiah 63.2; Mark 12.1 ASV = RSV wine press
	Daniel 5.12, 16 RSV solve problems	KJ fining pot	1 Thessalonians 5.14 ASV = RSV fainthearted
	Acts 10.20 ASV nothing doubting; RSV without hesitation	KJ flag	Numbers 32.17, 36; 2 Samuel 20.6; 2 Kings 18.13 ASV = RSV fortified
	Acts 11.12 ASV making no distinction; RSV without hesitation	KJ flagon	2 Peter 3.10, 12 RSV fire
	Romans 14.1 ASV decision of scruples; RSV disputes over opinions		2 Samuel 14.20 ASV to change the face of the matter; RSV in order to change the course of affairs.
	Luke 12.29 RSV anxious mind		Job 28.1 ASV = RSV refine
	2 Kings 10.27 RSV latrine		Proverbs 17.3 ASV refining pot; RSV crucible
	Matthew 15.17; Mark 7.19 RSV passes on		Exodus 2.3, 5; Job 8.11 RSV reed
	Genesis 36.15 ASV = RSV chief		2 Samuel 6.19 ASV = RSV cake of raisins
	Matthew 13.21 ASV -- RSV endure		Song of Solomon 2.5 ASV = RSV raisins
	1 Samuel 8.12 ASV = RSV plow		
	Isaiah 30.24 ASV -- RSV till		

KJ flood	Joshua 24.2 ASV River; RSV Euphrates		
KJ floor	Joshua 24.3 ASV = RSV River Deuteronomy 15.14; Matthew 3.12 ASV = RSV threshing floor		
KJ footmen	Numbers 11.21 RSV on foot Jeremiah 12.5 RSV men on foot	KJ halt	Genesis 32.31 ASV = RSV limp 1 Kings 18.21 ASV = RSV go limping Psalm 38.17 ASV = RSV fall
KJ for all	John 21.11 RSV although	KJ at your hand	Isaiah 1.12 RSV of you
KJ for because	Genesis 22.16 ASV = RSV because	KJ hard after	Psalm 63.8 RSV clings to
KJ for to	Genesis 31.18 ASV = RSV to Luke 4.16 ASV = RSV to	KJ joined hard to	Acts 18.7 RSV was next door to
KJ forecast	Daniel 11.24, 25 ASV = RSV devise	KJ hardly	Matthew 19.23 ASV = RSV it is hard for
KJ forepart	Acts 27.41 ASV foreship; RSV bow	KJ endure hardness	2 Timothy 2.3 ASV suffer hardship with me; RSV take your share of suffering
KJ foreship	Acts 27.30 RSV bow	KJ harness	1 Kings 20.11 ASV = RSV armor
KJ foretell	2 Corinthians 13.2 ASV say beforehand; RSV warn	KJ harnessed	Exodus 13.18 ASV armed; RSV equipped for battle
KJ former	Jeremiah 10.16; 51.19 RSV one who formed	KJ harp	1 Corinthians 14.7; Revelation 14.2 RSV play
KJ former	Zechariah 14.8 ASV = RSV eastern	KJ hasted them	Exodus 5.13 ASV = RSV were urgent
KJ forth of	Genesis 8.16 ASV = RSV forth from Amos 7.17 ASV out of; RSV away from	KJ hastily	Judges 2.23 RSV at once 1 Samuel 4.14 ASV hastened and; RSV hastened and
KJ let it forth	Luke 20.9 ASV = RSV let it out		1 Kings 20.33 ASV hastened to; RSV quickly
KJ for that	1 Timothy 1.12 RSV because		John 11.31 ASV = RSV quickly
KJ forwardness	2 Corinthians 8.8 ASV = RSV earnestness 2 Corinthians 9.2 ASV = RSV readiness	KJ headstone	Zechariah 4.7 ASV = RSV top stone
KJ fowl	Genesis 1.20 etc. ASV = RSV birds	KJ heady	2 Timothy 3.4 ASV headstrong; RSV reckless
KJ frankly	Luke 7.42 (omitted by ASV and RSV - no Greek word for it)	KJ saving health	Psalm 67.2 ASV salvation; RSV saving power
KJ fray	Deuteronomy 28.26; Jeremiah 7.33 ASV = RSV frighten	KJ heaviness	Ezra 9.5 ASV humiliation; RSV fasting
KJ freely	Numbers 11.5 ASV for nought; RSV for nothing Matthew 10.8 RSV without pay Revelation 22.17 RSV without price	KJ are in heaviness	1 Peter 1.6 ASV have been put to grief; RSV may have to suffer
KJ frowardly	Isaiah 57.17 ASV = RSV backsliding	KJ heavy	1 Kings 20.43 RSV resentful 1 Kings 21.4 RSV vexed
KJ frowardness	Proverbs 2.14 ASV = RSV perverseness Proverbs 6.14 ASV perverseness; RSV perverted heart Proverbs 10.32 ASV perverseness; RSV what is perverse	KJ helps	1 Corinthians 12.28 RSV helpers
KJ furniture	Genesis 31.34 ASV = RSV saddle	KJ herb	Genesis 1.11 RSV vegetation Genesis 1.29; Exodus 9.22; Job 8.12 RSV plant Deuteronomy 11.10 RSV vegetable Matthew 13.32 RSV shrub Romans 14.2 RSV vegetable
KJ gainsay	Luke 21.15 RSV contradict	KJ high	Proverbs 21.4 RSV haughty
KJ gainsayer	Titus 1.9 RSV those who contradict it	KJ highminded	Romans 11.20 RSV proud 1 Timothy 6.17 RSV haughty
KJ gain this loss	Acts 27.21 ASV get this loss; RSV incur this loss		2 Timothy 3.4 ASV puffed up; RSV swollen with conceit
KJ gender	Leviticus 19.19; Job 21.10 RSV breed Job 38.29 RSV give birth to Galatians 4.24 ASV = RSV bear children	KJ his	1 Corinthians 15.38 ASV = RSV its
KJ generally	2 Timothy 2.23 RSV breed	KJ hitherto	Job 38.11 RSV thus far Daniel 7.28 ASV = RSV here
KJ gathered	2 Samuel 17.11 ASV gathered together; RSV gathered	KJ hold	Judges 9.46, 49; 1 Samuel 22.4; ASV = RSV stronghold
KJ generation	Matthew 3.7; Luke 3.7 ASV offspring; RSV brood	KJ hold peace at	Numbers 30.14 RSV say nothing to
KJ give up the ghost	Genesis 25.8 RSV breathe his last Job 3.11 RSV expire Job 13.19 RSV die	KJ honest	Romans 12.17 ASV honorable; RSV noble 2 Corinthians 13.7 ASV honorable; RSV right Philippians 4.8 ASV = RSV honorable Romans 13.13 ASV = RSV becomingly 1 Thessalonians 4.12 ASV becomingly; RSV command the respect
KJ yield up the ghost	Genesis 49.33 RSV breathe his last	KJ honestly	Hebrews 13.18 ASV = RSV honorably 1 Timothy 2.2 ASV gravity; RSV respectful
KJ give place to	Galatians 2.5 RSV yield submission to Ephesians 4.27 RSV give opportunity to	KJ honesty	Genesis 34.19 ASV = RSV honored
KJ glede	Deuteronomy 14.13 RSV buzzard	KJ honourable	1 Samuel 9.6 ASV = RSV held in honor Luke 14.8 RSV eminent
KJ go aside	Numbers 5.12 RSV go astray		Genesis 49.17 RSV horse's heels
KJ go beyond	1 Thessalonians 4.6 ASV = RSV transgress	KJ horse heels	Judges 5.22 RSV horse's hoofs
KJ go fight	1 Samuel 29.8 ASV = RSV go and fight	KJ horsehoofs	Daniel 3.21 RSV mantles
KJ go it up	Isaiah 15.5 ASV = RSV go up	KJ hosen	Joshua 11.6, 9; 2 Samuel 8.4; ASV hock; RSV hamstring
KJ go to	Genesis 11.3, 4, 7; 38.16 ASV = RSV come James 4.13; 5.1 ASV = RSV come	KJ hough	Judges 19.18 ASV = RSV into his house (Note that KJ translates the same Hebrew correctly in Judges 19.15)
KJ go to, go	2 Kings 5.5 ASV = RSV go now		Matthew 18.12 RSV what
KJ now therefore go to	Judges 7.3 ASV = RSV now therefore	KJ to house	John 4.1 ASV = RSV that
KJ God forbid	Genesis 44.7, 17; Joshua 22.29 ASV = RSV far be it		Judges 4.17 RSV but
KJ live godly	Romans 3.4 RSV by no means 2 Timothy 3.12 RSV live a godly life	KJ how	2 Samuel 12.14 RSV nevertheless
KJ going forth	Titus 2.12 RSV live godly lives	KJ how	Matthew 16.12 ASV = RSV that
KJ mine own proper good	Ezekiel 44.5 ASV egress; RSV those who are to be excluded	KJ howbeit	Genesis 9.20 RSV tiller of the soil Jeremiah 51.23 RSV farmer Zechariah 13.5 ASV tiller of the ground; RSV tiller of the soil
KJ mine own proper good	1 Chronicles 29.3 ASV a treasure of mine own; RSV a treasure of my own	KJ how that	Matthew 21.33 RSV tenant
KJ goodly	Genesis 39.6 ASV comely; RSV handsome Joshua 7.21 RSV beautiful 1 Kings 1.6 RSV handsome Ezekiel 17.23 RSV noble Matthew 13.45 RSV fine James 2.2 ASV = RSV fine	KJ husbandman	John 15.1 RSV vinedresser 2 Timothy 2.6; James 5.7 RSV farmer
KJ governor	James 3.4 ASV steersman; RSV pilot	KJ husbandry	2 Chronicles 26.10 RSV the soil 1 Corinthians 3.9 RSV field
KJ grace	Ruth 2.2, 10 ASV = RSV favor		Joshua 14.12 ASV = RSV it may be
KJ grieve	Genesis 49.23 RSV attack		Hosea 8.7 RSV if
KJ grudge	Psalm 59.15 ASV tarry all night; RSV growl James 5.9 ASV murmur; RSV grumble	KJ if so be	Romans 8.9 RSV if
KJ guilty of	Matthew 26.66; Mark 14.64 ASV worthy of; RSV deserve		Romans 8.17 RSV provided
KJ hale	Luke 12.58; Acts 8.3 ASV = RSV drag		1 Corinthians 15.15 RSV if it is true that
KJ halt	Matthew 18.8; Mark 9.45; Luke 14.21; John 5.3 RSV lame	KJ ill-favored	2 Corinthians 5.3 RSV so that Ephesians 4.21 RSV assuming that 1 Peter 2.3 ASV if; RSV for

KJ illuminated	Hebrews 10.32 ASV = RSV enlightened (The same Greek word is translated enlightened by KJ Hebrews 6.4; Ephesians 1.18)	KJ as it liketh you	Esther 8.8 ASV as it pleaseth you; RSV as you please
KJ imagination	Deuteronomy 29.19 ASV = RSV stubbornness Proverbs 6.18 ASV purpose; RSV plan Jeremiah 7.24 ASV = RSV stubbornness Lamentations 3.60, 61 ASV = RSV device Romans 1.21 ASV reasoning; RSV thinking 2 Corinthians 10.5 RSV argument Genesis 11.6 ASV purpose; RSV propose	KJ is like to die KJ like as KJ like unto	Jeremiah 38.9 RSV will die Matthew 12.13 ASV as; RSV like Exodus 15.11 RSV like Matthew 6.8 RSV like Job 39.4 ASV - RSV become strong
KJ imagine	Genesis 11.6 ASV purpose; RSV propose Job 21.27 ASV would wrong me; RSV to wrong me Psalm 2.1 ASV meditate; RSV plot Psalm 10.2 ASV conceived; RSV devised	KJ are in good liking KJ worse liking	Daniel 1.10 ASV worse looking; RSV in poorer condition
KJ impart	Luke 3.11; 1 Thessalonians 2.8 RSV share	KJ limit KJ list	Hebrews 4.7 ASV define; RSV set John 3.8 ASV = RSV will James 3.4 ASV will; RSV direct
KJ implead	Acts 19.38 ASV accuse; RSV bring charges against	KJ lively KJ loft	Acts 7.38; 1 Peter 1.3; 2.5 ASV = RSV living 1 Kings 17.19 ASV chamber; RSV upper chamber Acts 20.9 ASV - RSV story
KJ impotent	John 5.3, 7 ASV sick; RSV invalids. . .sick Acts 4.9; 14.8 RSV cripple	KJ looked when	Acts 28.6 ASV expected that; RSV waited, expecting
KJ in building	1 Kings 6.7 RSV being built	KJ lover	Psalm 38.11 RSV friend
KJ in departing	Genesis 35.18 ASV - RSV departing	KJ lucre	1 Timothy 3.8; Titus 1.7, 11 RSV gain 1 Peter 5.2 RSV gain
KJ in seething	1 Samuel 2.13 ASV = RSV boiling	KJ lunatick	Matthew 4.24; 17.15 ASV = RSV epileptic
KJ in the earth	Genesis 1.22 ASV = RSV on the earth	KJ made himself	2 Samuel 13.6 ASV feigned himself; RSV pretended to be
KJ incontinent	2 Timothy 3.3 ASV without self-control; RSV profligates	KJ made as though	Luke 24.28 RSV appeared to be
KJ inn	Genesis 42.27; 43.21; Exodus 4.24; ASV = RSV lodging place	KJ make KJ make for KJ with the manner	Judges 18.3 ASV = RSV do Ezekiel 17.17 ASV = RSV help Numbers 5.13 ASV = RSV in the act
KJ poor innocents	Jeremiah 2.34 ASV innocent poor; RSV guiltless poor	KJ mansion KJ mar	John 14.2 RSV room Ruth 4.6 RSV impair 1 Samuel 6.5 RSV ravage 2 Kings 3.19 RSV ruin Job 30.13 RSV break up Jeremiah 13.9 RSV spoil Matthew 10.24, 25 ASV = RSV teacher
KJ inquisition	Deuteronomy 19.18 RSV inquire Esther 2.23 RSV investigate Psalm 9.12 RSV avenge	KJ master KJ mean	Proverbs 22.29 RSV obscure Isaiah 2.9; 5.15 (RSV omits) Isaiah 31.8 (ASV and RSV omit) (In the case of Isaiah 2.9; 5.15; 31.8 the Hebrew has simply the word for "man.")
KJ instant	Luke 23.23; 2 Timothy 4.2 ASV = RSV urgent Romans 12.12 ASV continuing steadfastly; RSV constant	KJ meat KJ meat offering	Genesis 1.29, 30; Deuteronomy 20.20; Psalm 111.5; ASV = RSV food Leviticus 2.1 ASV meal offering; RSV cereal offering
KJ instantly	Luke 7.4; Acts 26.7 ASV = RSV earnestly	KJ meet	Exodus 8.26 RSV right Hebrews 6.7 RSV useful 2 Kings 10.3 RSV fittest Esther 9.28 ASV remembrance; RSV commemoration
KJ have intelligence with	Daniel 11.30 ASV have regard unto; RSV give heed to	KJ meetest KJ memorial	Psalm 9.6 ASV remembrance; RSV memory Genesis 37.28 RSV trader 1 Kings 10.15 ASV = RSV trader Matthew 13.45 ASV man that is a merchant; RSV merchant
KJ inward	Job 19.19 ASV familiar; RSV intimate	KJ merchantman	2 Samuel 18.27 ASV = RSV I think Acts 20.13 ASV = RSV intending
KJ inwards	Exodus 29.13 RSV entrails	KJ me thinketh KJ minding KJ minister	Exodus 24.13; 1 Kings 10.5 RSV servant Matthew 20.26 RSV servant Luke 4.20 ASV = RSV attendant 2 Corinthians 9.10 ASV = RSV supply Numbers 33.54 RSV a large tribe Acts 19.32 RSV most of them Acts 27.12 RSV the majority
KJ jangling	1 Timothy 1.6 ASV vain talking; RSV vain discussion	KJ minister KJ more	Acts 19.32 RSV most of them Acts 27.12 RSV the majority
KJ knot	Exodus 25.31, 33, 36 RSV capital 1 Kings 6.18; 7.24 RSV gourd	KJ mortify	Romans 8.13; Colossians 3.5; ASV = RSV put to death
KJ know	Isaiah 7.15, 16 RSV know how James 4.17 RSV know what	KJ munition	Isaiah 29.7 ASV = RSV stronghold Isaiah 33.16 RSV fortresses Nahum 2.1 ASV fortress; RSV rampart
KJ take knowledge	Acts 4.13 RSV recognize Acts 24.8 RSV learn	KJ murrain KJ naughtiness	Exodus 9.3 RSV plague 1 Samuel 17.28 RSV evil Proverbs 11.6 ASV iniquity; RSV lust James 1.21 ASV = RSV wickedness Proverbs 6.12 ASV = RSV worthless Proverbs 17.4 ASV = RSV mischievous Jeremiah 24.2 ASV = RSV bad Job 41.18 ASV = RSV sneezing Genesis 21.26 RSV not . . . and not Matthew 12.32 ASV neither . . . nor; RSV either . . . or
KJ lack	Psalm 34.10 RSV suffer want (Note that in the second line of this verse RSV removes ambiguity by substituting "lack" for "want.")	KJ naughty	Matthew 12.32 ASV neither . . . nor; RSV either . . . or 2 Samuel 14.7 ASV = RSV neither . . . nor
KJ laid	Matthew 8.14 ASV = RSV lying	KJ neeing KJ neither . . . neither	2 Samuel 14.7 ASV = RSV neither . . . nor
KJ laid unto	Acts 13.36 RSV laid with	KJ not . . . neither . . . nor	Judges 12.14 ASV sons' sons; RSV grandsons Job 18.19 ASV sons' son; RSV descendant 1 Timothy 5.4 ASV = RSV grandchildren
KJ latchet	Isaiah 5.27 RSV thong Mark 1.7 RSV thong	KJ nephew	
KJ shoelatchet	Genesis 14.23 RSV sandal-thong		
KJ laugh on	Job 29.24 ASV = RSV smile on		
KJ lay at	Job 41.26 RSV reach		
KJ lay away	Ezekiel 26.16 ASV lay aside; RSV remove		
KJ lay from	Jonah 3.6 RSV remove		
KJ lay out	2 Kings 12.11 ASV = RSV pay out		
KJ leasing	Psalm 4.2 ASV falsehood; RSV lies Psalm 5.6 ASV = RSV lies		
KJ left	Genesis 29.35 ASV left off; RSV ceased Acts 21.32 ASV left off; RSV stopped		
KJ let	Exodus 5.4 ASV loose; RSV take away Isaiah 43.13 ASV = RSV hinder Romans 1.13 ASV hinder; RSV prevent 2 Thessalonians 2.7 ASV = RSV restrain Acts 17.5 ASV vile; RSV wicked Acts 18.14 ASV villany; RSV crime Acts 6.9 RSV Freedmen		
KJ lewd	Romans 12.18 ASV as much as in you lieth; RSV so far as it depends upon you		
KJ lewdness	Numbers 21.5 RSV worthless food		
KJ Libertines	Judges 9.4 ASV vain and light fellows; RSV worthless and reckless fellows		
KJ as much as lieth in you	1 Kings 7.4, 5 ASV = RSV window		
KJ light bread	Genesis 26.10 ASV = RSV easily		
KJ vain and light persons	Mark 9.39 ASV quickly; RSV soon after		
KJ light	Jeremiah 23.32 ASV vain boasting; RSV recklessness		
KJ lightly	Deuteronomy 23.16 ASV it pleaseth him; RSV it pleases him		

KJ nothing	1 Kings 10.21 RSV not considered as anything 1 Timothy 4.4 ASV = RSV nothing is to be rejected	KJ order	Judges 13.12 ASV ordering of the child; RSV the boy's manner of life
KJ set at nought	James 1.6 RSV with no doubting Proverbs 1.25 RSV ignored	KJ ouches	1 Kings 20.14 ASV = RSV begin the battle
KJ nourish	Mark 9.12 RSV treated with contempt Genesis 45.11 RSV provide for Isaiah 7.21 ASV = RSV keep alive	KJ outlandish	Exodus 28.11, 13 ASV = RSV settings
KJ nursing father	Acts 7.21 RSV bring up James 5.5 RSV fatten Numbers 11.12 RSV nurse	KJ out of hand	Nehemiah 13.26 ASV = RSV foreign
KJ nurture	Isaiah 49.23 RSV foster fathers Ephesians 6.4 ASV chastening; RSV discipline	KJ overcharge	Numbers 11.15 RSV at once Luke 21.34 RSV weigh down
KJ occupied	Exodus 38.24 ASV = RSV used Judges 16.11 ASV wherewith no work hath been done; RSV used	KJ overlive	2 Corinthians 2.5 ASV press heavily; RSV put severely
KJ occupier	Ezekiel 27.27 ASV = RSV dealer	KJ overrun	Joshua 24.31 ASV = RSV outlive
KJ occupy	Ezekiel 27.9 ASV deal; RSV barter Luke 19.13 ASV = RSV trade	KJ pap	2 Samuel 18.23 ASV = RSV outrun
KJ occurrent	1 Kings 5.4 ASV occurrence; RSV misfortune (The same word is translated chance in Ecclesiastes 9.11)	KJ part	Nahum 1.8 RSV overflow
KJ odd	Numbers 3.48 RSV excess	KJ in particular	Luke 11.27 Revelation 1.13 ASV = RSV breast
KJ of him	Matthew 3.13 RSV by him	KJ particularly	Acts 2.45 RSV distribute
KJ of thee	Matthew 3.14 RSV by you	KJ passage	1 Corinthians 12.27 ASV severally; RSV individually
KJ of the devil	Matthew 4.1 RSV by the devil	KJ passengers	Acts 21.19 ASV = RSV one by one
KJ of them	Matthew 6.1 RSV by them	KJ pattern	Hebrews 9.5 ASV severally; RSV in detail
KJ which was spoken of the Lord by the prophet	Matthew 2.15 ASV which was spoken by the Lord through the prophet; RSV what the Lord had spoken by the prophet	KJ peculiar	Judges 12.6 ASV = RSV ford
KJ of any man	Luke 14.8 RSV by any one	KJ persecute	1 Samuel 13.23 ASV = RSV pass
KJ of the Lord	1 Corinthians 11.32 RSV by the Lord	KJ respect persons	Jeremiah 51.32 RSV ford
KJ convinced of all	1 Corinthians 14.24 ASV reproved by all; RSV convicted by all	KJ have respect of persons	Proverbs 9.15 ASV them that pass by; RSV those who pass by
KJ in comparison of you	Judges 8.3 ASV = RSV in comparison with you	KJ is no respecter of persons	Ezekiel 39.11 ASV them that pass through; RSV travelers
KJ zeal of God	Romans 10.2 ASV = RSV zeal for God	KJ persuade	Hebrews 9.23 ASV = RSV copy
KJ zealous of the law	Acts 21.20 ASV = RSV zealous for the law	KJ pillow	Exodus 19.5 ASV mine own possession; RSV my own possession
KJ of the blood	Leviticus 4.16 RSV some of the blood	KJ pitiful	Deuteronomy 14.2 ASV = RSV for his own possession
KJ of long time	Acts 8.11 RSV for a long time	KJ plague	Psalm 7.1, 5; 71.11 ASV = RSV pursue
KJ of a child	Mark 9.21 ASV from a child; RSV from childhood	KJ plagued	Deuteronomy 1.17 RSV be partial
KJ had compassion of	Hebrews 10.34 ASV = RSV had compassion on	KJ plain	Proverbs 28.21 RSV show partiality
KJ rejoice of	2 Samuel 19.32 ASV = RSV provided with	KJ possess	Acts 10.34 RSV shows no partiality
KJ following of	Matthew 18.13 ASV = RSV rejoice over	KJ post	Acts 19.8 RSV pleading
KJ taking of	2 Samuel 2.21 ASV = RSV following	KJ power	Acts 28.23 RSV trying to convince
KJ beating of	John 11.13 ASV = RSV taking	KJ prefer	Ezekiel 13.18 RSV magic band
KJ eaten of the king's cost	Acts 21.32 ASV = RSV beating	KJ presently	Lamentation 4.10 RSV compassionate
KJ power of	2 Samuel 19.42 ASV eaten at the king's cost; RSV eaten at the king's expense	KJ pressat	James 5.11 ASV full of pity; RSV compassionate
KJ glorying of you	1 Corinthians 7.4 ASV power over; RSV rule over	KJ prevent	1 Peter 3.8 ASV compassionate; RSV have sympathy
KJ have glory of men	2 Corinthians 7.4 ASV glorying on your behalf; RSV pride in you	KJ prey	Psalm 89.23 ASV smite; RSV strike down
KJ be an example of the believers	Matthew 6.2 RSV be praised by men	KJ price	Psalm 73.5, 14 RSV stricken
KJ of a ready mind	1 Timothy 4.12 ASV be an example to them that believe; RSV set the believers an example	KJ prick	Genesis 25.27 ASV = RSV quiet
KJ often	1 Peter 5.2 RSV eagerly	KJ privacy	Numbers 21.24 RSV take possession of
KJ oil olive	1 Timothy 5.23 RSV frequent	KJ privy	2 Chronicles 30.6; Esther 8.14 RSV courier
KJ oldness of the letter	Exodus 30.24 ASV = RSV olive oil	KJ profess	Job 9.25; Jeremiah 51.31 RSV runner
KJ lame on his feet	Deuteronomy 8.8; 2 Kings 18.32 ASV = RSV olive trees	KJ profiting	2 Chronicles 32.9 RSV forces
KJ on the day	Romans 7.6 RSV the old written code	KJ prolong	Genesis 32.28 ASV = RSV have striven with
KJ on this wise	2 Samuel 9.3 ASV lame of his feet; RSV crippled in his feet	KJ proper	Esther 2.9 ASV remove; RSV advance
KJ altogether on a smoke	Nehemiah 4.22 ASV in the day; RSV by day	KJ mine own proper good	Daniel 6.3 ASV distinguish; RSV become distinguished
KJ on heaps	Matthew 1.18 RSV in this way	KJ their proper tongue	John 1.15, 30 ASV become; RSV rank
KJ on mine account	Exodus 19.18 ASV the whole of it smoked; RSV wrapped in smoke	KJ his proper gift	1 Samuel 2.16 ASV = RSV first
KJ when shall it once be	Psalm 79.1 ASV in heaps; RSV in ruins		Proverbs 12.16 RSV at once
KJ open	Philemon 18 ASV = RSV to my account		Matthew 21.19 ASV immediately; RSV at once
KJ or ever	Jeremiah 13.27 ASV how long shall it yet be; RSV how long will it be before		Matthew 26.53 ASV even now; RSV at once
KJ ordain	Acts 17.3 RSV explain		Haggai 2.16 ASV = RSV winevat
	Proverbs 8.23; Song of Solomon 6.12; Daniel 6.24 ASV = RSV before		Job 3.12 ASV = RSV receive
	Psalm 7.13 ASV = RSV make		Psalm 119.147 ASV anticipate; RSV rise before
	Psalm 8.3 RSV establish		Matthew 17.25 ASV spake first to him; RSV spoke to him first
	Daniel 2.24 ASV = RSV appoint		1 Thessalonians 4.15 ASV = RSV precede

KJ prove	Deuteronomy 8.16; 33.8 RSV test			1 Chronicles 4.41 ASV stead; RSV place
KJ provoke	1 Thessalonians 5.21 RSV test			Psalms 31.8 ASV = RSV place
KJ publican	2 Corinthians 9.2 ASV = RSV stir up	KJ scrip		Luke 14.7 ASV seat; RSV place
KJ publish	Hebrews 10.24 RSV stir up	KJ search		1 Samuel 17.40 ASV = RSV wallet
KJ purchase	Mark 2.15 RSV tax collector	KJ secure		Matthew 10.10 ASV wallet; RSV bag
	1 Samuel 31.9 ASV carry the tidings; RSV carry the good news	KJ securely		Ezekiel 34.11 ASV = RSV search for
	Deuteronomy 32.3 ASV = RSV proclaim	KJ seethe		Judges 8.11 RSV off its guard
	Psalms 78.54 ASV get; RSV win	KJ seething		Judges 18.7, 10 RSV unsuspecting
	Acts 20.28 RSV obtain	KJ sentence		Proverbs 3.29 RSV trustingly
KJ putenance	1 Timothy 3.13 ASV = RSV gain	KJ serve unto		Exodus 16.23; 23.19 ASV = RSV boil
KJ put down	Exodus 12.9 ASV inwards; RSV inner parts	KJ set time		Job 41.20 ASV = RSV boiling
KJ put to	2 Chronicles 36.3 ASV = RSV depose			Acts 15.19 ASV = RSV judgment
	Ezra 6.12 ASV = RSV put forth			Hebrews 8.5 ASV = RSV serve
	Ecclesiastes 10.10 RSV put forth			Genesis 17.21 RSV season
KJ put to the worse	2 Kings 14.12; 1 Chronicles 19.16, 19 RSV defeated by	KJ set day		Genesis 21.2 RSV time
		KJ set by		Acts 12.21 RSV appointed day
KJ quarrel	Leviticus 26.25 ASV = RSV vengeance			1 Samuel 18.30 RSV highly esteemed
	Mark 6.19 ASV set herself; RSV grudge	KJ set light by		Deuteronomy 27.16 RSV dishonors
	Colossians 3.13 ASV = RSV complaint	KJ set forth		Ezekiel 27.10 RSV gave
KJ quaternion	Acts 12.4 RSV squad	KJ are set forth		Jude 7 RSV serve
KJ question	Mark 8.11 RSV argue	KJ set on		Acts 18.10 RSV attack
	Mark 9.16 RSV discuss	KJ set to his seal		John 3.33 ASV = RSV set his seal to this
KJ question	2 Timothy 2.23 ASV questionings; RSV controversies	KJ set upon		Judges 9.33 ASV = RSV rush upon
		KJ settle		Ezekiel 43.14, 17, 20; 45.19 ASV = RSV ledge
KJ quick	Numbers 16.30 ASV = RSV alive (Note that KJ has alive for the same Hebrew in Numbers 16.33)	KJ sever		Exodus 9.4 ASV = RSV make a distinction
		KJ several		Numbers 28.13, 21, 29 ASV = RSV omits several
				2 Kings 15.5 ASV = RSV separate
KJ quicken	Psalms 55.15; 124.3 ASV = RSV alive	KJ severally		Matthew 25.15 RSV omits several
	Psalms 119.50 RSV give life	KJ shake his hand		1 Corinthians 12.11 RSV individually
	1 Corinthians 15.36 RSV come to life	KJ shake the hand		Isaiah 11.15 ASV = RSV wave his hand
	Ephesians 2.1 ASV = RSV make alive	KJ shambles		Isaiah 13.2 ASV = RSV wave the hand
KJ having in a readiness	2 Corinthians 10.6 ASV being in readiness; RSV being ready	KJ with shamefacedness		1 Corinthians 10.25 RSV meat market
KJ reap down	James 5.4 ASV = RSV mow			1 Timothy 2.9 ASV with shamefastness; RSV modestly
KJ rear up	Exodus 26.30 RSV erect	KJ shapen		Psalms 51.5 ASV = RSV brought forth
KJ reason	Acts 6.2 ASV fit; RSV right	KJ sheepmaster		2 Kings 3.4 RSV sheep breeder
KJ reasoning	Luke 9.46 RSV argument	KJ in a vain shew		Psalms 39.6 RSV as a shadow
KJ reckon	Romans 8.18 RSV consider	KJ the shew of their countenance		Isaiah 3.9 RSV their partiality
KJ record	Job 16.19 ASV = RSV witness	KJ took ship		Matthew 15.39 ASV entered into the boat; RSV got into the boat
	Philippians 1.8 ASV = RSV witness			Acts 21.6 ASV = RSV went on board the ship
KJ recover	2 Kings 5.7 RSV cure	KJ shipmen		1 Kings 9.27 RSV seamen
KJ refrain	Psalms 119.101 RSV hold back			Acts 27.27, 30 ASV = RSV sailors
	Job 7.11; Proverbs 10.19 RSV restrain	KJ took shipping		John 6.24 ASV = RSV got into the boats
KJ refuse	Psalms 118.22 ASV = RSV reject	KJ shut to		Genesis 19.10 RSV shut
	Proverbs 10.17 ASV forsake; RSV reject	KJ in sight like unto an emerald		Revelation 4.3 ASV like an emerald to look upon; RSV that looked like an emerald
KJ rehearse	Exodus 17.14 RSV recite	KJ simple		Romans 16.19 RSV guileless
	Judges 5.11; 1 Samuel 8.21 RSV repeat	KJ sincere		1 Peter 2.2 ASV without guile; RSV pure
	Acts 11.4 ASV = RSV began	KJ singular vow		Leviticus 27.2 ASV accomplish a vow; RSV special vow
KJ reins	Acts 14.27 RSV declare			Matthew 9.10 RSV sit at table
	Job 16.13 RSV kidneys	KJ sit at meat		1 Kings 5.6; 2 Chronicles 2.8 ASV = RSV know how
	Psalms 7.9 ASV = RSV hearts	KJ can skill		2 Chronicles 34.12 ASV = RSV were skilful with
KJ reject	Mark 6.26 RSV break his word to	KJ could skill of		Ephesians 4.14 RSV cunning
KJ remembrance	Job 13.12 ASV memorable saying; RSV maxim	KJ sleight		Acts 13.36 ASV = RSV asleep
	Isaiah 57.8 ASV memorial; RSV symbol	KJ on sleep		Genesis 11.3; 14.10 RSV bitumen
KJ removed	Psalms 125.1 ASV = RSV moved	KJ slime		Exodus 30.38 ASV to smell thereof; RSV to use as perfume
KJ repent self	Deuteronomy 32.26; Judges 21.6, 15 RSV have compassion on	KJ to smell thereto		Genesis 27.16 RSV the smooth part
	Genesis 1.28; 9.1 RSV fill			Malachi 1.13 RSV sniff at
KJ replenish	Acts 6.3 RSV repute	KJ the smooth		Revelation 8.12 ASV that; RSV so that
KJ report	Acts 10.22 RSV well spoken of	KJ snuff at		Genesis 25.29; 2 Chronicles 35.13 ASV = RSV boiled
	Jeremiah 6.30 ASV = RSV refuse silver	KJ so as		Exodus 12.9 ASV = RSV boiled
KJ reprobate silver	2 Samuel 12.20 RSV ask	KJ sod		Hebrews 11.12 RSV as many
KJ require	Ezra 8.22 ASV = RSV ask			Romans 5.7 ASV some one; RSV one
	Luke 13.18 ASV liken; RSV compare	KJ sodden		Colossians 1.21 ASV in time past; RSV once
KJ resemble	Ruth 3.18 ASV = RSV rest	KJ so many		Colossians 3.7 ASV = RSV once
KJ be in rest	Jeremiah 15.15 ASV avenge me of; RSV take vengeance for me on	KJ some		1 Peter 3.20 ASV aforesaid; RSV formerly
KJ revenge me of	Deuteronomy 32.41 ASV recompense; RSV requite	KJ sometime		Ephesians 2.13; Titus 3.3 ASV = RSV once
	Psalms 54.5 ASV = RSV requite			2 Corinthians 5.13 RSV right
KJ reward	2 Timothy 4.14 ASV render to; RSV requite	KJ softly		1 Timothy 3.2 ASV sober-minded; RSV sensible
	Genesis 37.22 ASV deliver; RSV rescue			Genesis 33.14 ASV gently; RSV slowly
KJ rid	Exodus 6.6 RSV deliver	KJ sop		Isaiah 8.6 RSV gently
	Leviticus 26.6 ASV cause to cease; RSV remove	KJ sore		John 13.26 RSV morsel
KJ riot	Titus 1.6 RSV being profligate	KJ sore		Psalms 38.11 ASV = RSV plague
	1 Peter 4.4 RSV wild profligacy			Genesis 19.9 RSV hard
KJ riot	2 Peter 2.13 ASV = RSV revel	KJ sore boils		Judges 21.2 RSV bitterly
KJ rioting	Romans 13.13 ASV = RSV reveling	KJ of sore diseases		Samuel 1.6 RSV sorely
KJ riotous	Proverbs 23.20 ASV = RSV gluttonous	KJ sore displeased		Job 2.7 RSV loathsome sores
	Proverbs 28.7 ASV = RSV gluttons	KJ sore displeasure		2 Chronicles 21.19 RSV in great agony
KJ road	1 Samuel 27.10 ASV = RSV raid			Zechariah 1.2 RSV very angry
KJ room	2 Samuel 19.13 RSV place			Psalms 2.5 RSV fury

KJ sorer	Hebrews 10.29 RSV worse	KJ stuff	Genesis 31.37; 45.20 RSV goods
KJ baser sort	Acts 17.5 ASV = RSV rabble		1 Samuel 10.22; 30.24 ASV = RSV baggage
KJ after a godly sort	2 Corinthians 7.11 RSV godly grief	KJ substance	Luke 17.31 ASV = RSV goods
	3 John 6 ASV worthily of God; RSV as befits God's service		Deuteronomy 11.6 ASV = RSV living thing
KJ so that	1 Kings 8.25; 2 Chronicles 33.8 ASV = RSV if only		Psalms 139.15 ASV = RSV frame
KJ sottish	Jeremiah 4.22 RSV stupid		Proverbs 10.3 ASV desire; RSV craving
KJ space	Deuteronomy 2.14 ASV days; RSV time		Hosea 12.8 ASV = RSV wealth
	Ezra 9.8 ASV = RSV moment		Luke 8.3 RSV means
	Acts 5.34 ASV = RSV while		Luke 15.13 RSV property
	Revelation 2.21 ASV = RSV time	KJ living substance	Hebrews 10.34 ASV = RSV possession
KJ the space of a month	Genesis 29.14 RSV a month	KJ succour	Hebrews 11.1 ASV = RSV assurance
KJ the space of the seven sabbaths of years	Leviticus 25.8 ASV the days of seven sabbaths of years; RSV the time of the seven weeks of years		Genesis 7.4, 23 RSV living thing
KJ in the space of a full year	Leviticus 25.30 ASV within the space of a full year; RSV within a full year		2 Samuel 8.5 RSV help
KJ by the space of two years	Acts 19.10 ASV for the space of two years; RSV for two years		2 Samuel 18.3 RSV send help
KJ by the space of three years	Acts 20.31 RSV for three years		2 Samuel 21.17 RSV come to aid
KJ spare to take	2 Samuel 12.4 RSV was unwilling to take		2 Corinthians 6.2; Hebrews 2.18 RSV help
KJ spare to spit	Job 30.10 RSV hesitate to spit		Romans 16.2 ASV = RSV helper
KJ specially	Acts 25.26; 1 Timothy 4.10; 5.8; Titus 1.10; Philemon 16 RSV especially	KJ succourer	Ezekiel 18.14 RSV likewise
		KJ such like	Mark 7.13 RSV such
KJ have sped	Judges 5.30 ASV have found; RSV are finding		Galatians 5.21 RSV the like
KJ good speed	Genesis 24.12 RSV success		1 Timothy 5.22 ASV hastily; RSV do not be hasty
KJ spend up	Proverbs 21.20 ASV swallow up; RSV devour	KJ suffer	Genesis 20.6 RSV let
KJ spitefully	Matthew 22.6 ASV = RSV shamefully		Matthew 19.14 RSV let
KJ spitefully entreated	Luke 18.32 ASV = RSV spit upon	KJ to supple	Ezekiel 16.4 ASV = RSV to cleanse
KJ spitted on	Genesis 34.27 ASV = RSV plunder	KJ surely	Proverbs 10.9 RSV securely
KJ spoil	Exodus 3.22 ASV = RSV despoil	KJ overcharged with surfeiting	Luke 21.34 RSV weighed down with dissipation
	Matthew 12.29 RSV plunder	KJ swellings	
	Colossians 2.8 ASV make spoil of; RSV make prey of	KJ taber upon	2 Corinthians 12.20 RSV conceit
	Colossians 2.15 ASV despoil; RSV disarm	KJ table	Nahum 2.7 ASV beat upon; RSV beat
KJ sport yourselves	Isaiah 57.4 RSV make sport		Habakkuk 2.2 ASV = RSV tablet
KJ sporting themselves	2 Peter 2.13 ASV = RSV reveling		Luke 1.63 ASV = RSV tablet
KJ spring of the day	1 Samuel 9.26 RSV break of dawn		2 Corinthians 3.3 RSV tablet
KJ stagger	Romans 4.20 ASV = RSV waver		Exodus 35.22 ASV = RSV armband
KJ stand to it	Deuteronomy 25.8 ASV stand; RSV persist		Exodus 26.6, 11 ASV = RSV clasp
KJ stood to	2 Kings 23.3 RSV joined in		Acts 27.19 RSV tackle
KJ stand upon	2 Samuel 1.9, 10 ASV = RSV stand beside		Isaiah 33.23 RSV tackle
KJ stay	Job 37.4 ASV = RSV restrain		Proverbs 6.25 RSV capture
	Job 38.37 ASV pour out; RSV tilt		Proverbs 6.2 RSV caught
	Song of Solomon 2.5 RSV sustain	KJ tablet	
	Isaiah 50.10 RSV rely	KJ tache	1 Samuel 9.5 ASV be anxious; RSV become anxious
KJ still	Psalms 84.4 RSV ever	KJ tackling	Matthew 6.25 ASV = RSV be anxious
KJ store of servants	Genesis 26.14 ASV = RSV household	KJ tacklings	1 Corinthians 6.7 RSV suffer wrong
KJ stoutness of heart	Isaiah 9.9 RSV arrogance of heart	KJ take	Exodus 5.8, 18; 1 Samuel 18.27 ASV = RSV number
KJ whose look was more stout than his fellows	Daniel 7.20 RSV which seemed greater than its fellows	KJ taken	1 Chronicles 9.28 ASV = RSV count
KJ strain at	Matthew 23.24 ASV = RSV strain out		1 Samuel 17.6 ASV = RSV javelin
KJ strait	Job 36.16 ASV = RSV distress		1 Kings 10.16 ASV buckler; RSV shield
KJ strait	2 Kings 6.1 RSV small		Proverbs 6.13 ASV make signs; RSV point
	Isaiah 49.20 RSV narrow	KJ teach	Genesis 15.5; Psalm 48.12 ASV = RSV number
	Matthew 7.13 ASV = RSV narrow	KJ tell	Psalm 22.17 ASV = RSV count
	Genesis 43.7 RSV carefully		Acts 24.25; Galatians 5.23; 2 Peter 1.6 ASV = RSV self-control
KJ straitly	Joshua 6.1 RSV shut up from within and from without	KJ temperance	Exodus 29.2 ASV mingled; RSV mixed
			Exodus 30.35 ASV = RSV seasoned with salt
KJ straitness	Deuteronomy 28.53, 55, 57; Jeremiah 19.9 ASV = RSV distress	KJ tempered	Genesis 22.1 ASV prove; RSV test
	Job 36.16 RSV cramping		Exodus 17.7; Numbers 14.22 RSV put to the proof
KJ strake	Genesis 30.37; Leviticus 14.37 ASV = RSV streak	KJ temptation	Deuteronomy 4.34 ASV = RSV trial
KJ strake sail	Acts 27.17 ASV = RSV lowered the gear	KJ Leah was tender-eyed	Genesis 29.17 ASV Leah's eyes were tender; RSV Leah's eyes were weak
KJ from strangled	Acts 21.25 ASV = RSV from what is strangled	KJ Leah was tender-eyed	1 Peter 2.19 ASV acceptable; RSV approved
KJ strength	Ezekiel 30.15 ASV = RSV stronghold	KJ that	Ruth 2.17 ASV that which; RSV what
			Matthew 20.14 ASV that which; RSV what
KJ strike	Exodus 12.7 ASV = RSV put	KJ tire	Ezekiel 24.17, 23 ASV headtire; RSV turban
	Exodus 12.22 RSV touch	KJ round tires like the moon	Isaiah 3.18 ASV = RSV crescents
KJ strike his hand	2 Kings 5.11 ASV = RSV wave his hand		
KJ strike hands with	Job 17.3 RSV give surety for	KJ tire	2 Kings 9.30 ASV attire; RSV adorn
	Proverbs 17.18 RSV give a pledge	KJ title	2 Kings 23.17 ASV = RSV monument
	Proverbs 22.26 RSV give pledges	KJ torn	Malachi 1.13 ASV = RSV taken by violence
	1 Thessalonians 4.11 RSV aspire	KJ translate	2 Samuel 3.10 ASV = RSV transfer
KJ study	2 Timothy 2.15 ASV give diligence; RSV do your best		Hebrews 11.5 RSV take up
			Hebrews 11.5 RSV was taken
			Luke 17.9 (omitted by ASV and RSV)
			Genesis 42.11 RSV honest
			Song of Solomon 2.12 ASV = RSV turtledove
			Galatians 4.2 ASV = RSV guardian
			1 Samuel 18.21 ASV = RSV a second time
			Ezekiel 21.19 RSV both
			Numbers 35.11; Joshua 20.9 ASV unwittingly; RSV without intent
			Psalms 35.8 ASV = RSV unawares
			1 Corinthians 7.36 ASV unseemly; RSV not properly
			1 Corinthians 12.23 RSV unrepresentable
			Titus 2.7 RSV integrity
			1 John 2.20 ASV anointing; RSV been anointed
		KJ uncomely	
		KJ uncorruptness	
		KJ unction	

KJ undertake	Isaiah 38.14 ASV be surety; RSV be thou my security	KJ which	Matthew 6.9 ASV - RSV who
KJ unicorn	Numbers 23.22 ASV = RSV wild ox	KJ whiles	Matthew 5.25 ASV - RSV while
KJ unjust	Luke 16.8 ASV unrighteous; RSV dishonest	KJ while as	Hebrews 9.8 ASV while; RSV as long as
KJ unspeakable	2 Corinthians 9.15 RSV inexpressible	KJ who	Acts 21.37 ASV RSV and he
KJ unto	Numbers 35.25 ASV = RSV until	KJ whose soever	Matthew 13.9 ASV he that; RSV he who
KJ unto	Genesis 3.21 ASV = RSV for	KJ will	John 20.23 RSV of ... of any
KJ untoward	Acts 2.40 ASV = RSV crooked	KJ will worship	Mark 6.25 RSV want
KJ usury	Exodus 22.25; Matthew 25.27 ASV = RSV interest	KJ win	Titus 3.8 Hebrews 13.18 ASV = RSV desire
KJ vagabond	Genesis 4.12, 14 ASV = RSV wanderer	KJ wink at	Colossians 2.23 RSV rigor of devotion
KJ vain	Psalms 109.10 RSV wander about	KJ wish	Philippians 3.8 ASV -- RSV gain
	Exodus 5.9 ASV = RSV lying	KJ wist not	Acts 17.30 ASV = RSV overlook
	Judges 9.4 RSV worthless	KJ wit	Acts 27.29 RSV pray
	Job 16.3 RSV windy	KJ do you to wit	Exodus 16.15; ASV knew not; RSV did not know
KJ vanity	Jeremiah 4.14 ASV = RSV evil		Mark 9.6 ASV knew not; RSV did not know
	Psalms 12.2 ASV falsehood; RSV lies	KJ wot	Genesis 24.21 ASV know; RSV learn
	Psalms 39.5 RSV a mere breath	KJ withal	Exodus 2.4 ASV = RSV know
	Psalms 144.4 RSV a breath	KJ without	2 Corinthians 8.1 ASV make known to you; RSV want you to know
	Proverbs 22.8 ASV = RSV calamity	KJ witty inventions	Genesis 21.26; 44.15 ASV = RSV know
	Isaiah 41.29 RSV delusion	KJ wonderful great	Genesis 39.8 ASV know; RSV have concern about
	Hosea 12.11 ASV false; RSV come to nought	KJ woe worth	1 Kings 19.1; Psalm 141.10; Acts 25.27 (RSV omits)
KJ vehement	Romans 8.20 RSV futility	KJ work	2 Corinthians 10.13, 15 ASV = RSV beyond
KJ vehement flame	Jonah 4.8 ASV = RSV sultry	KJ have worship	Proverbs 8.12 ASV = RSV discretion
	Song of Solomon 8.6 ASV a very flame of Jehovah; RSV vehement flame	KJ worthy	2 Chronicles 2.9 ASV = RSV great and wonderful
KJ venison	Genesis 25.28; 27.3 RSV game	KJ recount his worthies	Ezekiel 30.2 ASV = RSV alas for
KJ vex	Exodus 22.21 ASV = RSV wrong	KJ would God	Romans 4.15 RSV brings
	Numbers 25.17 RSV harass	KJ would to God	Romans 5.3; 2 Corinthians 7.10 RSV produces
	Matthew 15.22 RSV possessed	KJ wrest	Luke 14.10 ASV have glory; RSV be honored
	Matthew 17.15 ASV - RSV suffer	KJ yesternight	Deuteronomy 25.2; Luke 12.48; Romans 1.32 RSV deserve
	Acts 12.1 ASV afflict; RSV lay violent hands upon		Nahum 2.5 ASV remember his nobles; RSV the officers are summoned
KJ vile	Isaiah 32.5 ASV = RSV fool		Numbers 11.29; Deuteronomy 28.67; 2 Kings 5.3 ASV = RSV would
	Daniel 11.21 ASV = RSV contemptible		Exodus 16.3; Joshua 7.7 ASV = RSV would
	Philippians 3.21 ASV of humiliation; RSV lowly		Exodus 23.2, 6; Deuteronomy 16.19 RSV pervert
	James 2.2 RSV shabby		2 Peter 3.16 RSV twist
KJ virtue	Mark 5.30; Luke 6.19 ASV = RSV power		Genesis 19.34; 31.29, 42 RSV last night
KJ vocation	Ephesians 4.1 ASV = RSV calling		
KJ void place	1 Kings 22.10 ASV open place; RSV threshing-floor		
KJ volume	Psalms 40.7 ASV = RSV roll		
	Hebrews 10.7 ASV = RSV roll		
KJ wait upon	Psalms 123.2 ASV look unto; RSV look to (KJ breaks the parallel here--an indefensibly poor translation)		
KJ wanted	2 Corinthians 11.9 ASV = RSV was in want		
KJ to us-ward	Psalms 40.5 RSV toward us		
	Ephesians 1.19 RSV in us		
KJ to thee-ward	2 Peter 3.9 ASV to you-ward; RSV toward you		
KJ to you-ward	1 Samuel 19.4 RSV to you		
	2 Corinthians 1.12 RSV toward you		
	2 Corinthians 13.3 RSV in dealing with you		
	Ephesians 3.2 RSV for you		
KJ even to the mercy-seatward	Exodus 37.9 ASV -- RSV toward the mercy seat		
KJ ward	Genesis 40.3, 4, 7; Genesis 41.10 RSV custody		
KJ go a warfare	1 Corinthians 9.7 ASV soldier serve; RSV serve as soldier		
KJ wasteness	Zephaniah 1.15 RSV ruin		
KJ waster	Proverbs 18.9 ASV destroyer; RSV him who destroys		
KJ wasting	Isaiah 54.16 RSV ravager		
	Isaiah 59.7 ASV = RSV desolation		
	Isaiah 60.18 ASV desolation; RSV devastation		
KJ wax	Leviticus 25.47 RSV become		
	1 Samuel 3.2 RSV grow		
	Luke 13.19 ASV -- RSV become		
KJ waxen	Genesis 19.13; Leviticus 25.39 ASV waxed; RSV become		
KJ wax hot	Exodus 22.24 RSV burn		
KJ wax short	Numbers 11.23 RSV shorten		
KJ any ways	Leviticus 20.4 ASV = RSV at all		
KJ wealth	2 Chronicles 32.13 ASV in any wise; RSV at all		
	Ezra 9.12 ASV = RSV prosperity		
	Esther 10.3 ASV good; RSV welfare		
	1 Corinthians 10.24 ASV -- RSV good		
KJ wealthy	Psalms 66.12 RSV spacious		
	Jeremiah 49.31 ASV = RSV at ease		
KJ wench	2 Samuel 17.17 ASV = RSV maidservant		
KJ went for	1 Samuel 17.12 ASV = RSV was		
KJ what	2 Kings 6.33 RSV why		
KJ what time	Numbers 26.10; Psalm 56.3 RSV when		
KJ when as	Matthew 1.18 ASV -- RSV when		
KJ whether	Matthew 21.31 ASV = RSV which		

Minneapolis / 1888

Minneapolis/1888: The "Forgotten" Issue

Roger W. Coon

Introduction

A. Historical Backgrounds

1. Two historic meetings at Minneapolis, Minnesota in the Autumn of 1888:
 - a. Ministerial Institute: opened 2:30 p.m., Wed., Oct. 10, continued seven days to Oct. 17
 - b. 27th Annual Session of General Conference: followed immediately, convening at 9:30 a.m., Wed., Oct. 17, continuing through Sun., Nov. 4
 - (1) Combined meetings: occupied period of four weeks less two days
2. Venue: newly-constructed SDA Church edifice, Minneapolis
3. Attendees: about 500, including 91 delegates representing 27,000 SDA church members in North, Central, and South America, and Scandinavia
4. Leadership:
 - a. GC President George I. Butler: absent, ill in Battle Creek
 - b. Stephen N. Haskell (world leader and troubleshooter, but holding delegate credentials from California): served as chairman of both institute and GC session which followed
 - c. Franklin E. Belden (Secretary, Central SDA Publishing Association, Battle Creek; also a nephew of EGW): served as secretary of the institute
 - d. Uriah Smith (General Conference Secretary): served as secretary of the session

B. Theological Problems

1. The theological problems discussed publicly, both in the institute and in the discussion/studies which continued into the session:
 - a. The identity of the 10 horns of Daniel 7 (especially 10th kingdom):
 - (1) Huns: Uriah Smith
 - (2) Allemani: A.T. Jones
 - b. The identity of the "law" in Galatians (especially the "school-master of 3:34):
 - (1) Ceremonial law: George I. Butler, Uriah Smith
 - (2) Moral law of 10 Commandments: E. J. Waggoner
 - c. Righteousness by faith:
 - (1) A. T. Jones
 - (2) E. J. Waggoner

2. The principal proponents:
 - a. "New View": A. T. Jones and Dr. E. J. Waggoner, co-editors of Signs of the Times, Pacific Press, Oakland, California; supported by Willie (W.C.) White and his mother, EGW
 - b. "Old View": Uriah Smith (RH editor) and conference presidents: J. H. Morrison (Iowa), R.M. Kilgore (Illinois), Rufus A. Underwood (Ohio). GC President Butler was an active--but absent--supporter
3. Basic problems:
 - a. Rapid polarization of attendees into one of two soon-to-be-warring camps
 - b. Cavalier (if not warlike) attitudes of many--a totally non-Christian spirit which came to dominate most discussions
 - c. Partial withdrawal of the Holy Spirit because of attitudes held
 - d. A growing challenge to EGW's credibility and legitimacy as a prophet of the Lord

C. Various Evaluations of Significance of Minneapolis/1888

1. C. Mervyn Maxwell:

"One of the most important General Conference sessions, ranking along with 1863 [organization] and 1901 [reorganization]." (p. 232)

2. LeRoy Edwin Froom:

"The epochal Minneapolis Session stands out like a mountain peak tower-above all other sessions in uniqueness and importance. It was a distinct turning point. Nothing like it had occurred before, and none has since been comparable to it. It definitely introduced a new epoch. . . .

"Christ was uplifted before the Conference as never before in our history, with a fullness that had not heretofore been envisioned or proclaimed. That was the crux of it all. 1888 therefore came to mark the beginning of a new note and a new day, the significance of which was not fully sensed at the time.

"1888 was not a point of defeat, but a turn in the tide for ultimate victory. It was the beginning of of decades of clarification and advance--despite struggles and setbacks." (p. 187)

3. Ellen G. White:

- a. "We have had the hardest and most incomprehensible tug of war we ever had among our people." (Letter to Mary Kelsey White, Letter 82, Nov. 4, 1888; cited in LEF, 235)
- b. "I have been instructed [by God] that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth." (Letter to Bro. Bollman, Letter 179, Nov. 19, 1902; cited in CMM 232, AVO 39)

4. William C. White:

- a. "This has been a very interesting conference, and although not accompanied with all that peace and harmony that sometimes has been manifest, it is perhaps as profitable a meeting as was ever held, for many important principles were made prominent, and

some conclusions arrived at, that will be of great value, as they may influence our future work. Many go forth from this meeting determined to study the Bible as never before, and this will result in clearer preaching." (Letter to Sharp Smith, Nov. 2, 1888; cited by ALW in 3 Bio 410-11)

- b. "Certain influences had been working for some time which culminated at this meeting in a manifestation of pharisaism. So Mother named it. The delegates at the close of the meeting carried away very different impressions. Many felt that it was one of the most profitable meetings that they ever attended; others, that it was one of the most unfortunate conferences ever held." (Letter to O. A. Olson, Nov. 29, 1888)

5. Robert W. Olson:

"No other GC Session in our history has received this much attention by our historians. Why has the 1888 GC session been considered so important? Because:

1. We hit bottom spiritually. EGW wrote: "This meeting has been the saddest experience of my life" (Ms. 21, 1888). This is the only General Conference [session] in our history where many of our ministers openly rebelled against Ellen White, in person.

2. From that date--1888--there began a new emphasis in our preaching--less of legalism and more of the righteousness of Christ. This stemmed largely from the messages on righteousness by faith presented at the General Conference [session] by E. J. Waggoner." (p. 1)

1. Why the Message of Righteousness by Faith Was Rejected by "Some" (Based on CMM, 234-36)

1. Waggoner's emphasis, being unfamiliar to many, aroused suspicion of theological betrayal.
 - a. It was a new emphasis on Jesus
 - b. Waggoner held the law in Galatians to be the moral law
 - c. Many felt this undermined the denominational position vis-a-vis the Sabbath
2. A debate spirit was stirred:
 - a. Debaters are generally more interested in scoring points than in arriving at truth
 - b. Tactics and strategy of debaters are often unchristlike
 - c. Polarization often takes place, with people forced to take sides; emotions are deeply stirred, and not soon forgotten
3. Age differences among the principal protagonists:
 - a. The "old guard" from the East:

(1) George I. Butler (54)	(4) R. A. Underwood (38)
(2) Uriah Smith (56)	(5) R. M. Kilgore (49)
(3) J. H. Morrison (44)	
 - b. The "young radicals" from the West:

(1) A. T. Jones (38)	(3) William C. White (34)
(2) E. J. Waggoner (33)	(4) Ellen G. White (60)

4. The "mistakes" of Jones and Waggoner:

- a. The denomination's standard policy then (as now) on how to handle "new light" (submit to brethren of experience, await their decision, abide by it) was simply ignored
 - (1) ATJ and EJW knew in advance that their ideas were at variance with positions held by the top men in the GC
 - (2) In spite of this they rushed into print (in ST), unwittingly creating the impression abroad that the denomination was in disarray in its theology
 - (3) EGW flatly called it "a mistake" ("I have no hesitancy in saying you have made a mistake here"):
 - (a) "We must keep before the world a united front."
 - (b) "You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this."
 - (c) "It will bring in a state of things that you have not dreamed of."
 - (d) "Satan will triumph to see differences among Seventh-day Adventists."
 - (e) "These questions are not vital points." (Letter 37, 1887; cited in CW 75-76)
- b. Lack of tact and courtesy in oral presentations:
 - (1) In a discussion of the identity of the 10 horns of Daniel 7, ATJ made a big case for inclusion of the Alemani. Uriah Smith, who instead supported the Huns, was thereby placed on the defensive. At one point he modestly disclaimed originality for his identification of the 10 in his book (Thoughts on Daniel), admitting he simply followed earlier Millerite interpreters.
 - (2) Jones whereupon retorted caustically and sarcastically, "Elder Smith has told you that he does not know anything about this matter. I do; and I don't want you to blame me for what he does not know."
 - (3) EGW immediately reprimanded ATJ, but the damage was done. (RWS, 187)

II. The "Forgotten" Issue

1. When one thinks of Minneapolis/1888, one generally thinks of two men (ATJ and EJW) and one issue (righteousness by faith)
 - a. I would like to suggest another dimension, not as a substitution, but as an additional element relevant to understanding what happened at Minneapolis.
 - b. The principals are Franklin E. Belden, leader at the Review & Herald publishing house, secretary of the ministerial institute, and a nephew of EGW; and R. A. Underwood, president of the Ohio Conference, elected to the GC Committee in 1885 (when it had 5 members) and re-elected in 1888 (when it was enlarged to 7). (He continued to serve on it until retirement in 1920.)

- c. The issue was the existence and integrity of the prophetic gift in EGW:
- (1) Was God really bringing His messages to and through EGW, or was she merely voicing her own opinions?
 - (2) Was she, as alleged, influenced by her son (WCW), ATJ and EJW?
2. The issue and questions raised were brought into focus in letters written by EGW to the principals:
- a. To FEB and his wife:
 - (1) "Never before have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. . . .

"When I purposed to leave Minneapolis, the Angel of the Lord stood by me and said, 'Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I sent to My people. They have shown contempt for the word of the Lord.'" (Letter 2a, 1892, cited in ALW 406)
 - b. To R. A. Underwood:
 - (1) "My brethren thought that I was influenced in my judgment and work by W.C. White, A. T. Jones, or Dr. Waggoner. . . ."
(Letter 22, 1889, p. 11)
 - (2) "You did not recognize the voice of the True Shepherd speaking through His servant. Again and again did I bear my testimony to those assembled in a clear and forcible manner. But that testimony was not received. . . . I stated my experience and work for the last 45 years before you at Minneapolis and [subsequently at] Battle Creek. But since some of my brethren hold me in the light they do, that my judgment is of no more value than that of any other, or of one who has not been called to this special work, and that I am subject to the influence of my son Willie, or of some others, why do you send for Sister White to attend your camp meetings or special meetings. I cannot come. I could not do you any good, and it would only be trifling with the sacred responsibilities the Lord has laid upon me."
(Letter 3, 1889, pp. 1-2)
 - (3) "I expect to have these words distorted, misapprehended by unbelievers, and it is no surprise to me. But to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives one to bear, grieves His Spirit, and it is discouraging to me to have them pick out portions in the testimonies that please them which they construe to justify their own course of action and give the impression that that portion they accept as the word of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgments, they dishonor God's work by saying, 'O this we do not accept--it is only Sister White's opinion, and is no better than my opinion or that of anyone else.' This is dishonoring to God and grievous to His Spirit." (Ibid., p. 5)

3. The immediate issues which the basic problem were two resolutions which were offered for a vote in the GC session following the ministerial institute; one failed to pass, but one passed by majority vote:
- a. Content to be taught at Battle Creek College: a resolution was proposed at an afternoon educational-interest meeting to the effect that "nothing be taught in our school at Battle Creek contrary to what has been taught in the past, or as approved by the General Conference committee."
- (1) EGW immediately requested the motion be re-read
 - (2) She then inquired, in a "very distinct tone," whether such a resolution had ever been proposed or voted on before
 - (3) There followed silence "that could be felt"
 - (4) EGW further pressed the point, asking Uriah Smith (secretary) whether he knew of such a resolution considered at any previous meeting (he seemed uncertain)
 - (5) R. B. Craig of Indiana explained the motivation for the motion: previously it had been voted for A. T. Jones to teach Bible at Battle Creek College the next year; this resolution was designed deliberately to "control" what he would teach when he got there
 - (6) EGW pointed to the "danger of binding about the Lord's work," the danger of legislating "the Spirit of the Lord out of the work"
 - (7) ATJ (understandably) spoke against the motion
 - (8) The resolution, when put to a vote, lost, though one man [reportedly, Morrison] voted for it with both of his hands
(LEF, 253-54)
 - (9) R. A. Underwood favored the resolution and voted for it. EGW subsequently wrote him:
"I stated these things clearly [in the meeting] but still you urged that the resolution should be carried into effect. You made it evident that if God were leading me, He was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably." (Letter 22, 1889, p. 10)
 - (10) There were perhaps two reasons why EGW opposed the resolution:
 - (a) The action might imply that nothing but truth had heretofore been taught at BCC, whereas, in fact, error and wrong sentiments had already been espoused there:
 - (i) George I. Butler's erroneous views on the nature of inspiration/revelation [cf. LSM 23]
 - (ii) Infidel arguments were brought in for the purpose of refuting them, yet they sowed the seeds of infidelity
 - (b) God still had more light for His people, and EGW did not know from which quarter it might come--it could, conceivably, come from religion department research at BCC
(Ibid., pp. 9-10)
- b. Colporteur work a prerequisite for entry into the gospel ministry:
- (1) On Thursday, Nov. 1, on the 12th (of 19) day of the session, a resolution was introduced before the conference to the effect that "a practical experience in the canvassing [col-

porteur, or literature evangelism] field [be required] before persons are encouraged to enter the Bible work or the ministry." (RH Nov. 13, 1888, p. 713)

- (2) The resolution, proposed by FEB, apparently was introduced late in the day
 - (a) It seems to have been discussed initially
 - (b) Probably due to opposition (including EGW's), it was referred back to the Committee on Resolutions
- (3) It was brought back to the conference floor as a first item of business the next day (Fri., Nov. 2).
 - (a) The previous motion to withdraw and refer to the Committee on Resolutions was rescinded
 - (b) The motion was further amended to read "as far as possible"
 - (c) It was then adopted forthwith, despite EGW's objections
- (4) Writing to RAU (who favored the resolution) at a later time, EGW was convinced that the resolution--even after amendment--still required all those wishing to enter the ministry to first do colporteur work (or, at least, that is how it would be interpreted and enforced); and she commented:
 - (a) That resolution might better have been laid on the table
 - (b) She viewed it as requiring the "training [of] all licentiates in the canvassing work before permitting them to enter the ministry"
 - (c) "This was to be an absolute rule, and notwithstanding all I had to say against this resolution, it was carried"
 - (d) "It was not right for the Conference to pass it"
 - (e) "It was not in God's order"
 - (f) "This resolution will fall powerless to the ground"
 - (g) "I shall not sustain it, for I would not be found working against God"
 - (h) "This is not God's way of working, and I will not give it countenance for a moment" (Ibid., 10-11)
- (5) EGW's basic attitude toward colporteur work was well known:
 - (a) It is a very important work
 - (b) It is an excellent preparation for those wishing to enter the gospel ministry
 - (c) But, nevertheless, it is not to be required of all who would enter the ministry, as a pre-requisite applied to all
- (6) Interestingly, today [1987] this requirement is still found on the pages of the Working Policy of both the General Conference and of the North American Division, for all practical purposes: Eligibility prerequisites for a ministerial internship "shall include . . . Three months or 350 hours of experience as a literature evangelist. (Exceptions should be allowed only after careful study of the individual case and should be very few.)" (General Conference Working Policy, 1985/1986, Section L-15-45-1j, p. 238; and North American Division Working Policy, 1985/1986, Section L-25-30-1h, p. 274)
- (7) Why did the delegates pass this (over EGW's stated opposition), when her opposition had been successful in defeating the motion on what should (and should not) be taught at BCC?
 - (a) Is it possible that they were afraid of the action re BCC not knowing how God might choose to reveal new truth; but

that this was a "safe" [unimportant] issue on which their opposition to EGW probably would not precipitate a crisis in the church, and could serve to illustrate their unhappiness with her apparent support of ATJ and EJW and opposition to GIB and US and Morrison?

- (b) Or was it because most of the delegates (ministers, many if not most of whom perhaps had had to do colporteur work themselves before they could get into the gospel ministry) felt that it was some sort of "rite of passage"--"good discipline"? While one cannot be dogmatic here, it is a fact that a similar spirit dominated many of those who wanted to force their fellow SDA Church members to wear the "reform dress" EGW had recommended:

"Some who adopted the reform dress were not content to show by example the advantages of the dress, giving, when asked, their reasons for adopting it, and letting the matter rest there. They sought to control others' conscience by their own. If they wore it, others must put it on. They forgot that none were to be compelled to wear the reform dress."--4T 636

III. Possible Reasons Why GC Delegates Opposed EGW

1. Ellen White has clearly warned all Christians from the ground of "judging" a fellow Christian's character or motivation (COL 71); but she also highly recommends reasoning from cause to effect (MH 44) and tracing effect back to cause (GC 285).
 - a. In that which follows we will not be so much interested in assigning motivation as in exploring possible reasons as to why these two men opposed the servant of the Lord when she opposed certain measures and declared that her opposition was based upon revelation from God.

A. Franklin E. Belden: Why Did He Oppose the Prophet—His Aunt?

1. Was it because of personal embarrassment which had come to him because of his family connection (EGW was his aunt)?
2. Was it simple retaliation, striking back, because of some stinging rebukes that his aunt had written him personally?
3. Was it because he may have resented the fact that EGW did not rebuke his (Belden's) father's third marriage, following an unbiblical divorce dissolving the 2nd marriage?
 - a. Stephen Belden married Sarah B. Harmon, one of Ellen's elder sisters, in August, 1851 (he was 22, she was 28)
 - (1) A total of 5 children were born to this union; Franklin was born in 1858
 - b. Sarah died Nov. 25, 1868 (age 45) from consumption [tuberculosis] (RH Dec. 22, 1868).
 - c. A short time thereafter, Stephen remarried; the new bride had been a faithful household servant for many years, Belden felt he needed someone to help in raising the five children.

- d. A short time after the 2nd marriage, the new bride contracted measles, became insane, and had to be admitted to an asylum.
 - e. Stephen Belden secured a divorce and married again.
 - f. "At various times, individuals where [Stephen Belden] lived, undertook to secure his exclusion from the church because he had married without separation from his wife on the charge of adultery. When appealed to in regard to this matter, Sr. White said, 'Leave them alone.'" (WCW Letter, Feb. 21, 1927, in Manuscript Release #448)
 - g. Stephen Belden and his third wife went to Australia when EGW was serving "down under [1892] to assist her in church work. Before EGW left to return to the USA, the Beldens were sent to do missionary work on Norfolk Island about 1000 miles from the Australian coast, where he died, Nov. 4, 1906; the widow remained to continue her ministry. (Australasian Union Conference Record, Dec. 3, 1906, p. 8)
 - h. Did Franklin E. Belden object to his father's third marriage, and was he one of those who periodically tried to get the man disfellowshipped? Was he angry because his aunt, EGW, would not break up the union?
 - (1) It should be noted that EGW's response ("Leave them alone") does not necessarily imply her approval of this apparently unscriptural marriage; it simply shows she objected to attempts to break up subsequent marriages after they had become an accomplished fact.
4. Was Franklin E. Belden possessed by a misguided loyalty to the publishing house where he was employed--did he feel that the colporteur action would bring more literature evangelists into the field as conscripts, and that this was good because his publishing house needed as many representatives in the field in order to sell more books?
 5. Was Belden disappointed (and angered) at EGW's lack of support on his behalf in a copyright dispute against the RH publishing house in which he charged he had been denied compensation by the publisher for certain work he had done for it?
 6. Did Franklin E. Belden disbelieve in his own heart that EGW was a true prophet?
 - a. It is a fact that FEB once wrote EGW an anonymous letter when she was in Australia in an attempt to demonstrate and prove she was influenced by her advisers. It was foiled by George Amadon, who later exposed FEB in a public meeting, much to the latter's personal embarrassment. (Statement of Mrs. Cleora Webster, daughter of Lucinda Hall [a close personal friend of EGW's], at Livingston, NY, May, 1963, in White Estate Document File 421)
 - b. In 1895 EGW wrote to FEB and, in passing, remarked that "my words had no effect upon you at Minneapolis, and may have none now." She further observed that "the spirit that leaveved you at Minneapolis is with you now" in the Battle Creek publishing office. She admitted that FEB had not been treated fairly by the publishing house in some matter not herein described, but she added that because of his own selfish, unchristlike manner he was but reaping what he had sown.

She then spoke of "what you did to suppress my books" and said that it was not against her but against the Saviour who had given her her work ("You have the matter to settle with God").
(Letter 10, 1895, pp. 1-2)

The precise nature of that "suppression" is spelled out in another letter of the same year: FEB and Captain Eldridge had conspired to hinder the circulation of Great Controversy and Patriarchs and Prophets by pushing, instead, Bible Readings (they adopted a policy of promoting only one large book at a time in the field). FEB, when challenged by EGW earlier on this, had lied to her when he said he was pushing her books as hard as he could. And she went on to report his conversation with Capt. Eldridge (apparently revealed to her in a vision) in which FEB said that he had known of many people converted to the SDA faith by reading Bible Readings, but he had never known of one convert from Great Controversy!
(Letter 15, 1895, pp. 1-5)

7. In 1895 EGW wrote her nephew, to warn him of the direction in which his Christian experience was deteriorating. In it, she used an unusual metaphor/analogy which, it turned out, was to be prophetic:

"A man cannot continue in sin, and be a Christian. Christ always separates the contrite soul from sin. Men may labor in connection with the work of God, as did Noah's carpenters, and yet resist the divine influence." (Letter 15, 1895, p. 9)

- a. She had used this cryptic expression, "Noah's carpenters," once before (Letter 36, 1887), and she would use it but once again in her correspondence (Letter 108, 1896)
- b. Noah's carpenters were employed to build the instrument that could have saved them in the Flood. Indeed, they were often inside the walls of that structure; but when the rain fell, they were outside

8. In 1945 a young minister, Kenneth H. Wood, and an older evangelist, Carlyle B. Haynes, visited Belden in his retirement home in Cleveland, Ohio. It was with reluctance that Belden allowed them to enter his parlor, and they made no progress in their efforts to bring him back into the church of his childhood and early employment. Finally, they asked if he minded if they would offer a word of prayer before they departed. Belden shot back, "Do you still believe in that woman?" They acknowledged that they did. Belden refused to allow them to pray, and forthwith showed them the door. He died, one of "Noah's carpenters," within scant weeks of this last effort to restore him to the church, at the age of 87.

B. R. A. Underwood: Why Did He Oppose the Prophet?

1. Was it anger generated by prior letters of reproof and rebuke written him earlier?
 - a. Personality/character defects:
 - (1) Mrs. White identified an "abrupt, domineering" attitude characterized by "tyranny" and "sharp dictation" (Letter 22, 1889, pp. 5, 8) in a post-Minneapolis message.

The year before Minneapolis, she had zeroed in on his need to be "patient, kind, and respectful" in dealings with fellow workers and church members, adding that he needed "kindness, courtesy, meekness, and the lowliness of Christ." He needed to treat fellow workers with "kindness and courtesy," not "harshness and severity." (Letter 10, 1887)

- (2) Underwood was also told about a marked lack of spirituality in these and other letters.

b. Administrative errors:

- (1) Underwood, as conference president, had discouraged and alienated a number of his fellow workers because of his heavy-handed administrative style.
 - (2) He placed men in positions of leadership in his field who were a hindrance to the cause, and then he supported them in office when their mistakes were pointed out. (Letter 3, 1887)
 - (3) Underwood bulldozed through an action creating a sanitarium at Mount Vernon, Ohio, when there were greater needs in his field for available resources (e.g., a new church building in Cleveland)
 - (a) He discouraged one layman from giving to a mission project in Europe upon being solicited by EGW
 - (b) After the Mt. Vernon sanitarium project foundered he tried to get the GC to take over the program and fund it. EGW said the whole venture was "a mistake from the start." (Letter 3, 1888)
2. Was it a subconscious (or conscious) desire to "keep her in her place" on a relatively "safe" issue (the colporteur prerequisite for ministerial training)?
 - a. Did he reason that this issue was not really a major matter, and a vote against EGW would be in reality only a "slap-on-the-wrist," and yet signal his (and others') displeasure at the support EGW was giving ATJ and EJW?
 3. Was Underwood a male chauvinist at heart? Did he resent a woman telling him what to do--maybe a throwback to childhood when he may have resented his mother telling him what to do and how to do it?

IV. Did the Church Repudiate EGW/R by F Message in 1888?

A. Arthur L. White's Seven Reasons Why It Did Not

1. There were no official actions taken on theological issues either at the ministerial institute or at the subsequent GC session. (ALW, 395-96)

2. The reaction to what happened at Minneapolis/1888 was mixed as far as those attending was concerned. ATJ reported that there were at least three groupings, theologically:
 - a. "Some" accepted righteousness by faith
 - b. "Some" rejected it
 - c. "Some" tried "to stand half-way." (Ibid., 396)
3. The concept that the GC (and, thus, the denomination) rejected righteousness by faith is without foundation:
 - a. The idea was not projected publicly until 40 years after the holding of the Minneapolis meeting, and 13 years after EGW's death.
 - b. Contemporary records yield no suggestion of denominational rejection.
 - c. The concept of rejection was put forward by individuals none of whom themselves were present at Minneapolis, and in the face of contrary testimony from responsible workers who were there. (Ibid., 397)
4. EGW did not often, in later years, refer to the Minneapolis meetings:
 - a. She was not obsessed with it
 - b. She made only occasional references to it. (Ibid.)
5. Some who were leaders in apostasy later repented and confessed:
 - a. George I. Butler and Uriah Smith did so (Ibid., 411)
 - b. Some even were rebaptized (Ibid., 412)
6. Jones and Waggoner were subsequently requested by the General Conference to present major series of Bible studies at GC Sessions during the next 10 years (1889, 1891, 1893, 1895, 1897, 1899):
 - a. Unprecedented opportunity was thus provided them for presenting whatever messages and spiritual burdens they might have on their minds.
 - b. The speakers at such gatherings were invariably appointed by the GC Committee--if the leaders had apostatized these invitations would be most unlikely. (Ibid., 413)
7. In 1897 ATJ was made editor-in-chief of the Review & Herald, in which post he served four years.
 - a. The previous editor, Uriah Smith, was thereby demoted to the rank of associate editor. (Ibid.)

B. Was EGW "Railroaded" to Australia (1891) By Unsympathetic Church Leadership?

1. There is some evidence. to which she later gave voice, that she felt that this was the case. (Letter 127, 1896; cited in ALW, 4 Bio 257-59)
2. Yet it was her practice to do whatever the brethren asked her to do, in the absence of any direct word from the Lord to the contrary.
 - a. When first broached about going to Australia by the Foreign Mission Board, her initial reaction was negative, because of her age and the physical hardships involved in transcontinental travel at that time. And she asked the FMB to reconsider.
 - b. FMB did reconsider--and reaffirmed their original request
 - c. And she accepted, in the absence of light from God to the contrary
(4 Bio 14-16)

C. Was Publication of the 1st Edition of Steps to Christ by a Non-SDA Publisher Evidence of Church Leadership Rejection of R by F?

1. This charge is sometimes made, and has a superficially plausible ring to it:
 - a. Steps to Christ is EGW's classic statement on righteousness by faith.
 - b. It was first published in 1892, four years after 1888.
 - c. The first publisher was a non-SDA house, Fleming H. Revell.
 - (1) Did SDA leaders persuade SDA publishing houses to boycott the publication of this manuscript in their deepening apostasy?
2. A survey of the WCW correspondence from Dec. 24, 1891 through August 29, 1933, reveals that this played no part in the decision.
 - a. Allegations of a negative nature were raised in a letter to WCW by A. W. Anderson, general field secretary of the Australasian Union Conference, July 27, 1933. Specific questions were stated and answers were requested.
 - b. WCW in a reply stated categorically that the purpose in choosing Revell was to get this book in non-SDA bookstores:

"Neither Mr. Revell or we anticipated the popularity which was enjoyed by this little book. Neither did we anticipate the eagerness with which the Seventh-day Adventist book agencies came to manifest in its circulation. By and by, our state depositories became dissatisfied with with the plan of purchasing the book from Mr. Revell and asked that it be published by the Review and Herald. In response to this, Mrs. White laid plans for the purchase of the copyright and plates from Mr. Revell. After several month's negotiations, the purchase was made by the Review and Herald and from that time on the book has been published by our Seventh-day Adventist Printing Houses."

(WCW to A.W. Anderson, August 29, 1933, p. 1)

Conclusion

1. While the Minneapolis/1888 meetings are often thought of in terms of the issue of righteousness by faith, and the principal proponents are seen as ATJ and EJW, it is also true that other issues--with other principal actors--were played out upon the stage of this significant meeting.
2. The existence and integrity of the prophetic gift were challenged by many, including FEB and RAU--and the 1888 experience must be seen in this additional light.

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Role of Women

The "Role-of-Women-in-the-Church" Message "The Lord Has a Work for Women . . . That Men Cannot Do" [WM 145, 1902]

Roger W. Coon

Introduction

1. Ellen G. White [1827-1915] was one of the three co-founders of the Seventh-day Adventist Church [1860], along with her husband, James S. White and a retired sea captain, Joseph Bates.
 - a. She claimed (and SDAs still hold, on the basis of overwhelming coercive evidence) that she was called to the office of prophet at age 17, in December, 1844, and served in this capacity until her death, an extraordinary ministry of some 70 years.
 - b. While not herself ordained to the gospel ministry, nor ever elected to formal membership of any official church governing board, she was yet, unquestionably, the most significant leader in her church during her lifetime. Her influence continues today, largely through her personal stature and writings (25 million words), to exert an incredibly large impact upon her spiritual descendants.
2. During her entire ministry, EGW took a deep and continuing interest in the role of the women of her church, in an era when the conventional wisdom held that "women's place" was exclusively in the home, ideally serving as wife and mother.
3. With regard to public activities *outside* of the organized church channels:
 - a. In 1907, she *approved* of SDA women participating in the work of the National Women's Christian Temperance Union, organized in Nov., 1874 (WM 162-64).
 - (1) The WCTU is a non-profit organization working to lessen social problems.
 - (2) It developed out of the Women's Temperance Crusade of 1873, which militantly swept across 23 states, and resulted in the closing thousands of places selling liquor across the nation.
 - (3) One of its chief goals is educating people—especially youth—against the harmful effects of alcohol, tobacco, and narcotic drugs.
 - (4) It was chiefly instrumental in the passage of the 18th Amendment to the U.S. Constitution (Prohibition) in 1919 (*World Book Encyclopedia*, XXI [1993]: 383).
 - b. From 1864 through 1890, she *disapproved* of SDA women participating in various women's rights movement of the 1840's (and especially in the 1870's) to

the 1890's (for reasons to be listed below), which sought the legal emancipation of women (rights to hold property and public office, suffrage, etc.) (1T 421:4 [1864]; 1T 457:3; and 3T 565:3 [1867]; ST, Aug. 26, 1886:12; and Sept. 16, 1886:9; cited in WM 165; and CTBH 159:4 [1890]).

4. With regard to public activities *within* SDA channels, EGW strongly urged participation by church women, along a broad front of opportunities (to be identified in detail, below), as long as such did not interfere with primary domestic responsibilities at home (*ibid.*).
5. A "woman ministry" was created by the church in 1898, and led by convert Mrs. Sarepta Myrenda Henry, a writer, temperance worker, and one of the earliest leaders (and a "national evangelist") of the WCTU.
 - a. After becoming an SDA, Mrs. Henry devoted much of her time to nationwide lecturing in the U.S. and Canada on the role of the mother in the moral education of society (*SDA Encyclopedia* [1976]: 581, 582).
 - b. She held a ministerial license from the General Conference (C. Elwyn Platner, "Women's Ministries: Providing Nurture and Affirmation to All Women," *Pacific Union Recorder*, Dec. 19, 1994, p. 2).
 - c. And she received high praise for her work from EGW:
 - (1) The work you are doing to help our sisters feel their individual accountability to God is a good and necessary work. Long has it been neglected. But when this work is laid out in clear, simple, definite lines, we may expect that home duties, instead of being neglected, will be done much more intelligently. . . . God will bless you and all who unite with you in this grand work.—Lt 54, 1899; cited in WM 144.
 - (2) You have many ways opened before you. Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal.—RH, May 9, 1899; cited in Ev 473. (See pp. 12, 13 of this paper for a more complete text of this statement.)
 - d. Unfortunately, Mrs. Henry died three years after beginning her "woman ministry," and this work lapsed for more than nine decades (Rose Otis, "Report: Office of Women's Ministries," *Adventist Review*, July 11, 1995, p. 8).
6. A North American Division Women's Commission was organized by the Office of Human Relations in 1983, under the direction of Warren S. Banfield.
 - a. In Sept., 1985, the NAD created an Office of Women's Ministries, with Elizabeth Sterndale as director.
 - b. The next month, at Annual Council, the General Conference created its counterpart, and appointed Rose Otis as its first world church director for Women's Ministries (Pat Benton, "We're Rediscovering Ourselves: An Interview with Elizabeth Sterndale," *Adventist Review*, March 2, 1995, p. 25).
 - c. By 1992 (the first year for which statistics are available), 50,368 women attended 748 spiritual retreats, bringing 9,090 nonSDA friends with them.

- (1) Nearly 1,800 training seminars were held worldwide.
 - (2) Some 5,228 new members were added to the church (and 1,120 women were "reclaimed"), as a result of this special ministry.
 - d. By 1994, more than 176,500 SDA women had attended 5,647 spiritual retreats, bringing 15,263 nonSDA friends and family members.
 - (1) They led 4,793 training seminars, 2,153 evangelistic meetings, and 42,632 other meetings or events.
 - (2) Women's ministries accounted for 8,624 baptisms, and 5,271 women reclaimed for the Lord (Otis, p. 9).
 - e. By 1994, the number of women church employees worldwide, in various roles of ministry, from pastoral and chaplain services to teaching theology, editing church magazines, and conducting evangelistic meetings, had reached "at least 160 women" (Platner, p. 2).
 - f. The year 1995 was proclaimed "The Year of the Adventist Woman" (Robert S. Folkenberg, "Affirming Women in Mission," *Adventist Review*, Jan. 5, 1995, p. 12); and in the Spring of 1995, a new international women's magazine, *Women of Spirit*, began quarterly publication (Elizabeth Sterndale, "Year of the Adventist Woman," *Adventist Review*, Jan. 5, 1992, p. 5).
7. The question of ordination to gospel ministry for women was first formally discussed at a "Symposium on the Role of Women in the Church," called by the GC Biblical Research Institute, at Camp Mohaven, in Ohio, Sept. 16-19, 1973, where at least a dozen prepared papers were read and distributed. (These papers [196 pp.] were subsequently published by BRI in 1985.)
- a. The subject was first debated, at the General Conference level, at the Session of 1990, at Indianapolis, where a motion to approve women's ordination was defeated.
 - b. At the 1995 GC Session in Utrecht, Netherlands, a request by the North American Division that the question be considered on a local-option basis at the Division level was also defeated, by a majority of more than 2 to 1.
8. With regard to the question of ordination of women to gospel ministry, there is no evidence that EGW wrote anything pro or con upon that subject; and any who wish to bring her into the discussion must do so by means of an "argument from silence."
- a. There is evidence, however, that she advocated the ordination of lay deaconesses (as their male counterparts are similarly ordained), while she was in Australia (RH, July 9, 1895; see Arthur N. Patrick, "The Ordination of Deaconesses," *Adventist Review*, Jan. 16, 1986, pp. 18, 19).
9. As we seek to examine EGW's concept of the role of women in her church, we will first examine the religio-cultural climate within American Adventism during the latter half of the 19th century, the better to understand all that was involved.

I. The Religio-Cultural Climate of Ellen White's Contemporaries

A. The Prevailing View of the 1870's: "The Proper 'Sphere' of Woman is"

1. In the 1870's, as reformers for women's causes sallied forth, they met stiff resistance from conservative champions of the status quo, who arose in high dudgeon to repel these who would usurp women from their "rightful sphere" of service in the home circle.
2. Typical is this contemporary polemic, "The Young Lady's Counselor," by the Rev. Daniel Wise, A.M. (and sold at all "Methodist book rooms" in the 1870's):
 - a. The clergyman first talks about two birds caught over open water between islands in a storm—a stormy petrel, and a land bird.
 - b. The petrel glides unconcernedly upon the face of a huge wave; while the land bird, "whirling and darting above the spray with a cry of seeming despair, struggles "to keep its wet and weary wings from folding into helpless inaction."
 - c. The writer then inquires, rhetorically (and, from today's modern perspective, a bit unctuously): "Why this little trembler is in so pitiful a plight, while the stormy petrel gambols freely among the waves?"
 - d. He then answers his own question: "The petrel is in its appropriate sphere," while the land bird "is out of his sphere."
 - e. And the intended application follows quickly: "Everything has its appointed sphere, within which alone it can flourish. Men and women have theirs. . . . To be happy and prosperous, they must abide in them."
 - (1) The proper sphere of man? "Man is fitted for the storms of public life, and, like the petrel, can be happy amid their rudest surges."
 - (2) The proper sphere of woman?

Woman is formed for the calm of the home. She may venture, like the land bird, to invade the sphere of man, but she will encounter storms which she is utterly unfitted to meet; happiness will forsake her breast, her own sex will despise her, men will be unable to love her, and when she dies she will fill an unhonored grave.
 - f. Finally, lest the reader miss his none-too-subtle point, the writer moves in for the kill, in the perfervid, florid style of the period, with his peroration:

Away, then, from your heart, young lady, with all the vagaries of these [contemporary] pseudo [social] reformers! Treat their crude opinions with the contempt they deserve. Glory in the true greatness and real sublimity of the sphere you are called to fill. Labor to qualify yourself to fulfill your mission [in the home] with distinguished success.--Cited in *The Health Reformer* (Vol. 8, No. 7), July, 1873, pp. 221, 222.

3. Now the interesting thing about this article is the fact that it was clipped from a literary "exchange" by EGW, and inserted into her monthly "department" (column) in *The Health Reformer* (at this time edited by her husband, James White).
 - a. So, did EGW unblushingly accept all of these ideas of the Rev. Daniel Wise, A.M.?
 - b. Unquestionably not; as her later writings on the missionary role of women within the church will amply testify (see below).
 - c. But there was much in his piece--and in an earlier paragraph, cited from a printed sermon by Charles H. Spurgeon, the great British Baptist preacher of the day--with which she wholeheartedly resonated.
 - d. In a "this-ought-ye-to-have-done,-but-not-have-left-the-other-undone" jeremiad, Spurgeon's message (on "Every-Day Religion") points out that the woman's *first* (but not only) duty lies in her own home: take care of this, first, and then she may confront missionary challenges outside of her home:

We must come back to our point, which is not to urge you all to give yourselves to mission work, but to serve God more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife or a bad mother; this is very possible, and at the same time very lamentable; but the mission I urge, is not at all of this sort.

Dirty rooms slatternly gowns, children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirts, let the children's socks be mended, let the house be as neat as a new pin, and the home be happy as home can be.

Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service.--cited in *Idem*.

B. SDA Reforms: A Break from the Pack

1. The last half of the 19th century saw SDAs publicly involved in lively discussions and debates on all sorts of "reform" questions.
2. SDAs, as a group, were seen by other Protestant Christians as "breaking new ground" on theological issues:
 - a. The observance of the seventh-day Sabbath, instead of worshipping on Sunday.
 - b. The washing of one another's feet as a prelude to celebrating the Lord's Supper.
 - c. The advocacy of temperance, enforced by civil and criminal statute.
3. This willingness on their part to set aside the traditions of historical precedent in other areas seems to have "spilled over" into attitudes at least permitting (if not actually encouraging) women to take the pulpit to preach.
 - a. The SDA Church was co-founded by a woman, who was very visible in the pulpits of three continents during her ministry of 70 years.
 - b. And there seems, then, to have been a correspondingly broader acceptance within the church of women in high leadership roles, generally, and in the

gospel ministry, in particular, during the last half of that century, as compared with the last half of our own century, among SDAs.

4. Geographically, Adventism, in the 19th and 20th centuries, seemed to experience a somewhat more broad acceptance on the West Coast of the USA than in some other areas of the continent.
 - a. Sociologists of religion would find a significant correlation between the breaking of traditional "roots" and lifestyle habits on the part of immigrants to California from the east and midwest, and their apparent readiness to adopt new forms of religious thought and expression.
 - b. EGW spent much of her ministry in the western USA during the last half of the 19th century.
 - (1) Her example in leadership roles undoubtedly had a profound impact and influence upon the public, generally, and upon her own denomination, in particular.

C. Evidences of SDA "Openness" Toward Women in Leadership Roles

1. In the July 30, 1861, *Review and Herald*, Editor James White front-paged a long, major article ("Women as Preachers and Lecturers") as the lead story for this edition; and associate editor Uriah Smith wrote an editorial introduction to it.
 - a. The article had originally appeared in the *Portadown News* of Ireland, on March 2, 1861.
 - b. It was highly laudatory of Christian women advancing the cause of their faith by serving in the capacity of preachers and lecturers.
 - c. It examined the typical Biblical arguments against women preachers as found by critics in both Old and New Testament, and proceeded, methodically, to destroy them by means of both counter argument from Scripture and by logic.
 - d. The prominence given the article--and issue--must have made a significant impact upon SDA readers at the time.
2. At the 1881 GC Session, a Resolution was introduced favoring the ordination of women for gospel ministry.
 - a. The *Review and Herald* duly noted the motion as follows:

Resolved, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry.

This was discussed [on the floor] by J. O. Corliss, A. C. Bourdeau, E. R. Jones, D. H. Lamson, W. H. Littlejohn, A. S. Hutchins, D. M. Canright, and J. N. Loughborough, and [was] referred to the General Conference Committee [for further consideration].
 - b. Apparently the matter died in committee, for there is no documentary evidence that it was ever subsequently discussed in that body; and no formal action was ever subsequently taken upon it--one way or the other.
 - c. But the fact that this could be at least discussed on the floor of a GC Session indicates an open-mindedness on the part of the delegates toward the subject.

3. Three of the first 11 Treasurers of the General Conference, between 1871 and 1883, were women:
 - a. The 6th Treasurer, **Adelia P. Patten-Van Horn** [1839-1922], served from Feb. 7, 1871, to Mar. 11, 1873.
 - (1) Adelia Patten married Isaac Doren Van Horn [1834-1910] in 1865.
 - (a) From 1865 to 1868 he served as the 2nd Treasurer of the GC.
 - (2) She assisted EGW as an editorial assistant in preparing materials for publication.
 - (3) She also served as Editor of *The Youth's Instructor*, 1864-67 (*SDA Encyclopedia* [1976]: 1547; *SDA Yearbook*, 1995: 348).
 - b. The 9th Treasurer, **Frederica House**, served from Aug. 15, 1875, to Sept. 19, 1876 (*SDA Yearbook*, 1995: 348).
 - c. The 11th Treasurer, **Minerva Jane Loughborough-Chapman**, served from Sept. 20, 1877, to Nov. 8, 1883.
 - (1) She was a sister of pioneer minister, administrator, and church historian John N. Loughborough.
 - (2) She also served as Editor of *The Youth's Instructor*, 1875-79 and 1884-89.
 - (3) She married Oscar A. Chapman in 1857.
 - (4) The couple moved to Battle Creek in 1866, where she joined the *Review & Herald* as a typesetter.
 - (a) In 1875, she was elected Treasurer of the publishing house, and elected as its Secretary, 1876-83.
 - (5) She served as Corresponding Secretary of the General Conference, 1885-87.
 - (6) She finally retired from the *Review and Herald* in 1893, after 26 years service there (*SDA Encyclopedia* [1976]: 256; *SDA Yearbook*, 1995: 348).
4. Women at this time held significant, conspicuously prominent positions in church leadership at the highest levels:
 - a. Of the identified editors (or co-editors) of *The Youth's Instructor*:
 - (1) From 1852-99, 11 of 19 editors were women:
 - (a) **Anna White** (1853).
 - (b) **Adelia Patten** (later Van Horn) (1864-67).
 - (c) **Jennie R. Trembley** (1871-73).
 - (d) **Jennie A. Merriam** (1873-75).
 - (e) **Minerva J. Chapman** (1875-79; 1884-89).
 - (f) **Mary K. White and V. A. Miriam** (1879-80).
 - (g) **V. A. Merriam** (1880-81).
 - (h) **Eva Bell** (later Giles) (1882-83).
 - (i) **Winnie E. Loughborough** (later Kelsea) (1890-91).
 - (2) From 1899-1970, three of the four editors were women:
 - (a) **Adelaide Bee Cooper** (later Evans) (1899-1904).
 - (b) **Fannie M. Dickerson** (later Chase) (1904-22).
 - (c) **Lora E. Clement** (1923-52) (*SDA Encyclopedia*. [1976]: 1631, 1632).
 - b. **L[orena] Flora [Florence] Plummer** served as Ninth "Secretary" [director] of the GC Sabbath School Dept. (1913-36) during the last three years of EGW's lifetime.

- (1) She became an SDA in 1886.
 - (2) Shortly thereafter, she joined the SS Dept. of the IA Conf.
 - (3) In 1900, she transferred to a similar post in the MN Conf.
 - (4) In 1901, the GC SS Dept. was organized, and she was appointed "organizing secretary," continuing in the leadership of that dept. (including heading it) for the next 23 years, before retirement.
 - (5) She authored three books and a brief history of the SS; and [from 1904-36] edited the *SS Worker* (*SDA Encyclopedia*.[1976]: 1129).
5. A total of 31 women were licensed by the SDA Church to preach from its pulpits during EGW's lifetime [d., 1915]; another 24 are identified for the period 1920-75 (see chart, *Spectrum*, Aug., 1985, p. 60, for the tabulation, 1878-1975). Especially interesting is the case of **Lulu Wightman**:
- a. Lulu and her husband were both ministers of the NY Conference (her license was first issued in 1898).
 - b. As she was the better preacher of the two (and, doubtless, to capitalize upon the curiosity value--women preachers were exceptionally unusual in that day), Elder Wightman shared the platform with his wife in their evangelistic campaigns.
 - (1) He acted as master of ceremonies, made the announcements, called for the offering, led hymns, etc.
 - (2) Lulu did the preaching!
 - (3) When candidates were ready for the rite of baptism, he performed it (Interview with my mother--who attended some of these services as a young girl!--Armina L. Glascock [age 93], St. Helena, CA, June 4, 1986; see also Bert Haloviak, "The Adventist Heritage Calls for Ordination of Women," *Spectrum*, Aug., 1985, pp. 52-60 [a condensation of his longer paper, "Route to the Ordination of Women in the SDA Church: Two Paths," unpublished manuscript, Mar. 18, 1985, 34 pp.]).

II. EGW Counsels Concerning the General Role of Women in Her Church

1. Typical of EGW's counsels is this statement made in 1902, pointing out that not only could women do a work in ministry in association with men, but that they could also do a most-important, indispensable work that men could *not* perform:
 - a. The Lord has a work for women, as well as for men. They may take their places in His work at this crisis, and He will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Holy Spirit, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and will give them a power that exceeds that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their labor is needed.--RH, Aug. 26, 1902:5; cited in WM 145; variant in 6T 117, 118; 9T 128, 129).

2. The published EGW counsels concerning the role that women may play in the life of their church, are found chiefly within two works:
 - a. *Evangelism*: Chapter 14, "The Bible Instructor," pp. 456-95.
 - b. *Welfare Ministry*:
 - (1) Chapter 17, "Women Called to the Work," pp. 143-48.
 - (2) Chapter 18, "Qualifications of Women for Service," pp. 149-56.
 - (3) Chapter 19, "The Influence of Christian Women," pp. 157-66.

A. General Counsels Re Women in Ministry

1. There should be a larger number of women engaged in the work of ministry to suffering humanity than are in the field at present (WM 143).
 - a. We need women gospel workers (Ev 491), just as greatly as their male counterparts (Ev 493).
 - b. God Himself has appointed some women to the task of ministry (Ev 491).
 - c. The Lord will use women in this work, if they are willing to be used (Ev. 491).
 - d. Woman are to be encouraged actively to give themselves to this work (Ev 493).
2. All have not the same work to do for God; but there are distinct and individual duties for each woman to perform.
 - a. The faithful exercise of God-given talents will result in new, additional talents being bestowed.
 - b. The Christian woman may increase continually her:
 - (1) Power of influence.
 - (2) Sphere of usefulness.
 - c. Her individuality may--and should--be distinctly preserved, and yet she may still be a part of the great whole, in advancing the work of reform.
 - d. The Christian wife who wisely improves her time and faculties, and relies upon God for wisdom and strength, may stand on an equality with her husband, without losing any of her womanly grace and modesty, in the capacity of:
 - (1) Adviser.
 - (2) Counselor.
 - (3) Companion.
 - (4) Co-worker.
 - e. As she elevates her own character, she:
 - (1) Ennobles the character of her family members.
 - (2) Exerts a powerful (though unconscious) influence upon others around her (WM 159, 160).
3. The dignity and importance of woman's mission for the Lord, and her distinctive duties, are of a more sacred character than the corresponding duties of men (3T 565; cited in WM 145).
 - a. God will give to women a power that exceeds that given to men (Ev 464).
 - b. She can reach an important class not otherwise reached by male ministers (Ev 466).

- c. In families she can do a work that men cannot do, in reaching the inner life, and coming close to hearts unresponsive to a male initiative (Ev 464, 465).
- 4. Concerning the employment of women in church work:
 - a. Those engaged in cooking and other household duties are as verily engaged in the service of God as are ladies engaged in Bible-instruction work.
 - (1) Home duties are just as essential.
 - b. Women so employed are due from the conference:
 - (1) A "just" wage.
 - (2) "Words of appreciation, . . . compassion, and sympathy."
 - (a) Actually, women engaged in domestic duties have a greater need for these three "rewards" than those engaged in Bible work—for housework inherently does not provide that which keeps the human spirit "cheered, uplifted, and comforted," as does its counterpart in "spiritual lines of work" (Ev 468).
 - c. Women in gospel work should be paid from the tithe, as are male ministers.
 - (1) And they should be paid—whether they ask for wages or not! (Ev 492).
 - d. Failure to pay women workers their "just due:"
 - (1) Is viewed by God as "making a difference."
 - (a) If there is need for self-denial, because the conference is short on funds, let it fall equally upon male as well as female workers.
 - (2) Is "not sanctioned by God."
 - (3) Is viewed by Him as:
 - (a) "Selfishly withholding . . . their due."
 - (b) "Injustice."
 - (c) "Belittl[ing] woman's work."
 - (4) Discourages our sisters from qualifying themselves for work that God has called them to perform (Ev 491-93).
- 5. In the context of contemporary feminist reform movements, EGW wrote: "I do not recommend that woman should seek to become [either]:
 - a. "A voter" in civil elections.
 - (1) [Women were not allowed to vote in public elections until the ratification of the 19th Amendment to the U.S. Constitution, in 1920—five years after EGW's death.]
 - b. "Or officeholder" in civil or political capacities [for reasons listed below] (ST, Sept. 16, 1886; cited in WM 165).

B. Counsels Regarding Work in the Home

- 1. Concerning family duties and responsibilities:
 - a. If married, a wife should aid the husband in his work and interests.
 - (1) She should encourage him, make him happy, and be a blessing to him (WM 157-59).
 - b. If there are children in the home:

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- (1) Child-training and character-development are a mother's "first duty" (WM 158).
 - (a) "The first and most urgent duty which the mother owes to her Creator is to train for Him the children that He has given her" (ST, Sept. 9, 1886; cited in RC 170:1).
 - (2) In no case--and for no reason--should a wife/mother neglect husband, children, or home duties.
 - c. The wife may render valuable assistance to her husband as an adviser, counselor, companion, and co-worker (WM 160).
2. Concerning care of orphaned or homeless children:
 - a. Help them to unlearn many things; reform bad traits.
 - b. Teach them new Christian concepts, and self-control; dispel ignorance.
 - c. Offer them generous amounts of pity and love.
 - d. Train them for Christ (WM 226-28).
 3. There is a very appropriate ministry in epistolary correspondence:
 - a. Write to friends and acquaintances:
 - (1) Learn their true feelings in spiritual matters.
 - (2) Present truth in its simplicity.
 - b. Truth may very effectively be taught through social correspondence (WM 165).
 4. Concerning a woman's own personal growth and self-improvement:
 - a. Cultivate and develop your personal powers for God to employ in soul-saving work.
 - b. Become intelligent on the most successful methodologies for bringing souls to Christ (WM 165).

C. Counsels Regarding Local-Church Work

1. Teach a children's SS class; pray with the children (WM 165).
2. Volunteer to serve as the local church clerk.
 - a. Too much church work is presently being neglected (WM 147).
3. Organize small personal-growth study groups for:
 - a. Devotional study of the Word, prayer, and fellowship.
 - b. Raise the consciousness-level of women, to enable them to rise from their discouragement, and feel that they can do a work for the Lord (WM 144).

D. Counsels Regarding Home-Visitation Work in "various lines" (WM 160)

1. *Social Fellowship*: "quietly visit" (Ev 463)--
 - a. Converse with families, mothers, and children (WM 146, 165).
 - b. Demonstrate a genuine interest in people--including the children: let them see that you love them (Ev 460).
 - c. Speak cheering, encouraging words--especially to the poor (WM 147, 148).

2. *Practical In-Home Assistance:* with household tasks and needs--
 - a. Practical, personal labor in doing household chores (WM 146).
 - b. Give money to relieve the temporal necessities, especially in cases of widows and orphans in affliction (WM 148).
 - c. Seek to make the occupants more comfortable (WM 166).
 - (1) Real charity helps men [and women] to help themselves. . .
. True beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity.--MH 194, 195.
 - d. EGW was a sensible, level-headed, pragmatic realist; and she knew that among the poor there was a class (whom we sometimes call "deadbeats") who would not genuinely be helped by bestowing financial assistance.
 - (1) And she drew a sharp, clear distinction between the unworthy poor and the "worthy poor."
 - (2) There are 59 references (in 54 documents) to the expression "worthy poor" in the published writings of EGW.
 - (3) Typical is the following, penned 16 months before her death:
Those to whom God has intrusted means should provide a fund to be used for the benefit of the worthy poor who are sick and unable to defray the expenses of receiving treatment at the [Battle Creek health-care] institution. There are some precious worthy poor whose influence has been a benefit to the cause of God. A fund should be raised to be used for the express purpose of treating such of the poor as the church where they reside shall decide are worthy to be benefitted.--RH, April 30, 1914: 15.
3. *Home Training in Practical Duties:* Instruct the ignorant)--
 - a. In healthful cooking.
 - b. In mending garments.
 - c. In nursing and treating the sick--relieve suffering.
 - d. In the proper care of the home.
 - e. In teaching children to do errands of love for the less fortunate (Ev 459, 469).
4. *Counseling the Inexperienced:* (Ev 459)--
 - a. Reach hearts, and make them tender (WM 162).
 - b. Especially need is help to other women in their problems--particularly in acting as an intermediary between them and the male minister (Ev 460, 461).
5. *Giving Spiritual Instruction:*
 - a. Talk the words of Christ to perishing souls (WM 143).
 - b. Pray with people (WM 165).
 - c. Study the Bible with people:
 - (1) Read it.

(2) And explain it (WM 1146, 148, 160, 161; Ev 456, 457).

d. If you have the talent of song, sing with (and for) others (Ev 463).

(1) There is a special place for "Sunshine Bands" (WM 75).

e. Distribute SDA gospel literature (WM 162, 165).

f. Comfort the sorrowing and bereaved (Ev 459).

6. *Follow Christ's Method; Achieve Christ's Results:*

a. Christ's method alone will give true success in reaching the people.

The Saviour mingled with men [and women] as One who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then he bade them, "Follow Me."

There is need of coming close to the people by personal effort. . . . The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice.

Accompanied by the power of persuasion, the power of prayer, and the power of the love of God, this work will not, cannot, be without fruit--MH 143, 144.

E. Counsels Regarding Gospel Ministry "There are women who should labor in the gospel ministry" (Ms 43a, 1898; cited in Ev 472:1).

1. Train other women (including black women) in Bible-instructor work (Ev 469).

2. Assist the minister-husband in his field work (Ev 472).

3. Conduct camp meeting Bible-classes (Ev 473, 474).

4. Co-operate with WCTU workers in laboring for temperance reform, on behalf of total abstinence.

a. Harmonize with them as far as possible (WM 162-64).

5. Preaching from the church pulpit:

a. There should be selected for the work wise, consecrated men who can do a good work in reaching souls. Women *also* should be chosen who can present the truth in a clear, intelligent, straightforward manner.--Lt 54, 1909; cited in Ev 472:2; emphasis supplied).

b. Sister R and Sister W [Bible-instructors in Australia] are doing just as efficient work as the ministers; and some meetings when the ministers are all called away, Sister W takes the Bible and addresses the congregation.--Lt 169, 1900; cited in Ev 473:1).

c. To Mrs. S.M.I. Henry (a WCTU evangelist before becoming an SDA minister, holding the credentials of a licensed minister from the General Conference):

We believe fully in church organization, but in nothing that is

to prescribe the precise way in which we must work; for all minds are not reached by the same methods. . . .

Each person has his [or her] own lamp to keep burning. . . . Very much more light shines from one such lamp onto the path of the wanderer, than would be given by a whole torchlight procession got up for a parade and show. Oh, what a work may be done if we will not stretch ourselves beyond our measure!

Teach this, my sister. You have many ways opened before you. *Address the crowd whenever you can; hold every jot of influence you can by any association that can be made the means of introducing the leaven to the meal. Every man and every woman has a work to do for the Master.*—RH, May 9, 1899; emphasis supplied.

III. EGW and the Question of the Ordination of Women

1. EGW, herself, was never ordained to the gospel ministry by human hands.
 - a. She held the credentials of an ordained minister, first from the Michigan Conference, and later from the General Conference.
 - (1) (On one such certificate, the word "ordained" was crossed out by the stroke of a pen; yet on some other certificates the word was not deleted—they were issued every year, in those days.)
 - b. Following the death of her husband, James White, in 1881, she was paid the salary of an ordained minister until the time of her death.
 - c. She never performed tasks usually associated with a minister:
 - (1) Wedding ceremonies (she was, however, known to have prayed for the couple during a service of marriage—e.g., Daniel T. Bourdeau and Marion E. Saxby, at Bakersfield, VT, in 1861.—See Roger W. Coon, "Counsel to a Nervous Bridegroom," *Adventist Heritage*, Summer, 1990, pp. 16-22, in *Anthology*, II:90/85-93).
 - (2) Baptismal ceremonies.
 - (3) Formal organization of churches.
2. EGW did not attend the 1881 GC Session at Battle Creek at which the resolution to ordain women was discussed (see p. 6).
 - a. Her husband had died on Aug. 6, four months before that Session opened; and she did not return to Michigan until Aug., 1883, two years later.
 - b. The resolution voted in 1881 was referred to the GC Committee, where it apparently died.
 - (1) I have seen no evidence that it was subsequently discussed by the GC Committee (as requested by the resolution), much less adopted by that body.
3. With regard to the ordination of women to the gospel ministry, there is no documentation extant to demonstrate that EGW either favored this act, or that she disapproved—there is only silence, either way.

- a. However, there *is* evidence that she approved of the ordination of lay deaconesses, by the laying on of hands (as in the case of male deacons).

A. Ordination of Deaconesses

1. While resident in Australia [1891-1900], EGW wrote an article, published in the *Review and Herald*, entitled "The Duty of the Minister and the People," in which she obviously approved of the ordination of lay deaconesses:

- a. Women who are willing to consecrate *some* of their time to the service of the Lord should be appointed to visit the sick, look after the young, and minister to the necessities of the poor. *They should be set apart to this work by prayer and the laying on of hands.*

In some cases they will need to counsel with the church officers or the minister; but if they are devoted women, maintaining a vital connection with God, they will be a power for good in the church. This is another means of strengthening and building up the work of the church.

We need to branch out more in our methods of labor. Not a hand should be bound, not a soul discouraged, not a voice should be hushed; let every individual labor, privately or publicly, to help forward this grand work.

Place the burdens upon men and women of the church, that they may grow by reason of the exercise, and thus become effective agents in the hand of the Lord for the enlightenment of those who sit in darkness.--RH, July 9, 1895; emphasis supplied.

2. There is no documentary evidence to justify viewing the above statement as a call to the ordination of women to the *gospel ministry*:
 - a. From the *internal* context it may be reasoned that EGW was referring to lay deaconesses because of such references to:
 - (1) Devoting "some" of their time (gospel ministers devote *all* of their time).
 - (2) "Visit the sick, look after the young, and minister to the necessities of the poor," do seem perhaps more appropriate to the work of a lay deaconess, than to a gospel minister (especially in view of the action of the early church at Jerusalem; see Acts 6:1-4)
 - (3) The reference of a "need to counsel with . . . the minister" might suggest that a lay office is here described.
 - (4) The article, overall, seems to deal primarily with the question of the local church congregation utilizing its resources--including available women--to the utmost.
 - b. From the *external* context one may arrive at a similar conclusion, because:
 - (1) EGW, elsewhere, is totally silent upon the subject of ordination of women to gospel ministry; were she sponsoring this idea, it is inconceivable she would have made only one published reference to it--if, indeed, that is what is to be made of the above statement.
 - (2) The fact is that within one month of the publication of this article, the church began to ordain lay deaconesses in Australia. Such services were held at:

- (a) Ashfield Church, Sydney, Aug. 10, 1895.
 - (b) Ashfield Church, Sydney, Jan. 7, 1900—with the ceremony performed by W. C. White, son of the prophet, only nine months before they both returned permanently to the USA (see Arthur N. Patrick, "The Ordination of Deaconesses," *Adventist Review*, Jan. 16, 1986, pp. 18, 19).
 - (3) EGW's personal secretary, Clarence C. Crisler, writing in 1916—only one year after EGW's death—expressed his own personal view that this reference was to ordination of lay deaconesses, rather than to gospel ministry (Letters to Mrs. L. E. Cox, San Antonio, TX, of Mar. 22, and June 16, 1916, Ellen G. White Estate files).
3. The *SDA Church Manual*, from at least the 1951 ed. (and possibly earlier) through at least the 1976 ed. (and possibly later), in the introductory section dealing with the office of Deaconess (in the chapter on "Church Officers and Their Duties"), takes note of the fact that "deaconesses were included in the official staff of the early Christian churches (Rom. 16:1,2). Phebe was a servant--servant in this instance meaning 'deaconess'--of the church at Cenchrea. Other references indicate that women served in the early church as deaconesses."
- a. The text then goes on to observe that: "There is no record, however, that these women were ordained [to that office]; hence *the practice of ordaining deaconesses is not followed by the Seventh-day Adventist Church.*" (1951 ed., p. 88; 1967 and 1976 eds., p. 92; 1976 ed., p. 95; emphasis supplied).
 - b. The stated basis for the non-ordination of deaconesses was solely on the grounds of a lack of New Testament precedent.
 - c. The preparers of these editions of the *SDA Church Manual* (and of other editions, which may also have carried this notation) were obviously unaware of the EGW counsel in the 1895 RH article, cited above.
 - d. And so, perhaps, with this re-discovery, we have again an opportunity to ponder these words of the prophet, also penned in 1892, while she was in residence in Australia:
 - (1) We have many lessons to learn, and many, many to unlearn. God and heaven alone are infallible. Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed.--RH, July 26, 1892; cited in CW 27.

B. Handling Three "Problem" Statements

1. **The 1898 Statement:** In 1898, EGW declared that "there are women who should labor in the gospel ministry" (Ms. 43a, Mar. 22, 1898; cited in Ev 472). Let us examine this statement in its immediate internal context:

a. Letters have come to me from several, asking my advice upon the question, Should ministers' wives adopt infant children? Would I advise them to do this kind of work. To some who were regarding this matter favorably, I answered, No: God would have you help your husband in his work. The Lord has not given you children of your own; His wisdom is not to be questioned. He knows what is best. Consecrate your powers to God as a Christian worker. You can help your husband in many ways.

You can support him in his work by working for him, by keeping your intellect improved. By using the ability God has given you, you can be a home-keeper. And more than this, you can help to give the message. . . .

There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women. But the enemy would be pleased to have the women whom God could use to help hundreds, binding up their time and strength on one helpless little mortal that requires constant care and attention.—Ms 43a, Mar. 22, 1898; cited in 5MR 325, 326.

- b. The internal context of this statement clearly indicates that EGW was speaking of the wives of ministers assisting their husbands in their ministry.
- c. And, it should be noted, the word "ordination" nowhere appears in the text.

2. **The 1900 Statement:** In 1900, in a testimony entitled "The Canvasser [later, "Colporteur;" now "Literature Evangelist"] a Gospel Worker," EGW wrote:

a. All who desire an opportunity for true ministry, and who will give themselves unreservedly to God, will find in the canvassing work opportunities to speak upon many things pertaining to the future, immortal life. The experience thus gained will be of the greatest value to those who are fitting themselves for the ministry. It is the accompaniment of the Holy Spirit of God that prepares workers, both men and women, to become pastors to the flock of God.—6T 322:1.

b. The immediate internal context refers not to gospel ministry but to the door-to-door sale of gospel literature.

c. Her main point is that this line of work is an excellent preparation for pastoral ministry—and that is still true today.

d. While she does speak of men and women becoming pastors, the question of ordination—of either sex—is not even intimated.

3. **The 1903 Statement:** In 1903, EGW wrote concerning the appointment of young men and young women to "ministry," "Bible[-instructor] work," and to the sale of gospel literature:

a. The Lord calls upon those connected with our sanitariums, publishing houses, and schools to teach the youth to do evangelistic work. Our time and energy must not be so largely employed in establishing sanitariums, food stores, and restaurants that other lines of work will be neglected. Young men and young women

who should be engaged in the ministry, in Bible work, and in the canvassing work should not be bound down to mechanical employment.

The youth should be encouraged to attend our training schools for Christian workers, which should become more and more like the schools of the prophets. These institutions have been established by the Lord, and if they are conducted in harmony with His purpose, the youth sent to them will quickly be prepared to engage in various lines of missionary work. Some will be trained to enter the field as missionary nurses, some as canvassers, and some as gospel ministers.--8T 229, 230.

- b. In this statement EGW does, indeed, speak of women "engaged in the [gospel] ministry," and serving as "gospel ministers."
 - c. But, again, she is totally silent upon the question of ordination--of either sex--in this statement.
4. There is no question at all but what EGW called for women as well as men to enter the gospel ministry of the SDA Church--and as preachers and pastors..
 - a. But in none of the comments I have yet seen is there any explicit (or even implicit) linkage between women serving as gospel ministers, and the ordination of women ministers.
 5. On the contrary, in Ms 43a, 1898 (discussed at the beginning of this section, above), the first five pages deal with the question of the proper payment by conferences for the professional services of women ministers.
 - a. The article is entitled, "The Laborer is Worthy of His Hire."
 - b. And in the very first paragraph, EGW points out that "although the hands of ordination have not been laid upon her, she is accomplishing a work that is in the line of ministry," and she should, accordingly, be paid the same wages for the same work as male ministers!
 - c. In referring to the fact that "although the hands of ordination have not been laid upon her," Mrs. White:
 - (1) Recognized that there was a place in the church of her day for unordained women minister-preachers.
 - (2) Gave no indication whatever as to whether she favored or disfavored the lack of ordination for such women.
 - (a) She is totally silent upon the question--either way.
 - (b) And proponents or opponents can bring her into their discussions only through the avenue of "reasoning from silence."
 6. Two published statements by EGW relate to her own call to service as the Lord's special "messenger. She declared:
 - a. "At the age of 78, I am still toiling. We are all in the hands of the Lord. I trust in Him, for I know He will never leave nor forsake those who put their trust in Him. 'And I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry' [1 Tim. 1:12]" (RH, July 26, 1906, p. 9.

- b. "In the city of Portland the Lord ordained me as His messenger, and here my first labors were given to the cause of present truth" (RH, May 18, 1911, p. 1).
- c. As a girl just barely 17 years of age (her birthday was Nov. 26), Ellen Harmon received her first vision in Portland, ME, on an unknown day in December, 1844.
 - (1) Very shortly thereafter, she was instructed of the Lord to relate to others the things He had shown her by special revelation.
- d. And she served her church for 70 years as an unordained woman minister of the gospel--as well as in the prophetic office.

IV. EGW and the Feminist Reform Movements of Her Day

1. Reference has already been made, above, to the fact that EGW did not want the women of her church to become embroiled in the various feminist reform movements of her day, which sought to give women the right to vote, hold property legally in their own right, and to hold civil office (see pages 1, 2, and 10).
2. She distanced herself from such contemporary movements; and when invited to join, and lend her efforts and prestige to causes which, in themselves, espoused worthy goals, she invariably declined. In 1874, she wrote in a letter to her husband:
 - a. I called upon Mrs. Graves. She had a burden upon her mind and ever since she knew I was at home she desired to see me. She said she felt that she must talk out her feelings to me. She is desirous that women's suffrage should be looked into by me. She says women ought to vote, and she related many things of a startling character which were legalized in France and St. Louis, and an effort was made to carry them out in Chicago this year, but [the effort] failed.

Houses of ill-fame are legalized. Women who travel alone through those cities, if they are the least suspicious of them, are taken up by the authorities and their cases are investigated. If they are diseased they are placed in the care of doctors and cured. Then they are fit for the visits of men and are placed in the legalized home for men to satisfy their lusts upon. No examination is made of the men, and where this law is carried into effect the crime and immorality resemble the condition of the world which existed previous to the Flood.

Mrs. Graves viewed the matter as I do in regard to the increase of crime and demoralization of society. She says women must vote if this law is [to be] withstood. We had a long talk in regard to temperance. I told her that my mind was unprepared for any such matter as women voting. She had been thinking and dwelling upon these things and her mind was ripe upon them, while my work was of another character. We [SDAs] were doing upon the point of temperance what no other class of people in the world were. We were as much in favor of a pledge against tobacco as liquor.--Lt 40a, July 10, 1874; cited in 10MR 69, 70.]

3. What were her reasons for not becoming involved personally in the promotion of certain "secular" reforms (suffrage, women's rights, etc.)--and her warnings to fellow church-members to steer clear of involvement? The following four seem to emerge from an analysis of her various writings:

a. She seems not to have wanted her attention--and that of her church--to be diverted from what she conceived as the main work of the church: the giving of the gospel to the world, and thereby the hastening of the coming of Christ--the only solution, really, to the "sin-problem" out of which all evils spring.

(1) Jesus said it best: "My kingdom is not of this world."

b. The unity of the church--an extremely high priority with her--might be compromised (if not totally sundered) by unnecessary involvement in controversial "worldly" issues.

(1) This was one of her greatest reasons for keeping herself and her church out of politics, and away from political issues.

c. She perhaps recognized that all kinds of reform come slowly in conservative institutions--including the church; an attempt to accomplish too much, too quickly, might create a backlash that could effectively thwart *any* accomplishment on any front.

d. The repulsive, aggressive, abrasive, "in-your-face" attitude of some feminist reformers was seen as alien to the spirit of Christ, and thus inimical to fostering and developing spirituality within the church of God.

(1) One of her chief reasons for opposing trade/labor unions that existed in her day (or that ever would exist--she added) was that their primary goal was wrong (selfishness personified: "I'm going to get mine, whether or not you get yours!"); and their chief method was equally foreign to the spirit of Christ--the use of force and coercion.

Conclusion

1. Ellen G. White [1827-1915] lived and worked for Christ and His church during a period of great social ferment, transition, and even upheaval.

2. In her day the "proper place" of woman was quite generally decreed (by a male-dominated society) to be "in the home."

a. Women of the time, generally, did not distinguish themselves in positions of conspicuous public exposure.

b. The chauvinistic spirit of the age is aptly epitomized by the cynical remark attributed to Gilbert K. Chesterton [1874-1936]:

(1) "A woman speaking in public is like a dog standing on its hind legs. One is not surprised that it is done well; one is surprised that it is done at all."

3. Ellen White demonstrated what a woman of intelligence, wit, wisdom, courage, discretion, and determination can accomplish in lifting the burdens and improving the conditions of society, the church, and the home.

- a. She was more concerned with doing right than achieving popularity.
 - b. She stood in the forefront of reform in unpopular causes such as:
 - (1) The observance of the seventh-day Sabbath.
 - (2) The feet-washing "ordinance" prior to celebrating the Lord's Supper.
 - (3) The advocacy of temperance, enforced by civil and criminal statute.
4. Ellen White called for the total mobilization and utilization of the full human and financial resources of her church, including the talents and abilities of its women, individually and collectively, for the promotion of the kingdom of God upon earth, and for the hastening of the second coming of Christ.
- a. She advocated the placing of women in all positions for which they might be qualified, and to which they might subsequently be called by the Lord--including gospel ministry and pulpit preaching.
 - (1) And she was an early advocate of equal-pay-for-equal work within the church; and if sacrifice were required, that, too, she insisted, should be shared equally by both sexes!
 - b. Not once, however, in all of her 25 million words of written instruction did she call for the ordination of women to gospel ministry.
 - c. There is not one iota of evidence that Ellen White ever regarded this "lack" of formal recognition for women in her church as a substantial impediment, or as a belittling disservice to her in her own work, or to women in the gospel ministry, generally (as she certainly did the disparity in wages paid then--and, even, more recently--through discriminatory and differential salary scales).
 - d. Her silence on the subject--for she neither spoke in favor of women's ordination, nor against--"proves" absolutely nothing conclusively, on either side of the contemporary debate, beyond the fact that this subject was simply not a high-priority burden during her ministry (which ended in 1915).
5. Today, the SDA Church, of which she was a co-founder, has been slow to proceed with approval of ordination of women to the gospel ministry for perhaps three basic reasons:
- a. **Theological:** Up until now, the church has based all precepts and practices on a clearly explicated "Thus-saith-the-Lord."
 - (1) The absence in Scripture of any precedent commanding (or even permitting) ordination of women ministers gives for some serious pause.
 - (2) And, anyway, a decision to proceed would signal a significant departure from previous policy which has always been based upon "The-Bible-and-the-Bible-only" (*sola Scriptura*--one of the watchwords of the Protestant Reformation).
 - b. **Historical:** The lack of any Spirit of prophecy counsels authorizing the ordination of women to gospel ministry--particularly in the absence of any explicit Scriptural warrant--doubtless has also contributed to the church's hesitation.
 - c. **Ecclesiastical:** The SDA Church is a world church, and when the General-Conference-in-Session speaks, it speaks for the entire body of believers.

- (1) In certain parts of the Third World today, contemporary cultural considerations would totally preclude the wisdom of ordaining women to *anything*, and a decision favoring the ordination of women is clearly contraindicated there.
 - (2) Yet, under our present polity, ordination (of men or of women) is to a world church--not to a regional body.
6. The Ellen G. White Estate has endeavored to follow the twofold practice of its founder:
- a. The advocacy of placing women in all positions for which they may be qualified, and to which they may subsequently be called by God.
 - b. Silent neutrality, regarding either the advocacy of, or of opposition to, the ordination of women to gospel ministry.

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Exorcism

SATAN, DEMONS, EXORCISM, AND ELLEN G. WHITE

Roger W. Coon

INTRODUCTION:

1. Many (if not most) SDAs experience Satan at one of the following levels:
 - a. Philosophical: Satan is simply an abstract idea, or a figure of speech to personify evil.
 - b. Pantheistic: they may vaguely feel the power of his temptations/harassment;--but they still sense him in an impersonal way.
 - c. Experiential/existential: many who dabble in the occult arts (perhaps initially, at least, out of a morbid curiosity), discover Satan and his power in a terrifyingly, horrifying manner at the personal level.
2. As a minister of Jesus Christ, you serve (among other capacities) as an ambassador of the King of Kings:
 - a. An ambassador is the personal representative of a head of state.
 - b. EGW speaks of you as a "link" in a "chain" let down from heaven to rescue sinners from the snares of Satan (DA 417; 5T 246; 7T 26,229).
 - c. Satan does not wish to be dispossessed of his prey; and he will fight both you and them to prevent your success:
 - (1) Note what EGW saw in vision:

I know that all who are saved in the kingdom of God will have battles to fight against Satan; and I know that he will work every device to secure you to himself I wish all could see as I have seen the sharp, keen, persevering workings of Satan to tempt and to deceive. His vigilance never relaxes. He has ready access to souls because they are not attentive to heed the warnings God has given them. . . . So many invite the enemy to tempt them. They walk so carelessly that they become an easy prey. They throw wide open the citadel of the soul and invite his entrance, place themselves in circumstances where they will be entrapped. . . .

(UL 34; Letter 8a, Jan. 20, 1879, to Edson & Emma White)

- (2) "Satan will go to the extent of his power to harass, tempt, and mislead God's people." (1T 341:2)
- (3) "He is going to and from the earth. . . . He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls." (1T 341:1)
- d. As a minister you will be confronted by his satanic majesty in a variety of ways.
- e. You must decide your own personal stance vis-a-vis Satan and his work:
 - (1) For some, it may be indifference--not very high on their list of priority concerns.
 - (2) For some, there may be a cavalier attitude (remember the seven sons of Sceva and what happened to them! Acts 19:13-20)
 - (3) For you, I could wish that there would be a healthy respect for his undoubted cunning/powers, yet no abject fear; for Satan is a defeated foe because of Calvary.
- f. In dealing with confrontations with Satan/evil angels, you must spend much time in private spiritual preparation--every known sin must be confessed, forgiven, cleansed, before you meet the foe.

3. EGW's writings (and concern) about Satan and his workings seem to fit in one of four basic categories:
- a. Her own personal battle with him: Repeatedly he afflicted her body; at least once he tried to kill her: March 16, 1858, at the home of Daniel/Abigail Palmer, Jackson, Michigan, two days after she had witnessed the "Great Controversy" vision at Lovett's Grove, Ohio. His goal was to prevent that book from being written. (2SG 265-71)
 - b. As the great commanding general in the "Great Controversy" war between good and evil:
 - (1) His "repentance" and request to Jesus to be reinstated in heaven once again. (SR 26, from LSP 27-35)
 - (2) His physical appearance, before/after his fall (EW 152-53).
 - (3) Meeting in council with his fellow fallen angels to plot strategy for the downfall of Christ and the righteous (echoes of C.S. Lewis' The Screwtape Letters, the difference being that Lewis wrote from an active--and very well informed--imagination, whereas EGW wrote from divine revelation):
 - (a) Before Christ's temptations in the wilderness (DA 116).
 - (b) Immediately after the wilderness temptation (DA 205-6; EW 158-59).
 - (c) Prior to the trial of Jesus (EW 161).
 - (d) In the last days: his work to subvert humanity by deceit and temptation to sin--especially Christians (TM 472-75, from 4SP 337-40--the 1884 ed. of GC).
 - (4) Satan's physically tormenting Christ in the wilderness of temptation, taking him to the pinnacle of the temple, etc. (1T 341:2-342:0; cf. also EGW's Confrontation*).
 - (5) His special efforts in the last days to convince mankind that the term "Satan" is used in the Bible as a metaphor to personify evil, and that there really is no personal devil in existence (GC 516:2; cf. also GC 524 and 1T 295 and 341).
 - c. In the phenomenon of spiritism [spiritualism]:
 - (1) EGW declares modern spiritualism began with the 1848 experience of Margaret and Kate Fox at Hydesville, NY (35 miles east of Rochester; the phenomenon soon came to be known as the "Rochester rappings") (GC 553:1; EW 59-60, 86-92, 262-66, appendix note on p. 300; cf. also "Spiritism (Spiritualism)" in SDA Encyclopedia, 10BC [1976]: 1414-15; GC 551-62).

The basic lie of the Fox Sisters ("There is no death; there are no dead") is perpetuated by modern spiritism today.
 - (2) EGW declared that Satan was behind this phenomenon (likened to a railroad conductor on a train hurtling down the rails to destruction) (EW 262-66).
 - (3) She prophesied that this then-present secular phenomenon, most often exhibited on the vaudville stage of theaters, would subsequently become a religion, and it would be considered "blasphemy" to criticize it--and it would spread all over the world in this form.

*Confrontation (1971) originally appeared as a series of 13 RH articles 1874-75; additional matter was added in 1878 when it first was published as the second in a series of eight booklets in the "Redemption" series. Reissued under new title 1971.

Satan/Demons--3

- (4) It's tendency would be to put Jesus in the background and draw attention to the practitioners and their supernatural manifestations and wonders (EW 266).
 - (5) The whole world would be taken in this snare (EW 266).
 - (6) The phenomenon of the Fox Sisters developed in 1848. EGW was given visions (see references above) concerning it in the very next year, 1849, and on August 24, 1850, exposing it.
- d. In the phenomenon of spirit/demon possession:
- (1) "Satan will go to the extent of his powers to harass, tempt, and mislead God's people" (1T 341:2).
 - (2) "It is important that God's people understand this, that they may escape his snares" (1T 341:1).
 - (3) It is concerning this aspect that this presentation now focuses upon.

I. BIBLICAL BACKGROUNDS

A. General Overview:

1. The inspired writings bring to view two categories of beings in our universe:
 - a. "Supernatural":
 - (1) The Godhead -- divinity
 - (2) Angels -- good/unfallen and evil/fallen
 - (3) Unfallen inhabitants of other planets
 - b. "Natural":
 - (1) Fallen human beings
 - (2) Animal kingdom
2. "War in Heaven" -- the "Great Controversy" Between Good and Evil
 - a. Lucifer made himself a devil (the "mystery of iniquity")
 - b. He took 1/3 of all the holy angels with him in rebellion
 - c. God did not immediately destroy them; but he transferred the locale in which they were to demonstrate to the universe the truth/falsity of their challenge and claims
 - d. Planet earth was made a laboratory in which "experiments" would be made--on both sides of the "war", and the consequences for both sides would be made evident
 - e. God warned Adam/Eve of:
 - (1) Their potential danger
 - (2) Consequences of transgression
 - f. By his sin, mankind gave Satan his allegiance
 - (1) Man refused to believe God
 - (2) Man refused to trust God
 - (3) Man refused to obey God
 - (4) Man thereby chose another leader
 - g. Satan became "the god of this world"; mankind were his subjects
 - h. God immediately instituted a rescue/salvage operation, making a way for mankind to escape:
 - (1) The service of Satan
 - (a) "Enmity" to sin became a part of human nature
 - (b) Man could choose to be reunited with God
 - (2) The consequences of sin:
 - (a) Separation from God
 - (b) Eternal death

Satan/Demons--4

- i. The "natural," strictly on its own, is no match for the "supernatural;" but God offers man divine help in overcoming evil and a restoration of the relationship sundered by sin

B. Focus of the Old Testament

1. The origin of evil seen in a person, not merely in a metaphor:
 - a. Isaiah 14:12-17
 - b. Ezekiel 28:12-19 Satan is a real, malevolent person
2. The chief activities of Satan brought to view in the OT:
 - a. Harassment (experience of Job)
 - (1) Temptation
 - (2) Physical torment
 - b. Communication (the story of the Witch of Endor--1 Samuel 28)
 - (1) Nature of this communication: audible speech
 - (2) God's prohibitions: strictly forbidden
 - (a) Lev. 19:31 "regard not...neither seek after...."
 - (b) Lev. 20:6 "I will set My face against that soul"
 - (c) Deut. 18:10-12 spirit phenomena included among categories of forbidden heathen practices; all who do them are "abomination" to the Lord
 - (d) 1 Samuel 28:9 King Saul drove practitioners out of the land
 - (3) God's penalties: death:
 - (a) Lev. 20:27 man or woman with familiar spirit to be put to death
 - (b) Ex.22:18 you shall not suffer a witch to live
 - (c) 1 Chron. 10:13 Saul died for asking counsel of a witch
 - c. In the OT there is virtual silence on the question of possession

C. Focus of the New Testament

1. Satan is seen as a "person"
2. Demonic "possession": a new element introduced--
 - a. Christ's seven encounters/confrontations with it:
 - (1) Luke 4:33-36; Mark 1:25 (Sabbath in Capernaum synagogue)
 - (2) Matt. 9:32-34 (dumb man possessed)
 - (3) Matt. 12:22 (blind and dumb possessed)
 - (4) Matt. 8:28; Luke 8:26-40 (two Gergesenes)
 - (5) Matt. 15:21-28 (daughter of Syro-Phoenician woman)
 - (6) Mark 9:14-29 (son of father at foot of Transfiguration Mt.)
 - (7) Mark 16:9 (Mary Magdalene)
3. Christ's authorization to His followers to combat evil spirits:
 - a. To the 12: Matt. 12:8 (Heal sick; cleanse lepers; raise dead; cast out devils)
 - b. To the 70 (implied): Luke 10:1-20 (Men returned delighted that evil spirits subject to them; Christ responds: Satan is already a defeated foe; I saw him fall from heaven)
 - c. To apostles: Mark 16:15 (Go into all world, preach gospel to every creature; these signs will follow: in My name cast out devils; speak with new tongues; not hurt when take up deadly serpents; sick recovered when hands laid on them)

4. Conclusions drawn from above case studies (Morris Venden in Defeated Demons, PPPA, 1982):
 - a. Jesus always cast out the demons immediately
 - (1) No prolonged period of sweating, praying, dialogue
 - b. Jesus always cast them out all at once--He never cast them out sequentially.
 - c. On some occasions there were human intercessors; on some occasions there were none (apparently, it was not an invariable requirement)
 - d. Casting out demons is no big deal: Satan was defeated a long time ago (we should rejoice more that our names are written in heaven than that we have this power and authority)
5. Further observations:
 - a. There was only one instance when Jesus even talked with the demons
 - (1) They initiated it, not He
 - (2) Jesus did not speak with them until He had first commanded them to go
 - (3) Though He asked them their names, and they responded collectively, "Legion," He did not go further and ask the demons to identify themselves individually
 - (4) Nor did Jesus cast them out sequentially
 - (5) Nor was there any long ritual, ceremony, service
 - b. There are a number of instances where Jesus commanded the demons to remain totally silent (Luke 4:35, 41)-- to hold their peace.
 - (1) Some hold (without Scriptural foundation or EGW approval) that when a demon gives his name to an exorcist, some of his power is taken away. No proof from inspired writings is offered for this questionable idea.
 - (2) There is more precedent in Scripture for commanding their silence than for asking them their names and entering into dialogue with them!

II. HISTORICAL BACKGROUNDS OF STUDY IN S.D.A. CHURCH

A. A Problem at an SDA College in North America (1979-80):

1. A professor became involved in "deliverance" ministry heavily
2. Board's concern: it was detrimental to the instructor's professional responsibilities. Requested professor to discontinue
3. Professor unwilling to cease and desist
4. Professor subsequently dropped from employment (later rehired in another college)

B. General Conference Creates Study Commission

1. An ad hoc committee appointed July 10, 1980
 - a. Officers
 - b. Members
 - c. Duties
2. Held meetings:
 - a. Oct. 27-29, 1980, at Andrews University
 - b. Jan. 18-20, 1981, at Andrews University
 - c. Mar. 16, 1981 -- conference telephone call hookup
 - d. May 11, 1982, at Andrews University
 - e. June 15, 1982, at Washington, DC (available local members of committee, plus additional invitees: Robert W. Olson [White

Estate], J. Robert Spangler [Ministerial Assn.], and Robert L. Woodfork [Secretariat], at special request of J. Reynolds Hoffman to meet with him personally. (The committee did so, from 8:30 a.m. till 12 noon; the GC later refunded travel expenses.)

3. Activities of committee:

- a. Prayer
- b. Study of Scriptures and EGW counsels
- c. Preparation/presentation of a series of papers dealing with various facets of subject from Biblical/historical perspectives
- d. Interviews with church leaders/members who were involved personally in some aspect of "spiritual warfare and deliverance ministry" for their experiences and impressions
- e. A report to the Biblical Research Institute, May 5, 1983 (to BRICOM) and May 12, 1983 (to BRIAD)

C. Partisan Advocates "Counterattack" Committee

1. Leaders in SDA SW/DM movement kept in touch with committee members concerning progress and conclusions of committee
2. When they learned that the report would be somewhat negative vis-a-vis their position/practice, they set out to undermine the report, even before it was published, by attacking the credibility of the committee with three reports, all of which were false:
 - a. They alleged the committee members were secular humanists, who didn't even believe in the existence of demons!
 - b. They alleged that the committee members had had no personal experience in dealing with demons in the field, and, therefore, were merely theoreticians engaging in an academic discussion
 - c. They alleged that these "ivory-tower" types refused to talk with persons who themselves had had experience in the field
3. And following the publication of the report, they added a fourth falsehood: they alleged that the report was worthless because the committee reportedly was so divided they could not come to an agreement.
 - a. The author of: Is Some Rain Falling? A Warrior's Response to the General Conference Report on Spiritual Warfare, on the first page of the first chapter (p. 11) seriously distorts the true facts by alleging that "the report was revised fifteen times over a three-year span."
 - b. The facts are these: there were six drafts over 2 yrs. 2 mos.:
 - (1) March 10, 1981
 - (2) Sept. 23, 1981
 - (3) May 11, 1982
 - (4) May 11, 1982 (prepared following the meeting at which the 3rd draft was discussed and suggestions for improvement were made)
 - (5) June 30, 1982
 - (6) May 5, 1983 (final)
 - c. The draft of the report was revised not because the committee members were hopelessly deadlocked, as erroneously alleged by partisans of SP/DM, but because the committee offered counsel concerning:
 - (1) The nature of the report and the approach it should take
 - (2) New material not previously considered that should be included
 - (3) Minor fine-tuning points

III. UNBIBLICAL ASPECTS OF "SPIRITUAL WARFARE/DELIVERANCE MINISTRY" AS PRACTICED

1. The study commission did come down hard on certain unbiblical (and, to them, inimical) aspects of the practice of some "warriors" in the church.
2. The real issue, for the committee:
 - a. Was not: do demons exist; the committee affirmed that they did!
 - b. Was not: do demons possess human beings; again, the committee affirmed that they do!
 - c. Was: the methodology by which a necessary and important work was undertaken. The committee felt that a number of methods employed by practitioners of SW/DM were:
 - (1) Unbiblical
 - (2) Unhelpful and unethical
 - (3) Downright dangerous
3. For a complete catalogue of the concerns of the committee on various aspects of the SW/DM practitioners, one is referred to the committee's report, available through the Biblical Research Institute, General Conference, Washington. Only four concerns will be dealt with here:
 - a. There is a tendency to see everyone who has problems as possessed (rather than merely tempted, or harassed); and therefore there is an attempt to cast out demons where genuine possession is not a reality
 - (1) This is not only unethical and unchristian, but (in the opinion of some, at least) can actually pave the way for possession to take place where it was not a factor before.
 - b. There is a tendency to dialogue with the demons, ignoring the strictures placed against this practice in Scripture.
 - c. There is a tendency to the casting out of demons sequentially.
 - (1) In His earthly ministry there is not one instance in which Jesus asked each demon to identify himself individually.
 - (2) And there is not one instance where He cast them out individually.
 - d. There is a tendency toward prolonged deliverance sessions.
 - (1) Again, in Scripture, there is one brief, authoritative command, and the demons are expelled forthwith.

IV. AN UNUSUAL EXPERIENCE IN THE MINISTRY OF EGW--Nathaniel A. Davis

1. During the ministry of EGW in Australia (1891-1900) she had to deal with demon possession:
 - a. A new convert, working as a literature evangelist (colporteur), Nathaniel A. Davis, was demon possessed.
 - b. The story is told in Chapter 8 of Roger W. Coon's The Great Visions of Ellen G. White, Vol. 1 (RH, 1992); a more brief account appears in his A Gift of Light, pp. 38-41.
 - c. See Appendix A for the more recent, more complete, account.

V. COUNSELS FROM THE SPIRIT OF PROPHECY

1. Don't dialogue with Satan or his evil angels:

- a. In a discussion on the temptations of Satan directed against Christ in the wilderness, in a passage entitled "Presumption," EGW declares:

"We should exercise prudence, caution, and humility, and walk circumspectly. . . .

"Our only safety is in giving no place to the devil, for his suggestions and purposes are ever to injure us and hinder us from relying upon God. . . . It is unsafe to enter into controversy or to parley with him. For every advantage that we give the enemy, he will claim more.

(3T 482, 483, emphasis supplied)

(cf. DA 121ff)

- b. "Bear in mind that it is none but God that can hold an argument with Satan." (Letter 206, 1906, cited in 5BC 1083)

- c. In an RH article printed on the first page of the May 28, 1889 edition (pp. 337, 338), EGW wrote these remarkable words of caution and counsel:

We have altogether too much familiar intercourse with Satan. We argue with him. We enter right into conversation with him, and treat him as a guest, coming into agreement with him. It is in this way that he presents the faults of our brethren to us, and magnifies them until we can see nothing good in their characters. Some imagine that they have a wonderful zeal for God, that they are inspired to set things in order, that they have a spirit of discernment, when it is really an inspiration that Satan has imparted to them. They are possessed of a cold, unsympathetic, unforgiving, critical spirit, that is not of God at all.

- d. In 2SP 93 there is this further counsel about dialogue with Satan and his evil demons, in a chapter dealing with the "Temptation of Christ" in the wilderness:

- a. "If the children of men would follow the example of their Saviour, and hold no converse with Satan, they would be spared many a defeat at his hands." (emphasis supplied)

2. In 3SM, chapter 54, pp. 376-78, the 'Makin case' is presented.

- a. In 1908 Mr. and Mrs. Ralph Makin called upon EGW for counsel
b. She was quite forthright in correcting their activities, which she viewed as fanaticism
c. They had a misconception that God was calling them to a specific ministry of deliverance from demons
d. And they were trying to cast out demons even in cases where the person was not thus possessed
e. EGW observed that just this very fanaticism would exist again in the days just before the second coming of Christ
f. See Appendix B for the complete passage.

3. EGW's counsel in DA 493 seems especially appropriate at this point:

There are Christians who think and speak altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but, thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and His love?

CONCLUSION

1. Satan does possess the bodies and minds of men today, as he did in Bible times.
2. It is right and proper that Christians should work and pray for their deliverance.
3. It is possible to do a good work in a bad way, and the result be evil instead of good.
4. By following the example of the Bible and the counsels of God's special prophet for these last days, we will not go wrong.
5. A wrong course will not only injure individual souls, but also bring a stain and reproach against the name of Seventh-day Adventists as a whole.
6. Since inspiration has already told us that fanaticism in the area of demonism and exorcism will be one of Satan's special methods of attack in the days just before the second advent, we need to be especially alert in this area.
7. Note Appendix C, an article from EGW published in the RH of May 29, 1888. The article is general in nature, but certain passages (which are indicated by parallel marginal lines) seemed--at least to this student--to be especially appropriate and applicable in the context of Spiritual Warfare and Deliverance Ministry, as practiced by some in the SDA Church today. Read it prayerfully in this setting.

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APPENDIX A

"THE NATHANIEL DAVIS VISION"

Chapter 8 of Roger W. Coon's The Great Visions of Ellen G. White, Vol. 1 (Hagerstown, MD: Review and Herald Publishing Association, 1992). Copyright, 1992, The Trustees of the Ellen G. White Estate, Inc. (May not be further reproduced without express permission of the author in writing.)

Chapter 8

THE NATHANIEL DAVIS VISION

"The Exorcism"

August 16, 1897

The late H.M.S. Richards, founder of the Voice of Prophecy radiobroadcast ministry, visited the West African metropolis of Ibadan, Nigeria, in August 1953. He held a meeting for students and graduates of his Bible correspondence school, and also for the general public. His audience consisted of animists, Muslims, a sprinkling of Christians of various persuasions, and persons of no religion whatever. Some probably had never even heard the name of Jesus.

The radio evangelist preached a heart-touching sermon, "The Three Great Circles of God's Love." The largest of these concentric circles, he said, was revealed in John 3:16: "God so loved the *world* . . ." The second: "Christ also loved the *church*" (Eph. 5:25). The third and smallest circle of God's love: Jesus "loved *me*, and gave himself for *me*" (Gal. 2:20).

A favorite and frequent theme of Ellen White's was God's love, concern, and care for the individual sinner. She introduced her commentary on the lost sheep by pointing out that in Christ's well-known parable, "the shepherd goes out to search for one sheep—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one."¹

In that same context, but in another book, she expands the theme: "Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. He has at times given directions to His servants to go to a certain street in a certain city, to such a house, to find one of His sheep.

"Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. He came to draw all men unto Himself. . . . He cares for each one as if there were not another on the face of the earth."²

Lest her reader feel that the great Sovereign Superintendent of the universe is so preoccupied with cosmic, intergalactic concerns that He cannot notice one insignificant, struggling soul upon Planet Earth, Mrs. White urges with a ring of triumph:

"Keep your wants, your joys, your sorrows, your cares, and your fears before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. . . . His heart of love is touched by our sorrows and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds, He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice."³

Not surprisingly, Satan too "cares" for the individual, as Mrs. White also noted. Taking off from a popular nineteenth-century motif of the "game of life," she spoke of the devil finding "satisfaction"⁴ as he plays the game of life for every soul.⁵

Furthermore, "if Satan sees that he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears that he will lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him."⁶

This being the case, it is not surprising that many of the visions and prophetic dreams of the prophets, from biblical times to modern, focused upon the struggles and salvation of one single person. Such was the case with Nathaniel Davis of Australia.

A Recent Convert

Nathaniel A. Davis was a convert to Seventh-day Adventism probably sometime near the midpoint of Ellen White's nine-year missionary career "down under" (1891-1900).

Davis, described by one minister who knew him well as a tall, lanky man "of about six feet five inches,"⁷ was for a time connected with the Bible Echo publishing enterprise. He had served variously as a colporteur (gospel literature salesperson) and a circulator of religious liberty petitions. Ellen White subsequently characterized him as a man with "advantages in education, . . . pleasing abilities," with "clear insight into [God's] word," and "blessed . . . with powers to communicate that word in an acceptable manner."⁸

Our first glimpse of "Nattie" Davis (as his friends called him) in the archives of the Ellen G. White Estate comes from a lengthy eight-page handwritten letter he wrote to Ellen White on September 9, 1896, from Brisbane.

In great agony of soul he introduces himself by confessing:

"I have dishonored my Lord, disgraced my profession, made shipwreck of faith, and am now in despair, for I see only the blankest ruin and the direst need confronting me and have no one to blame but myself."⁹

Describing his emotional state tersely, he added: "I cannot pray; it chokes me to attempt to sing. I am a living lie, and I am ready to sink into utter despair. Yet in spite of all and base as I am, I love the truth. I love the Saviour, I desire to do right, God knows I do; and yet I wonder myself how I can, for my life is full of wrongdoings and contemptible motives."

"I am willing to do anything the Lord may direct, to follow in any course He may open up. But He seems not to hear me and I dread His wrath. Pray for me; beseech a testimony from the Lord regarding my case. I will submit to His word: only direct me, and I will follow."¹⁰

He closed his letter with the self-description: "Yours in fear and trembling."¹¹

Davis' immediate problems revolved around a tragic sequence of debt incurred from default against borrowed money, which, in turn, had been prompted, he said, by "personal enmities, greed, and envy." It resulted in his losing his position as colporteur.

Owing large sums to both customers and the publishing house, stranded in Brisbane, and "backslidden," as he himself characterized his present state, he was unable to find secular employment because of the Sabbath. "I am . . . helpless to do anything. I am ashamed to beg and dare not steal. . . . I am in terror lest my wife should discover how things are," and desert.¹²

Mrs. White seems not to have responded immediately—perhaps the "testimony from the Lord" regarding Davis's case had not yet been given. So three months later, on December 18, 1896, Davis again took pen in hand to plead for help:

"I know well that you are very busy and perhaps I ought not to have expected that you should have spent any time or trouble over me. Yet I plead for the voice of counsel. I have the most unbounded confidence in your gift and am sure that the Lord would listen to your prayer and give me some light on the dark path that seems now to lie before me."

The noose of debt seemed ever more tightly constricting his neck, he declared. "I lose heart. Surely the Lord has cast me off. I feel a sense of despair. It seems as though I were guilty of all the sins of the world. The lake of fire yawns before me. I can never get ready in time. I fear lest I should perish. . . . I feel myself to be the greatest ingrate, the vilest rebel in the universe. . . . I must go mad if some changes do not come. How gladly would I redeem the past."

Then he made an appeal for providential direction through the prophetic channel: "O Sister White, will you not for the dear Lord's sake plead with Him for a message for me? Do write to me even if it be only to condemn. Certainty of condemnation would be better than the darkness of uncertainty."¹³

The First Interview

After another eight months of apparent silence, Davis tracked down Ellen White in Sydney, on Thursday, August 5, at the Summer Hill Health Home, where she was staying. In her diary entry for that day there may be an inkling as to one reason (apart from no message from the Lord) she had not written the man earlier:

"I am not able to write. My head will not work. I am compelled to let it rest. Devoted some time to visiting Sister Semmens and Brethren Davis and Semmens." ¹⁴

In a letter to her son, W. C. White, later that day, Ellen referred to this visit with Davis, mentioning that "he has worked very interestedly to get the petitions before the [local municipal] council"—though the council subsequently rejected them. ¹⁵ But there was not a hint as to any other matters discussed between them.

Three days later, on Sunday, August 8, Ellen visited again with Davis before returning by train to Cooranbong, three hours distant. For the first time we begin to understand from her pen something of the deeper nature of Davis' problems. For she confided to her diary:

"I had a long conversation with Brother Davis this morning. Poor man, he is in trouble. He once dabbled with spiritualism and theosophy, and its dark influence has shrouded him ever since. Although he sees the truth and believes the truth, yet there seems to be a bondage to this power that is hard for him to break. I could only bid him "Look and live." An uplifted Saviour will heal the serpent's bite, and although its poison has been diffused through his entire being, I could say to him, "Look and live." Satan has indeed tempted him and desired to sift him as wheat [Luke 22:31, 32], but Christ is a living Saviour and Advocate in the courts of heaven in his behalf. May the Lord deliver him from the cruel power of Satan is my prayer." ¹⁶

Nothing if not persistent, Davis wrote Mrs. White a few days later to tell her that he had been able to reenter the colporteur work, but that he still owed the astronomical (for that day) sum of £250. The publishing house was giving him 10 only percent of his normal commission, applying the remainder to the debt on his outstanding accounts. Thus, "the yoke of debt that remains on us seems to be simply intolerable."

When I re-entered the canvassing work I feared the result. I told them plainly at the office that I had no confidence in myself; fear and pride prevented me from stating why, and the end is just such as the whole was and has ever been. . . .

"We cannot go on as we are at present. . . . The difficulty now is that I am perfectly nonplussed. I want to do right and to honorably discharge all my liabilities. . . . I want to overcome my vile traits of character and honor my Saviour by my life. But how I am to do it, what course I ought to pursue and what step I ought to take now, I cannot see. . . .

"I am a failure and I fear lest that fact will lead me to utter ruin." ¹⁷

The Second Interview

On Sunday evening, August 15, Davis met again with the prophetess at her home at Cooranbong. After she retired that night Davis's case was opened more fully to her, and at 3:00 a.m. she started a long letter to him that was not completed until several days later.

Three main problems were raised in this letter:

1. *Demon Possession:* Before they parted Sunday evening, Mrs. White prayed that Davis "might be delivered from the power of satanic agencies that were determined to hold control over you until they should bring you down to their own lowest depths. I advised you to open everything to Elder [A. G.] Daniells and our leading brethren, and solicit their prayers in your behalf, that Satan might be rebuked.

"You answered me that you had not been troubled with the temptations you had when canvassing, that since you had been circulating the petitions you had been free from these horrible temptations. But when we were bowed before God I could see you surrounded with demons, all ready to take you under their control and lead you wherever they chose. . . .

"You cannot break this spell. You have not yet broken it." ¹⁸

The next night she had another dream, and added to her letter: "You are not free from Satan's power to do even the things you purpose to do." ¹⁹

Finally she concluded the letter by stating, "You are under the control of an unclean spirit." "There is only one hope for you. . . . If you determine to break the power of satanic agencies that is upon you, present your case before the servants of God, humble your heart before God, and ask them to pray for you that God will have mercy upon you." ²⁰

2. *Debts:* Generous soul that she was, Mrs. White stated in her letter that she was about to enclose some money to help Davis ease his debt situation, whereupon the Holy Spirit immediately and emphatically rejected this large-hearted response:

"The Spirit of the Lord teaches me that as you now are, this would be using the Lord's money to hurt yourself and other souls. . . . To trust you with money [at this time] would be to put it into a bag with holes [Haggai 1:6], and you would be no more relieved than before you received it." ²¹

She concluded this section with practical advice on how he might extricate himself from this large burden of debt.

3. *Immorality*: There is just the hint of reference to marital infidelity on Davis' part in this interesting letter. She wrote, somewhat obliquely: "You have vile thoughts, and have corrupted your ways before God. . . . Your course is immoral. You are bringing disgrace upon the cause of truth. Whatever may have been your past course of action, you have not been converted to the mind and character of purity and cleanness and truthfulness before God. . . . You have brought moral corruption upon souls. You are a dangerous man to be left to yourself anywhere." ²²

An Amazing Experience

Davis, understandably, was apparently extremely reluctant to appeal to the leaders of the church to pray for his deliverance, lest he be obliged to reveal these secret sins.

About this time an amazing experience unfolded one Sabbath afternoon at a small red brick chapel in North Fitzroy, a suburb of greater Melbourne. The story was related to me in 1970 by an eyewitness, Herold M. Blunden, who at the time was but a lad of 12. ²³

Blunden lived in North Fitzroy and was a member of the little congregation that worshiped in this chapel. ²⁴ He was genuinely troubled by the presence in their midst of the "American lady prophet." As he later remembered:

"My pastor believed in her, my Sabbath school class teacher believed in her, and my parents believed in her. But I couldn't believe in her just because they did." ²⁵

Young Herold was particularly bothered by the facts of Mrs. White's nationality and gender. "Surely," he later recalled in our interview, "there were enough *Australians* around, that God need not pick an *American!* And surely there were enough *men* available, that God need not choose a *woman!*"

But being a somewhat open-minded youth, he decided he would put her to the test—though, at the moment, he hadn't the slightest idea of how he would test her! An unexpected opportunity, however, soon presented itself.

Mrs. White was scheduled to speak one Sabbath afternoon in the little chapel in North Fitzroy. Herold decided to go early and secure a seat right down in front, on the aisle of the second row of pews, from which vantage point he would be able to see and hear everything. It was in the remarkable providence of God that he did so.

Coming from Sydney by train, Mrs. White was delayed nearly two hours. The chapel was "standing room only," and the members occupied themselves with singing, praying, the giving of personal testimonies, etc., until she arrived.

Finally she appeared, walking into the chapel on the arm of the young American missionary, Arthur Grosvenor Daniells, president of the Australasian Union Conference (organized just four years earlier). He escorted her to the platform, introduced her, and then retired to one of the two empty seats among the ministers in the center of the rostrum.

Mrs. White carried a sheaf of manuscript in her hand, which she laid upon the pulpit. She adjusted it, adjusted her shawl, looked up at the audience, smiled, and opened her mouth to speak—but nothing came out. She seemed mildly surprised, and scanned her audience from left to right, as if looking for someone in particular.

Then she looked down again, readjusted her manuscript and shawl, looked up, smiled, and opened her mouth to speak—and again no words came forth. This time she began to register concern as well as surprise. She again surveyed her audience, more slowly than at first, looking from one side to the other. But this time she continued to turn her body, the better to view the faces of those seated behind her on the rostrum.

With her back thus to the audience, what she said next could not be heard by worshipers sitting farther back than the first two rows of pews (there being no public address system in those days).

Noticing Nathaniel Davis sitting next to Elder Daniells, she immediately questioned Daniells why Davis was on the same platform with her.

Davis, at six feet five inches, was taller seated than the five-foot-two-inch prophet standing. He rose slowly to his full height, towering above the diminutive prophet. He gave her a most hateful look, turned abruptly upon his heel, and stalked off the platform, down the center aisle, and out of the chapel.

Unperturbed, Mrs. White returned to the pulpit, adjusted her manuscript, adjusted her shawl, looked up at the congregation, smiled, opened her mouth—and this time began speaking. She continued for the next 75 minutes or so.

But young Herold Blunden's mind was in a whirl. "What did all this mean?" he asked himself repeatedly. He never heard a word of the message that day by the "American lady prophet."

When the service was concluded, all in the congregation moved to the door to greet their visiting speaker—all except Herold Blunden. He went, instead, to the rostrum to inquire from Elder Daniells as to what this all might mean. This is what he discovered: Nathaniel Davis had a problem with money, women, and spiritualism. This minister had been told to ask his fellow clergy to pray for his deliverance from demonic possession, but apparently thus far he had declined. Therefore, sitting on the rostrum that Sabbath afternoon, he was a living, visible representative of the kingdom of darkness. And, as Ellen White would often affirm, "this work is of God, or it is not. God does nothing in partnership with Satan. . . . The testimonies are of the Spirit of God, or of the devil."²⁶

God would not loosen His prophet's tongue to speak until this representative of the kingdom of darkness had departed!

Young Blunden, intending somehow to test the prophet, had never bargained for *this* kind of test!

Ellen White Appeals for Help

Since Davis would not initiate contact with church leaders for assistance, Mrs. White next urged Daniells to approach the errant minister to explore measures for his deliverance from satanic bondage. On August 31, 1897, she wrote the president:

"Evil angels are all about him, and at times have control of him in a strange, revolting way. . . . I have the word from the Lord that he is possessed of an evil spirit, and 'has no power from the snare to go.' His case is like the cases of ancient times. At times, he thinks, speaks, and acts under the influence of satanic agencies, and does revolting things. This casts him into despair. His only hope is to present his case before his brethren who have a living connection with God. The spell will be broken only by the most earnest wrestling with God, and this I present to you. . . . As soon as possible, this demon tempter's power must be broken. . . . Satan must be rebuked as in olden time, in the name of Jesus Christ of Nazareth. This in faith we must ask the Lord to do, and He will fulfill His word. The Lord will hear prayer. . . . Labor we must to have the man dispossessed."²⁷

The next day Ellen wrote a letter jointly to Elder Daniells and four other church leaders, reflecting her continuing concern that "people will be tested and proved, as in the case of Brother Davis and in the case of Sister Miller. God's servants need constantly to lay hold of souls ready to perish with one hand, while with the hand of faith they lay hold of the throne of God. Souls possessed of evil spirits will present themselves before us. We must cultivate the spirit of earnest prayer mingled with genuine faith to save them from ruin; and all the relief gained will confirm our faith."²⁸

Mrs. White followed up that letter with a letter of counsel to Davis on September 2, but sent it to Daniells,²⁹ asking the latter to read the epistle to Davis at the earliest possible moment.

Daniells' Visit With Davis

Sensing that time was of the essence, Daniells traveled to Ballarat immediately, on the return swing from a trip to Adelaide, intending to devote his weekend there to efforts in counseling Davis.

A meeting was arranged at Davis's home on Friday evening following a service at the local church. Davis's wife was present. As Daniells later recalled, before an audience of Australian church leaders in New South Wales:

"When I began reading it to him, he became very much excited. After a little, I heard some sort of disturbance, and looking up, saw him with an open knife in his raised hand. I asked, 'What is the matter?' He grated his teeth and glared at me like a madman.

"His wife and I appealed to him to put the knife down, but he was menacing us so wildly that I did not dare to go on reading. I did not know whether he would thrust it into me or his wife or himself. I said, 'Let us kneel down and pray to God. There is a God in Israel who can help us, and we must have His help.'

“We knelt down, and I may tell you that I was never in a more perplexing place. I knew that demons were in the room and I knew that we must have the power of that same Christ who subdued demons and cast out devils while among men.

“The first thing I said was ‘O Lord, we come to Thee in the all-prevailing name of Jesus.’ At the mention of the name Jesus, that man hurled his knife across the room with terrible violence. At the mention of the all-powerful name of Jesus he broke into sobs and the violence disappeared. After his wife and I had prayed, he prayed most earnestly to God to deliver him from those tormenting devils.

“When we arose I finished reading the message, and then asked him to tell us what he knew about the truthfulness of this message. I had not known anything of this before.

“He said, ‘Brother Daniells, every word of it is true. For weeks I have been tormented by these evil spirits. I have been thrown out of my bed, and I have been hammered on the floor by those demons; it has wrecked my nerves, and I was about to give up to them and become their obedient slave again.’”³⁰

Writing to Mrs. White a more complete account of what transpired, on September 12, 1897, Daniells said that Davis “described the spirit that had followed him. . . . It purports to be the spirit of an Oriental from Tibet. This spirit has appeared to Brother Davis over and over again. He has a white beard and wears a turban. . . . The last time this spirit appeared to him . . . Brother Davis had just gone to bed when it approached him with a terrible countenance. On reaching the bedside, it laid one hand upon him, and raised the other hand and swore that he would kill him. Brother Davis cried out in agony, and it left. He says that the awful visage of that spirit remained in his mind so that he could hardly sleep that night. It seemed to him that if it appeared to him again, it would surely end his life.”³¹

Daniells also described the experience when he uttered the name of Jesus in his prayer of deliverance:

“We bowed down, and the moment I mentioned the name of Christ, the room seemed flooded with the presence of the divine Being. I do not think I ever experienced anything like it in connection with other persons. I have a few times when alone felt the wonderful presence of God as I did that night, but I do not remember ever having done so in company . . . [with any] one else. We all realized in a moment that Christ was in the room, and that Satan’s power was broken. . . . We could do nothing but praise the Lord. We did not have to ask Him to rebuke the enemy, for we knew that Jesus was there, and that Satan had left us. . . . There was no question with us but what our Saviour was standing in the room.”³²

Daniells then gave his own reaction to all that had transpired:

“I have always shrunk from meeting the devil in that form, and have dreaded the idea of having to rebuke Satan. But when I saw how the mention of the name of Christ in living faith broke the power of the enemy, scattered his darkness, and filled our hearts with light and joy and peace, I received new impressions in regard to meeting the power of the enemy.”³³

The president concluded his letter to Mrs. White with this observation:

“The Lord has shown Himself ready to give the man complete deliverance. It rests altogether with Brother Davis himself. If he will believe God and abide in Him, he will be a free man. I shall write to him at once, urging him to be very careful not to lose the Saviour a single day. If he does, he will lose the blessing he has received. If you have any further light on his case I shall be very glad to receive it.”³⁴

On October 10, 1897, Davis wrote to inform Mrs. White of the birth of another child the day previously, to ask for a personal copy of the testimony that Daniells had read to them, and to report: “Now I have a continual experience of the presence and communion of heavenly intelligences stimulating my love for truth and righteousness and cheering me in the blessed hope of present victory and future rapture. Both my wife and I are rejoicing in this liberty.”³⁵

The Denouement

There is no further record of correspondence between Davis and Mrs. White; but exactly three years later, on August 6, 1900, Davis penned a personal note that seems to indicate his—and God’s—triumph over the forces of evil in his life.

As Mrs. White made preparation for permanent return to the United States, a group of her friends and associates procured an attractive autograph album. In it they wrote daily messages for her to peruse on board ship. Each communication was prefaced by a full page devoted to the date of the intended reading, accompanied by an artist’s attractive sketch illustrating some facet of shipboard life.

The *Moana* left Sydney harbor on Wednesday, August 29, 1900.³⁶ Exactly seven days into the voyage, on September 5. Ellen White opened the album for that day's greeting. It had been penned on August 6 and was signed "N. A. Davis." Her heart must have been greatly cheered—and relieved—to read his testimonial:

"It affords me the most sincere pleasure to have the privilege of putting on record my appreciation of Sister E. G. White's work and my gratitude to my heavenly Father for the messages sent through her to His people.

"The faithful witness, thus bourne, revealed to me the means whereby the bondage of Satan was broken when, owing to the influence of spiritualism, I had well nigh become a spiritual wreck.

"I have every reason to be positive in my confidence in Sister E. G. White as a true prophet.

"May the Lord of love and mercy, grace and truth, guide and guard her safely to the end, and lengthen her days so that she may continue to warn, admonish, and strengthen the remnant people of God."³⁷

Conclusion

God—and His prophets—*do* care about individual persons, and have spent a substantial amount of their collective time in responding to their needs over the millennia. The words of King Jehoshaphat, first uttered about 850 B.C., are as true today as then: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

Notes and References

- ¹ COL 187.
- ² DA 479, 480.
- ³ SC 100.
- ⁴ CS 136.
- ⁵ *Ibid.*, p. 135; cf. Ev 359; 5T 507; 6T 148, 264, 446; TM 84,454.
- ⁶ 1T 345, 346.
- ⁷ Herold M. Blunden, "Guidance for Earth's Last Generations," annual Spirit of Prophecy Emphasis Day sermon, Apr. 12, 1958, p. 7.
- ⁸ Letter 36, 1897, pp. 1-3.
- ⁹ Nathaniel Davis to Ellen G. White, Sept. 9, 1896, p. 1.
- ¹⁰ *Ibid.*, pp. 5, 7.
- ¹¹ *Ibid.*, p. 8.
- ¹² *Ibid.*, pp. 2, 4, 5.
- ¹³ *Ibid.*, Dec. 18, 1896, pp. 1-5.
- ¹⁴ MS 175, 1897, p. 4.
- ¹⁵ Letter 195, 1897, p. 1.
- ¹⁶ MS 175, 1897, p. 6.
- ¹⁷ Nathaniel Davis to Ellen G. White, Aug. 12, 1897, pp. 1,2.
- ¹⁸ Letter 36, 1897, p. 1.
- ¹⁹ *Ibid.*, p. 2.
- ²⁰ *Ibid.*, pp. 2-4.
- ²¹ *Ibid.*, p. 2.
- ²² *Ibid.*, pp. 2, 3.
- ²³ Personal interview with Herold M. Blunden, Crystal Springs Manor, Deer Park, California. Unfortunately, the date of this interview was not properly recorded at the time. I have reason to believe it took place in early 1970, four years before his death in 1974 (see obituary, *Review and Herald*, Oct. 24, 1974). Blunden himself recorded some of the incidents related in this interview, though without indicating he himself was an eyewitness, in his sermon cited above.
- ²⁴ This structure still stands today, and is regarded as the oldest South Pacific Division Seventh-day Adventist church building still located on its original site. I visited there during a service Sabbath afternoon, October 26, 1985.
- ²⁵ Blunden interview.
- ²⁶ 4T 230.
- ²⁷ Letter 39, Aug. 31, 1897, pp. 6, 7.
- ²⁸ Letter 49, 1897, p. 5.
- ²⁹ MS 176, 1897, p. 2.
- ³⁰ Ministerial Institute address, June 25, 1928; transcript in *Australasian Record*, Aug. 13, 1928.
- ³¹ A. G. Daniells to Ellen G. White, Sept. 12, 1897, p. 2. Received by Mrs. White three days later (MS 176, 1897, p. 16). Note: Daniells evidently typed this letter himself, as it is filled with numerous strikeouts and typographical errors. I have here corrected the text, also adding capitalization to references to the Deity, lest the reader become distracted by the clutter that would be caused by reproducing an exact transcript with each typographical error faithfully noted. Incidentally, Daniells, interestingly, does not mention Davis' knife-throwing incident in this letter, though he does refer to it in his 1928 remarks back in Australia.
- ³² *Ibid.*, pp. 1, 2.
- ³³ *Ibid.*, p. 3.
- ³⁴ *Ibid.*, p. 4. Davis also wrote a 10-page letter to Mrs. White relating details of Daniells' interview with him at Ballarat. He incorrectly dates it as August 5; in all probability it should have been dated September 5.
- ³⁵ Nathaniel Davis to Ellen White, Oct. 10, 1897, p. 1.
- ³⁶ 4Bio 457.
- ³⁷ Dated at Geelong (a suburb of Melbourne), Victoria, Australia. The White Estate still has in its possession this interesting artifact.

APPENDIX B

"The Makin Case" -- from 3SM, Chapter 54

The Lord Did Give Light

Mr. and Mrs. Ralph Mackin:

Dear Brother and Sister: Recently, in visions of the night, [December 10] there were opened before me some matters that I must communicate to you. I have been shown that you are making some sad mistakes. In your study of the Scriptures and of the Testimonies, you have come to wrong conclusions. The Lord's work would be greatly misunderstood if you should continue to labor as you have begun. You place a false interpretation upon the Word of God, and upon the printed Testimonies; and then you seek to carry on a strange work in accordance with your conception of their meaning. You suppose that all you do is for the glory of God, but you are deceiving yourselves and deceiving others.

Your wife, in speech, in song, and in strange exhibitions that are not in accordance with the genuine work of the Holy Spirit, is helping to bring in a phase of fanaticism that would do great injury to the cause of God, if allowed any place in our churches.

On Casting Out Demons.—You have even supposed that power is given you to cast out devils. Through your influence over the human mind men and women are led to believe that they are possessed of devils, and that the Lord has appointed you as His agents for casting out these evil spirits.

I have been shown that just such phases of error as I was compelled to meet among Advent believers after the passing of the time in 1844, will be repeated in these last days. In our early experience, I had to go from place to place and bear message after message to disappointed companies of believers. The evidences accompanying my messages were so great that the honest in heart received as truth the words that were spoken. The power of God was revealed in a marked manner, and men and women were freed from the baleful influence of fanaticism and disorder, and were brought into the unity of the faith.—Manuscript 115, 1908. (Published in *The Review and Herald*, Aug. 10, 17, 24, 1972.)

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Call a Halt.—My brother and sister, I have a message for you: you are starting on a false supposition. There is much of self woven into your exhibitions. Satan will come in with bewitching power, through these exhibitions. It is high time that you call a halt. If God had given you a special message for His people, you would walk and work in all humility—not as if you were on the stage of a theater, but in the meekness of a follower of the lowly Jesus of Nazareth. You would carry an influence altogether different from that which you have been carrying. You would be anchored on the Rock, Christ Jesus.

My dear young friends, your souls are precious in the sight of Heaven. Christ has bought you with His own precious blood, and I do not want you to be indulging a false hope, and working in false lines. You are certainly on a false track now, and I beg of you, for your souls' sake, to imperil no longer the cause of truth for these last days. For your own souls' sake, consider that the manner

in which you are working is not the way God's cause is to be advanced. The sincere desire to do others good will lead the Christian worker to put away all thought of bringing into the message of present truth any strange teachings leading men and women into fanaticism. At this period of the world's history, we must exercise the greatest of care in this respect.

Some of the phases of experience through which you are passing, not only endanger your own souls, but the souls of many others; because you appeal to the precious words of Christ as recorded in the Scriptures, and to the Testimonies, to vouch for the genuineness of your message. In supposing that the precious Word, which is verity and truth, and the Testimonies that the Lord has given for His people, are your authority, you are deceived. You are moved by wrong impulses, and are bracing up yourselves with declarations that mislead. You attempt to make the truth of God sustain false sentiments and incorrect actions that are inconsistent and fanatical. This makes tenfold, yes, twentyfold

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harder the work of the church in acquainting the people with the truths of the third angel's message.—Letter 358, 1908. (Published in part in *Selected Messages*, book 2, pp. 44-46.)

Another Reference to Demon Possession

Last night instruction was given me for our people. I seemed to be in a meeting where representations were being made of the strange work of Brother Mackin and wife. I was instructed that it was a work similar to that which was carried on in Orrington, in the State of Maine, and in various other places after the passing of the time in 1844. I was bidden to speak decidedly against this fanatical work.

I was shown that it was not the Spirit of the Lord that was inspiring Brother and Sister Mackin, but the same spirit of fanaticism that is ever seeking entrance into the remnant church. Their application of Scripture to their peculiar exercises is Scripture misapplied. The work of declaring persons possessed of the devil, and then praying with them and pretending to cast out the evil spirits, is fanaticism which will bring into disrepute any church which sanctions such work.

I was shown that we must give no encouragement to these demonstrations, but must guard the people with a decided testimony against that which would bring a stain upon the name of Seventh-day Adventists, and destroy the confidence of the people in the message of truth which they must bear to the world.*—*Pacific Union Recorder*, Dec. 31, 1908. (Republished in *Selected Messages*, book 2, p. 46.)

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APPENDIX C

[EGW article, "Be of One Mind," RH, May 29, 1888, pp. 1, 2 (pp. 337, 338)]

THE message of God for this time must go to every nation, kindred, tongue, and people. The Bible is to be opened to the understanding of men, women, and children in every part of the world; but there is so great an indifference to the teaching of the holy word of God, that those who accept the responsibility of enlightening others, must themselves be enlightened, so that they may be able to present the truth with clearness, and in such a manner that it will be recommended to the best judgment of honest minds.

There are many workers in the cause who are not properly equipped for this great work, and when they are given some measure of success, they are in danger of becoming elated and self-sufficient. They work in their own strength, and do not discern their danger, and therefore, do not avoid the perils that are in their pathway. Erroneous ideas will be brought into the work, and presented as a part of the truth to the people; but everything that God has not connected with the truth will only serve to weaken the message and lessen the force of its claims. Satan is constantly seeking to divert the mind from the real work to a spurious work; and those who have but little experience in the dealings of God, are in danger of becoming bound about with overstrained notions, and of holding ideas similar in character to those which bound the Jews in the days of the Saviour's sojourn with men. The rigorous exactions of the Pharisees, the heavy yokes of the traditions of men, made of none effect the commandment of God, and the work of Christ was to free the truth from the rubbish of error and superstition, that men might behold the true character of God, and serve him in spirit and in truth.

Those who proclaim the truth for to day have a similar work to do. The truth must be lifted from the obscurity of men's traditions and errors that the world may behold the marvelous light of the gospel of the Son of God. There are those who turn away from this great and all-important work, to follow their own way. They have independent ideas and will not receive counsel. They choose to follow their own course, until the third angel's message becomes a thing of minor importance, and finally it loses all its value. They hold another doctrine, opposed in principal to the doctrine of the Bible. They do not comprehend the nature of the work, and instead of leading the people to the firm platform of truth, they lead them to place their feet on the sandy foundations of error. They induce men to wear a yoke that is not the yoke of the meek and lowly Jesus.

We cannot exercise too great care in sending laborers into the cause of God. If one is left to engage in the work without thorough discipline, he is left to shape his own course. He is left with insufficient experience, with too limited knowledge of the truth, and the old errors which have not been thoroughly uprooted, will bear a part in his teaching and influence. His trumpet will not give a certain sound. The doctrine of truth will be mingled with error, and the result will be that those who are taught will cherish error as they do the truth. Those who are raised up under such a teacher, are in need of the most arduous and patient labor. It will be more difficult to reach and correct their errors, than to bring a company into the truth from the darkness of complete ignorance of the truth. It would have been better if they had not heard this mingling of the truth with falsehood, for then the truth in its purity would be more effective in reforming their lives and characters. More harm can be done by one who has a mixture of truth and error, than many who teach the whole truth can undo and correct. There is in the human heart a natural affinity for error and evil. Error takes root in the soil of the heart more readily, and grows more vigorously than the precious seeds of truth. Jesus said, "I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive." The Jews rejected the divine Son of God; but they were ready to accept many an impostor who came in his own name, making empty boasts of his power and authority. And so it is in our day. Men turn away their ears from hearing the truth and are turned unto fables.

Those who would labor in word and doctrine, should be firmly established in the truth before they are authorized to go out into the field to teach others. The truth, pure and unadulterated, must be presented to the people. It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." The Lord

has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth.

It is the desire and plan of Satan to bring in among us those who will go to great extremes,—people of narrow minds, who are critical and sharp, and very tenacious in holding their own conceptions of what the truth means. They will be exacting, and will seek to enforce rigorous duties, and go to great lengths in matters of minor importance, while they neglect the weightier matters of the law,—judgment and mercy and the love of God. Through the work of a few of this class of persons, the whole body of Sabbath-keepers will be designated as bigoted, Pharisaical, and fanatical. The work of the truth, because of these workers, will be thought to be unworthy of notice.

God has a special work for the men of experience to do. They are to guard the cause of God. They are to see that the work of God is not committed to men who feel it their privilege to move out on their own independent judgment, to preach whatever they please, and to be responsible to no one for their instructions or work. Let this spirit of self-sufficiency once rule in our midst, and there will be no harmony of action, no unity of spirit, no safety for the work, and no healthful growth in the cause. There will be false teachers, evil workers who will, by insinuating error, draw away souls from the truth. Christ prayed that his followers might be one as he and the Father were one. Those who desire to see this prayer answered, should seek to discourage the slightest tendency to division, and try to keep the spirit of unity and love among brethren.

God calls for laborers; but he wants those who are willing to submit their wills to his, and who will teach the truth as it is in Jesus. One worker who has been trained and educated for the work, who is controlled by the Spirit of Christ, will accomplish far more than ten laborers who go out deficient in knowledge, and weak in the faith. One who works in harmony with the counsel of God, and in unity with the brethren, will be more efficient to do good, than ten will be who do not realize the necessity of depending upon God, and of acting in harmony with the general plan of the work.

The instruction of Paul to Titus is applicable to this time, and to our workers: "Speak thou the things which become sound doctrine." The apostle had to contend with evils of a similar character to those with which we will have to contend. He speaks of the faithful worker as "holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not. . . . Wherefore rebuke them sharply, that they may be sound in the faith ;

not giving heed to Jewish fables, and commandments of men, that turn from the truth."

There were those in Paul's day who were constantly dwelling upon circumcision, and they could bring plenty of proof from the Bible to show its obligation on the Jews; but this teaching was of no consequence at this time; for Christ had died upon Calvary's cross, and circumcision in the flesh could not be of any further value. The typical service and the ceremonies connected with it were abolished at the cross. The great antitypical Lamb of God had become an offering for guilty man, and the shadow ceased in the substance. Paul was seeking to bring the minds of men to the great truth for the time; but these who claimed to be followers of Jesus were wholly absorbed in teaching the tradition of the Jews, and the obligation of circumcision.

Instruction for the workers to-day is given in the word of truth: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

Let those who contemplate giving themselves to the work, place themselves in connection with those who have had a good experience in the ways of God, and a knowledge of his cause. Let all seek a clear understanding of the Scriptures of truth. See to it that the living Saviour is your Saviour, and that you are following in his footsteps. Cultivate piety and humility of mind. Combat intellectual laziness and spiritual lethargy. Be ready for every work that you can do for the Master. Instead of catching up every new and fanciful interpretation of the Bible, cling to the message. Let not every influence affect you; but seek to develop a character that is consistent, meek, teachable, and yet firm and cheerful; and with all this, be sober and watch unto prayer. Walk in a perfect way. Let the high, sacred truth you profess be constantly elevating your character, ennobling and refining you, and fitting you for the heavenly courts. The learners in Christ's school must show that they are not unappreciative scholars. Let the sanctifying grace of God strengthen, soften, and subdue your entire nature. You must yourself be what you wish others to be. Christ prayed concerning his disciples, "I sanctify myself, that they also might be sanctified." Bring into your life the piety, the Christian courtesy, the respect for one another that you wish to see reflected in those who embrace the truth through your instrumentality.

Divine Guidance

The "Divine-Guidance" Message: "Let God Plan For You" (MH 479:2)

Roger W. Coon

Introduction

1. Although Ellen White was very familiar with the town of Bushnell, Michigan (for she had spoken there a number of times between 1867 and 1891), there appears to be no evidence of her awareness of the existence or work of the theologian and preacher for whom that town may well have been named--Horace Bushnell, though their lives overlapped for a full half-century (his dates: 1802-76; hers, 1827-1915), and their paths may well have crossed upon more than one occasion.
2. Bushnell, "a major figure in U.S. intellectual history," and often considered "the father of American Religious Liberalism" (*Encyclopedia Britannica*, II [1988]:675), would undoubtedly have been most uncomfortable with most of Mrs. White's theological positions.
 - a. But upon one particular point they would both have exclaimed in unison a hearty "Amen!"--a point trenchantly made in one of Bushnell's sermons (which, in turn, would come to make this preacher world-famous): "Every Man's Life a Plan of God" (*20 Centuries of Great Preaching*, IV: 66-78).
 - b. The central idea of this sermon was as startling as it was simple: "That God has a definite life-plan for every human person, girding him [like King Cyrus of old Persia], visibly or invisibly, for some exact thing, which it be the true significance and glory of his life to have accomplished!" (p. 67).
3. This intriguing theme of God's personal guidance in every individual's life is one not only widely found in both Old and New Testament, but also is the theme of one of the major subject categories of hymns in the *Seventh-day Adventist Hymnal*, including such majestic and perennial favorites as:
 - a. "Guide Me, O Thou Great Jehovah" (#538),
 - b. "He Leadeth Me" (#537),
 - c. "Saviour, Like a Shepherd Lead Us" (#545),
 - d. "O Let Me Walk With Thee, My God," (#554),
 - e. And "Father, Lead Me Day By Day" (#482), to mention just five.
4. In this study we shall examine, successively:
 - a. Biblical backgrounds of this theme, upon which Mrs. White repeatedly enlarges.
 - b. Theological backgrounds, vis-a-vis God's "three calls" to mankind.
 - c. Biblical and Remnant Church examples of men and women who were especially called by God to special tasks.

- d. The example of Jesus, in particular, in illustrating the experience of One who enjoyed this gift to a superlative degree (in the context of our being reminded that "His experience is to be ours," DA 363:1).
- e. Preconditions to be met by each individual Christian desiring to receive the gift of God's guidance.
- f. A practical methodology by means of which this experience is internalized in the individual Christian's life.
- g. And, finally, the detailed fruits of this experience in allowing God to direct the Christian's life.

I. Biblical Backgrounds

A. The Importance/Necessity of Receiving Divine Guidance

- 1. "For without Me, ye can do nothing" (context: Parable of the Vine and Branches, John 15:5).
- 2. Yet, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

B. Assurance of God's Willingness/Availability

- 1. The Testimony of David:
 - a. "Thou shalt guide me with Thy counsel, and afterward receive me to glory" (Psalm 73:24).
 - b. "He leadeth me besides the still waters" (Psalm 23:2).
 - c. "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with Mine eye [margin, I will counsel thee with Mine eye upon thee]" (Psalm 32:8).
- 2. The Testimony of Isaiah:
 - a. "And thine ear shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21)
 - b. "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24).
- 3. The Testimony of Jesus:
 - a. "If any man [or woman] will to do His will, he [she] shall know of the doctrine" (John 7:17).
 - b. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. 7:7,8; Luke 11:9, 10).
 - c. "I am the way, the truth, and the life. . . ." (John 14:6).
 - d. "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth. . . ." (John 16:13).

4. The Testimony of James:
 - a. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5).
5. The Testimony of Second Chronicles:
 - a. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart [NIV, commitment] is perfect toward Him" (2 Chron. 16:9).

C. Categories in Which We May Expect Divine Guidance

1. Understanding truth:

a. Spiritual:

(1) All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, and the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence.--DA 827: 3.

b. Secular:

(1) It is not the capabilities you now possess or ever will have that will give you success. It is that which the Lord can do for you. We need to have far less confidence in what man can do, and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you.--COL 146:4.

2. Major and minor decisions to be made in the daily life experience.

3. The choice of a life companion in marriage.

a. If men and women are in the habit of praying twice a day before they contemplate marriage, they should pray four times a day when such a step is anticipated. Marriage is something that will influence and affect your life, both in this world, and in the world to come. A sincere Christian will not advance his [her] plans in this direction without the knowledge that God approves his [her] course. He [she] will not want to choose for himself [herself], but will feel that God must choose for him [her].--RH, Sept. 25, 1888, cited in MYP 460:1.

4. The choice of a life work.
 - a. Too many, in planning for a brilliant future, make an utter failure. Let God plan for you. As a little child, trust to the guidance of Him who will "keep the feet of His saints" (1 Sam. 2:9).--MH 479:2.
5. One's Christian "Duty:"
 - a. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend [in this limited category, in particular] for counsel upon humanity. The Lord will teach us our duty [personally] just as willingly as He will teach [it to] somebody else.--DA 668:4.
 - b. A clarifying caution needs to be considered here:
 - (1) Mrs. White here speaks *only* of the very narrow category of *Christian duty*.
 - (2) She is, most definitely, *not* telling her readers that there is no need, no place, for Christian counseling, in one's daily walk with Christ.
 - (a) There *is* a proper, legitimate sphere in which a Christian may properly counsel with a godly, experienced, Christian counselor.
 - (3) Over and over again, her counsel was:
 - (a) "Counsel, together, counsel together," has been presented to me by the heavenly angels for the past 45 years.--Letter 34, 1891, cited in MR 311, 24:2.
 - (b) No one has sufficient wisdom to act without counsel. Men need to consult with their brethren, to counsel together, to pray together, and to plan together for the advancement of the work.--RH Oct. 21, 1909:5; cited in FE 530:2.
 - (c) God's workers are to come into line, to pray together, to counsel together. And whenever it is impossible for them to gather for counsel, God will instruct through His Spirit those who sincerely desire to serve Him.--Letter 32a, Jan. 6, 1908, p. 8; cited in 5MR 281.

II. Theological Backgrounds: God's "Three Calls" to Mankind

1. A main motif of the Bible is that of God calling to His people.
 - a. In the first book of the Bible, we find God calling to Adam and Eve, after their spiritual fall, in the Garden of Eden: "And the Lord God *called* unto Adam. and said unto him, Where art thou?" (Gen. 3:9; emphasis supplied)
 - (1) God was not calling as a matter of personal information; *He* already knew where they were!
 - (2) But they didn't know where they were--spiritually--and the question was designed to arouse their curiosity and interest in that question.

- b. In the last book of the Bible we find the fourth (of the seven) Beatitudes of Revelation, which focuses upon a special people whom God declares are especially blessed: "And He said unto me, Write: Blessed are they that are *called* unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God" (Rev. 19:9; emphasis supplied).
2. H.M.S. Richards, Sr., once wryly observed that the first three chapters of the Bible [Gen. 1-3] tell how it all started; the last three chapters of the Bible tell how it all will end [Rev. 20-22], and all of the rest of the Bible in between deals with the sad saga of man and sin!

A. A New Testament Theology of "Calling"

1. One of the main themes found repeatedly in the writings of Paul is this idea of God's unique "calling" to mankind:
 - a. The first reference is in the Epistle of the Romans (8:28), where he assures us that: "All things work together for good to them that love God, *to them who are the called* according to His purpose" (emphasis supplied).
 - b. And he continues to referred to the "called" (or their "calling") in six other epistles:

(1) 1 Cor. 1:29.	(4) 2 Thess. 1:11.
(2) Eph. 1:18; 4:4.	(5) 2 Tim. 1:9.
(3) Phil. 3:14.	(6) Heb. 3:1.
2. Peter, in his second epistle, builds upon Paul's doctrine, when he adds: "Give diligence to make your calling and election sure" (2 Peter 1:10).
3. Both Peter and Paul, however, were building their "theology of calling" upon a saying of Jesus not widely understood by Christians in their time, or ours.

B. Jesus' Paradox: The "Called" and the "Chosen"

1. In two different parables, Jesus ended His story by remarking, rather cryptically, "Many are called, but few are chosen:"
 - a. The Parable of the Farm Manager who called laborers into his vineyard at the 1st, 3rd, 6th, 9th, and 11th hours of a certain day (Matt. 20:16).
 - b. The Parable of the Great Wedding Supper, and of the guest found not wearing the appropriate "wedding garment" (Matt. 22:14).
2. The meaning of Jesus' rather strange words can be fully understood only within the context of the three "calls" God desires to give to all mankind.
 - a. And if you respond favorably to Call #1, you will receive Call #2--but only then.
 - b. And if you respond favorably to Call #2, you will receive Call #3.
 - c. In other words, you have to answer the 1st call, in order to be chosen to receive the second call, and so on.
 - d. What, then, are these calls?

3. Call #1 is a call to "come" ("Come unto Me, . . . and learn of Me," Matt. 11:28-30):
 - a. The first call is a general call to salvation:
 - (1) God called Adam and Eve to an awareness of their now-sinful state, and to the necessity of their changing their status back to what it had once been.
 - (a) He knew where they were, but they didn't!
 - (2) Similarly, the call to the marriage supper of the Lamb is also the same call--the call to salvation.
 - b. This first call is to be given to all mankind--as in the Parable of the Great Wedding Supper--where three specific groups are individually identified:
 - (1) Those whose names appeared on the original invitation list.
 - (2) Those lounging in the "streets" and "lanes" inside of the town.
 - (3) Those outside of town in the "highways" and "hedges" of the countryside (Luke 14:16-24).
 - c. And only those who give a positive, favorable response to Call #1, will receive Call #2:
 - (1) "Many are called, but few are chosen," because few thus choose to be chosen, by accepting the first gracious invitation.
4. Call #2 is a specific call (to those only who have accepted Call #1)--and, this, now, is a call to "go:" "Go ye, therefore," and advance the cause My kingdom (Matt. 28:19).
 - a. The second call is a general call to service, the service of Him who called them.
 - b. In His parable of the Father of Two Sons, the father told each son, "Go work today in My vineyard" (Matt. 21:28).
 - c. Tragically, only one responded favorably, and "did the will of his Father" (v. 31).
 - d. Thus, only those who accept Call #2, and who "go and work today in My vineyard," will ever receive Call #3.
5. Call #3 is also a call to "go;" but where Call #2 was a general call to service, Call #3 is a call to a particular task, in a particular place, for a particular time.
 - a. This Call #3 is brought to view in the Parable of the Traveling Householder:
 - (1) "For the Son of Man is as a Man taking a far journey, who left His house, and gave authority to His servants, and to every man his [specific] work, and commanded the porter to watch" (Mark 13:34).
 - b. And speaking particularly concerning Call #3, EGW states:
 - (1) "Each has his [or her] place in the eternal plan of heaven.
 - (2) "Each is to work in cooperation with Christ for the salvation of souls.
 - (3) "Not more surely is the place prepared for us in the heavenly mansions, than is the special place designated on earth where we are to work for God" at any particular time in our lives (COL 326-27; emphasis supplied).

III. Biblical and Remnant Church Examples of "The Called"

A. Biblical Examples

1. A Judge:

- a. Several chapters in the Book of Judges are devoted to the story of that larger-than-life figure, Samson, one of the better-known Judges of Israel, anciently.
- b. Gabriel, the highest angel in heaven--the angel of prophecy--came to the wife of Manoah to predict the birth of a son, and to instruct concerning his training.
 - (1) In his diet there was to be no wine or strong drink--he was to be a Nazarite from his birth.
 - (2) And his God-given destiny? He was "to begin to deliver Israel" out of the galling yoke of Philistine oppression and subjugation (Judges 11:2-5; PP 557:2). That was his call.

2. Four Prophets:

- a. Samuel's birth was predicted in advance by Gabriel, and He was personally called as a pre-teen lad to serve in this special capacity (1 Samuel 1:17; 3).
- b. God informed Isaiah: I called you from your mother's womb, and even named you before you came forth from her body (Isa 49:1-3).
- c. God declared to Jeremiah: Before I formed you, I knew you; even before you came forth from your mother's body I "sanctified" you--set you apart for a holy purpose, ordaining you to be a prophet to the nations (Jer. 1:4, 5).
- d. And Gabriel announced to Zacharias:
 - (1) The name of the "miracle" son: John;
 - (2) His gift: he would be filled with the Holy Spirit from the moment of birth;
 - (3) His work: he would turn many in Israel back to God, and "make ready a people prepared for their God;" and
 - (4) His special privilege: introducing the Messiah to His waiting people (Luke 1:13-17).

3. A Gentile King:

- a. One of the most spectacular examples of God's selecting in advance a person for a special task is found in the case of the pagan king Cyrus of Persia.
- b. God predicted--more than 150 years before the monarch was born (4BC 265; cf. PK 551:1)--through the prophet Isaiah:
 - (1) His very name--Cyrus.
 - (2) The very manner in which he would capture the city of Babylon from Belshazzar.
 - (3) That he would be the one to release the Jews from their 70 years of captivity, and send them back to Palestine.
 - (4) And that he would also give them money and materials with which to rebuild God's Temple in Jerusalem (Isa. 44:28-45:1)!

- c. In vision EGW witnessed the dramatic interview in which Daniel read Isaiah's prophecy to King Cyrus for the first time, and she describes in clinical detail the king's reaction:
 - (1) As the king saw the words foretelling . . . the [very] manner in which Babylon should be taken, as he read the message addressed to him [personally] by the Ruler of the universe . . ., his heart was profoundly moved, and he determined [then and there] to fulfill his divinely-appointed mission.—PK 557:2.

4. Jesus:

- a. Centuries before His birth, Christ Himself predicted, through many of the Old Testament prophets, several hundred very detailed facts about many of the very remarkable human experiences through which He would later pass in the Incarnation, including:
 - (1) The very town in which He would be born: Bethlehem (Micah 5:2).
 - (2) The very year of His birth (Dan. 9:25-27).
- b. And at His infamous trial before the Roman governor, in answer to Pilate's query "Are you a King?," Jesus replied: "To this end was I born, and for this cause came I into the world" (John 18:37).
- c. We will return again, momentarily, to examine a particular facet of His experience—The Emptying of the Pre-Existent Christ.

B. Remnant Church Examples

1. Ellen White was called at the age of 17 years to serve as a prophet to the SDA Church, in a 70-year ministry that would be unique, in at least two ways:
 - a. Her *work*: "God has not given my brethren the work He has given me" (5T 20, 667).
 - b. Her *messages*: An angel told her: "God has raised you up and has given you words to speak . . . as He has given to no other one . . . now living" 2T 607, 608; cited in 5T 667, 668).
2. James White, her husband, and earliest literary helper, she was shown in vision, "was especially called and adapted" by God for this special work of helping her prepare her earliest messages for print (1T 612, 613).
 - a. When God "calls," He also "adapts," equips, qualifies.
3. William C. White, EGW's youngest son, was called by God, after his father's death, to serve his mother and his church in several unique capacities:
 - a. Concerning "Willie's," special relationship to his mother, God had told her: "I will endow [him] with special wisdom for a special performance of his responsibility to work intelligently" as "a counselor [to you] in large degree. I have put My Spirit upon him" (Ms. 56, 1911).
 - b. Concerning another facet of W. C. White's work on behalf of the church in Australia, EGW wrote: "The Lord has given to William C. White a special work to do in this country ever since he first stepped upon this soil. God has used him in a special manner as an organizer. This is the work to

which he is appointed" (Letter 57, 1898; cited in 4 Bio 353:2).

4. God also had a special work for Willie's elder brother, Edson. Said the angel to EGW:
 - a. "The elder [surviving son] shall be My minister, to open the Word to very many people" and "to organize the work in various lines" in the Southern United States (Ms. 56, 1911).

5. Dr. John Harvey Kellogg:
 - a. In a vision in 1880, EGW heard an angel address Dr. Kellogg with these words:
 - (1) "The Lord raised you up, the Lord entrusted you with a special work" (Ms. 2, 1880; cited in 3 Bio 162).

6. And, today, what about you and me? Says Jesus: God has given "to *every* man [and woman] his [her] work" (Mark 13:34; emphasis supplied), "to *every* man [woman], according to his [her] several ability" (Matt. 25:15; emphasis supplied):
 - a. On Jan. 19, 1907, EGW wrote to GC President Arthur G. Daniells:
 - (1) All are not in possession of the same capabilities. *Each* has a *special work* to do, that there may be no schism [division] in the body of Christ. *Each* is to take up his *special place* and run with patience the race that is set before him.--SpM 396:2; emphasis supplied.
 - b. And in 1904, 11 years before her death, EGW added:
 - (1) One man is not to carry the burden of the whole work in the cause of God today. God has given *each one* a *special place* and a *special work*. *Each one* is to fill his [her] *appointed place*, and is to help others in their God-given work. And each one is to be willing to receive help from those who can assist him [her].--RH, April 28, 1904:12; emphasis supplied.

IV. The Example of Jesus in Receiving Divine Guidance

A. Paul's Doctrine of the *Kenosis*--The Emptying of the Pre-Existent Christ

1. To the Christians at Corinth, Paul rhapsodized:
 - a. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9)
2. And to the Philippians, he explained the manner in which it all came about--by means of the *kenosis*:
 - a. "But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. 2:7, KJV)
 - b. But in various modern contemporary versions, this passage is rendered:
 - (1) He "emptied Himself" (NASB, NRSV, among many others).
 - (2) He "laid it aside" (Goodspeed).
 - (3) He "stripped Himself [of all privileges and rightful dignity]" (Amplified)

3. This "emptying" did, indeed, involve taking upon Himself the stigma and ignominy of illegitimacy, because the virgin birth was--and is--so widely misunderstood.
 - a. And EGW cites the KJV rendering ("made Himself of no reputation") in DA 436:1 (plus another 85 references).
4. But "He emptied Himself" is an equally legitimate and correct rendering.
 - a. And, interestingly, EGW quotes the RV rendering ("emptied Himself") in DA 22:3 (plus an additional 25 references)!
5. And she goes on to identify a total of nine categories in which this "emptying" occurred:
 - a. His reputation.
 - b. His heavenly home.
 - c. His union/fellowship with the Father.
 - d. His eternal glory.
 - e. His eternal wealth.
 - f. His omnipotence--eternal power and will.
 - g. His omniscience--eternal knowledge.
 - h. His omnipresence--form of God.
 - i. His "high prerogatives:"
 - (1) His robe, scepter, crown, throne, mansions.
 - (2) His position as Commander of the heavenly angels.
 - (3) His honor and homage.

B. The Surrendered Christ

1. Just what, in practical terms did this "emptying" mean in Christ's human experience?
 - a. And what implications does all of this have for you and for me today?
2. "In all that He did, self did not appear. He subordinated all things to the will of His Father." (MB 14:3).
3. "'The Son can do nothing of Himself, but what He seeth the Father do' [John 5:19, 30]. . . .The Son of God was surrendered to the Father's will, and dependent upon His power. So utterly was Christ emptied of self that He made no plans for Himself" (DA 208:2).
4. "Christ in His life on earth made no plans for Himself. He accepted God's plans for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will. As we commit our ways to Him, He will direct our steps" (MH 479:1).
5. "From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. In the early hours of the new day the Lord [Father] awakened Him [Jesus] from His slumbers, and His soul and lips were anointed with grace, that He might impart to others. His words were given Him fresh from the heavenly courts, words that He might speak in

season to the weary and oppressed. . . . 'He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned.' Isa. 50:4." (COL 139:1).

V. A Practical Methodology--How It Works

1. "In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us of which we know nothing" (DA 330:1).
2. **General Guidance:** In 1889, EGW enumerated "three ways" by means of which "the Lord reveals His will to us, to guide us, and to fit us to guide others:"
 - a. **Method #1: The Bible**
 - (1) "God reveals His will to us in His Word, the Holy Scriptures" (5T 512:1).
 - b. **Method #2: Providential "Signs"**
 - (1) "His voice is also revealed in His providential workings, and it will be recognized if we do not separate our souls from Him by walking in our own ways, doing according to our own wills, and following the promptings of an unsanctified heart, until the senses have become so confused that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God" (*ibid.*).
 - c. **Method #3: The Voice of the Holy Spirit Speaking to Us Individually**
 - (1) "Another way in which God's voice is heard is through the appeals of His Holy Spirit, making impressions upon the heart, which will be wrought out in the character" (5T 512:2).
3. **Choice of Life-Work:** EGW, then, offers three "rules that ensure safe guidance" in choosing one's life's work (Ed 267:3).
 - a. **Rule #1: "Do Our Best in the Work That Lies Nearest" (Ed 267:3).**
 - (1) "We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, 'Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour'" (MH 474:2).
 - b. **Rule #2: "Commit Our Ways to God" (Ed 267:3).**
 - (1) "Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. . . .' Each morning consecrate yourself to God for that day. Surrender all your plans to Him to be carried out or given up as His Providence shall indicate" (SC 70:1).

- c. **Rule 3: "Watch for Indications of His Providence" (Ed 267:3).**

VI. Preconditions: Six Steps to Success

Let us now summarize the preconditions to receiving Divine Guidance from the foregoing references:

1. **Commitment:** God is looking for those whose commitment is perfect toward Him (2 Chron 16:9, NIV).
 - a. *Consecrate* yourself to God as your very first act each morning (SC 70:1).
 - b. *Seek* first the advancement of Christ's kingdom on earth (Matt. 6:33), following two basic principles:
 - (1) Make "the service and honor of God supreme" in your life (DA 330:1).
 - (2) Decide to do nothing in any line that will displease God (DA 668:4)
 - c. *Consent* to take Christ's yoke (Matt. 11:28-30; DA 330:1).
2. **Surrender Your Will--"Let God Plan For You" (MH 479:2).**
 - a. *Surrender:*
 - (1) Surrender your will to God (DA 209:2).
 - (2) Surrender your plans each day into God's hands, to be disposed of as He may will (SC 70:1).
 - b. *Accept* God's plans, as revealed by Him to you, day by day.
 - (a) God "has a thousand ways to provide for us of which we know nothing" (DA 330:1).
3. **"Come to Him in Faith (DA 668:4):**
 - a. Trust in God's goodness.
 - (1) "God never leads His children otherwise than they would chose to be led if they could:
 - (a) "See the end from the beginning, and
 - (b) "Discern the glory of the purpose which they are fulfilling as co-workers with Him" (MH 479:2).
 - b Trust in God's strength and wisdom (DA 209:2).
4. **Do your best in the work which lies nearest you (Ed. 267:3).**
5. **Actively Seek a Knowledge of God's Ways Through His Three Authorized Avenues:**
 - a. First, search the Scriptures for heavenly light.
 - b. Then, watch for any evidence of His Providential leading ("signs").
 - c. Finally, listen to the voice of the Holy Spirit, speaking directly to your individual heart/mind (5T 512:1, 2).
6. **Consent For the Ultimate Guidance:**
 - a. "And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses" (DA 668:3).

VII. Fruits of Divine Guidance: What God Will Do For Us

1. "Blend our hearts and minds into conformity to His will" (DA 668:3).
2. All "perplexities," all "worry," and Satan's "yoke of bondage" will all "vanish," and be replaced by "peace" and "joy" (DA 330:1).
3. They "will know, after presenting their case before Him, just what course to pursue" (DA 668:4), and "find a plain path" before their feet (DA 330:1).
 - a. "He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch" (DA 668:4).
4. "All things needful to them for this life shall be added:"
 - a. He meets all of our *temporal*, physical needs:
 - (1) Shelter.
 - (2) Food.
 - (3) Clothing (DA 330:1; Matt. 6:25-34).
 - b. He meets all of our *spiritual* needs for guidance:
 - (1) "*Wisdom*" (DA 668:4)--to discern which of God's 1,000 ways to solve problems is the best in this case (DA 330:1).
 - (2) And "*Strength*:" "Power for obedience, for service will be imparted to them, as Christ has promised" (DA 668:4).

Conclusion

1. George Mueller, a man of incredible faith, and legendary founder of the renowned Bristol Orphanage in 19th-Century England, once wrote out for his followers his six-step formula for "How I Ascertain the Will of God"--a method very close to EGW's:
 - [1] "I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.
 - [2] "Having done this, I do not leave the result to feeling or simple impression. If I do so, I leave myself liable to great delusions.
 - [3] "I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures, and never contrary to them.
 - [4] "Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

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[5] "I ask God in prayer to reveal His will to me aright.

[6] "Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge; and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving important issues, I have found this method always effective" (*Bible Readings for the Home*, [RH, 1951], p. 430).

2. "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him" (MH 479:2; cf. DA 225:1).
3. "Whatever our position, we are dependent upon God, who holds all destinies in His hands. He has appointed us our work, and has endowed us with faculties and means for that work. So long as we surrender the will to God, and trust in His strength and wisdom, we shall be guided in safe paths, to fulfill our appointed part in His great plan" (DA 209:2).
4. Said the angel to James and Ellen White: "Others cannot take your place . . . and do the work God has appointed you to do" (RH, Nov. 4, 1875; cited in 2 Bio 488:1).
 - a. There is a sense in which this is also true of each of us as Christians.

Stewardship

The "Stewardship" Message

You Can't Take It With You--But You Can Send It On Ahead!

Roger W. Coon

Introduction

A. Definitions

1. A "steward" has been defined as:
 - a. "A person who manages another's property or financial affairs; one who administers anything as the agent of another or others" (*Random House Unabridged Dictionary*, 2nd ed. [1993]; the first of ten definitions).
 - b. "A man employed to manage and be responsible for the care of the property or business affairs of another" (*Seventh-day Adventist Bible Dictionary* [1979]: 1068).
2. The key element of the relationship is "entrusted;" and the steward's misuse and misappropriation of someone else's goods is defined in criminal law as "embezzlement."
3. Several individual stewards are mentioned by name in the Old and New Testaments (e.g., Joseph, Shebna, Chuza); and Christ, in the New Testament gave the term a spiritual application.
 - a. Stewards played a leading role in several of the major parables of Jesus (e.g., Matt. 20:8; Luke 12:42; 16:1-9).
 - b. Paul went on to develop stewardship as a Christian doctrine, variously applying Christ's implied metaphor in spiritual terms:
 - (1) The Christian minister acts as God's steward (Titus 1:7), and is a steward of the "mysteries of God" (1 Cor. 4:1, 2).
 - c. Peter enlarged this application to include the minister's stewardship of the "manifold grace of Christ" (I Peter 4:10).
 - d. Implicit in the whole relationship is the steward's responsibility—and accountability—to God for his treatment of, and attitude toward, those in darkness about him (*ibid.*).
4. And Ellen White went still further, to broaden the role to include every Christian in the church—layman, as well as clergy.
 - a. An alternate (and, generally, less-familiar) term which she sometimes applied was that of "almoner."
 - (1) Again, the *Random House Unabridged Dictionary* defines this term as "a person whose function or duty is the distribution of alms on behalf of an institution, a royal personage, a monastery, etc."

b. That EGW used these terms synonymously, almost interchangeably, is clear from the following statement:

(1) It is not God's plan, although the gold and silver are His own, to send His angels from heaven to build churches in any town or city. He has made man His almoner, His steward and trust, and the Lord's field is a very extensive one.—Lt 9a, Aug. 1, 1893; cited in 11 MR 2:2.

B. Historical Backgrounds

1. Ancient men, who tacitly accepted the veracity of the doctrine of the immortality of the soul, believed not only that they *could* "take it with them"—they thought they also knew even *how* to do so:
 - a. The Egyptian Pharaohs, 12 centuries before Christ, had carpenters construct elaborate "astral ships," well-stocked, into which their mummified remains were placed in burial, to provide suitable transport to "the other side."
 - b. The Asantehene, king of the ancient Ashanti Tribe of central Ghana in West Africa, traditionally left standing orders that upon his death 50-100 men were to be ritually slain, that they might accompany him as servants to the next world.
 - (1) And some believe that that practice may well have been followed, also, in the Inca, Aztec, and Mayan cultures, where human sacrifice and ritual murder were common, everyday occurrences.
 - c. And yet today, the Chinese of Singapore hand out wads of "Hell-money" to mourners at their funerals, for the purpose of burning it at the bier, the better to provide the deceased with sufficient capital to make his way financially throughout his immortal journey.

C. An Unpopular Concept

1. The doctrine of stewardship has, quite understandably, never attracted great popularity within the Christian church; and, in all honesty, we are forced to admit that in the history of Christendom it, unquestionably, has been grossly abused and exploited, to the personal advantage and gain of certain avaricious leaders.
 - a. However, as John Quincy Adams reminded his students, as Boylston Professor of Rhetoric and Oratory at Harvard College (1806-9) nearly two decades before becoming 6th President of the United States (1825-29):
 - (1) "Arguments drawn from the abuse of any thing are not admissible against its use" (*Lectures on Rhetoric and Oratory*, pp. 62-67).
 - b. And there is still an important and legitimate place for consideration of the Christian doctrine of stewardship within the Christian community today.
2. Two leading American Protestant clergy, acknowledged as pulpit "greats," have recognized the fundamental importance of the subject, and treated upon it forthrightly and with perspicuity:
 - a. Louis H. Evans, Sr., senior pastor of the world's largest Presbyterian Church (Hollywood's First, 1940s-1952), and "Minister-at-Large" for the Presbyterian Board of National Missions (from 1953):

(1) Someone has said, "A man's pocketbook is the most sensitive nerve in his body." Yet Christ so often put the emphasis here. It is said that one-third of all the parables of Christ have to do with a man and his possessions, that one-sixth of all the verses in the Gospels have to do with a man and the things he possesses and their relation to eternity.--*Youth Seeks a Master* [NY: Fleming H. Revell, 1941], pp. 35, 36.

b. And Clovis Chappell, that grand old man of Southern Methodism, in addressing the seminarians and faculty of the Candler School of Theology, at Emory University, in 1950, declared:

(1) Some ministers . . . tend to speak about money in a tone of apology, as if it were something too sordid to be discussed in the pulpit. They speak freely of prayer, of regeneration, of the baptism of the Spirit; but of money they speak haltingly, if at all. In fact, I once became pastor of a church whose boast was that their minister never mentioned money in the pulpit. It was a thing too profane, too little spiritual, to have any place in his preaching.

But the minister who is too deeply spiritual to speak about money has run clean past Jesus Christ and is looking back at Him. Jesus had something to say about repentance. . . . He preached regeneration. . . . But he had far more to say about money and matters related to money than any other subject on which he spoke. . . .

Naturally we have to learn to relate ourselves aright to money, or we simply do not learn to live.

Possessed of this conviction, I have never felt any hesitation in speaking to my people about money. The truth of the matter is that I think some of the most joyful times I have in preaching come when I preach about money. I thrill to it. I revel in it. I love to see the liberal enjoy it; I love to watch the stingy suffer. There is nothing about which the minister can preach, there is nothing about which he can concern himself, that is more sacred than money.--*Anointed to Preach* [NY: Abingdon-Cokesbury, 1951], pp. 38, 39.

3. And EGW would have offered a hearty "Amen!" to the sentiments of Drs. Evans and Chappell, had they lived in her day; because she, too, talked most forthrightly about money.

a. But, for her, consideration of the Christian doctrine of stewardship was of far greater magnitude than merely the discussing of money and physical assets (as we shall shortly note, below).

I. A Theology of Christian Stewardship

A. Basic Postulate

1. Christian Stewardship is predicated upon a revolutionary concept accepted by a comparatively small number of adherents to the Christian faith:
 - a. That human beings, in ultimate essence, do not own *anything*, period.
 - (1) "All things belong to God" (9T 246:2).
2. From the Old Testament,
 - a. Haggai declares: "The silver is Mine, and the gold is Mine, saith the Lord of Hosts" (Hag. 2:8).
 - b. And God declares through David: "Every beast of the forest is Mine, and the cattle upon a thousand hills. . . . The wild beasts of the field are Mine. . . . The world is Mine, and the fullness thereof" (Ps. 50:10-12).
3. To which Paul, in the New Testament, adds:
 - a. "What hast thou that thou didst not receive?" (1 Cor. 4:7).
 - b. "For we brought nothing into this world, and it is certain that we can carry nothing out" (1 Tim. 6:7)—except, of course, one's personal character (COL 332:3).
 - (1) "Man possesses nothing to which he has an exclusive right. He does not even own himself; for he has been bought with a price, even the blood of the Son of God. Christ has a claim on all the property of our world. . . . All you possess is His gift, for you had nothing with which to create or purchase it" Ms 63, 1901; cited in HP 302).
 - (2) "Through Christ we possess all things; without Christ we should have had nothing but poverty, misery, and despair. . . . We are indebted to the Lord for all we possess" (Lt 65, 1884; cited in HP 305).
4. When Peter incautiously blurted out that His Lord paid the Temple Tax (which was not required of prophets), Jesus illustrated His Divine ownership—and Creatorship—over all by simply sending him fishing, telling him in advance that he would find a coin in the mouth of the first fish he snared; and he was to use that to pay the tax for both of them! (Matt. 17:24-27; DA 432-34).
5. And as mankind "owns" nothing, then all that we control is, in reality, owned by God; and He gives it to us in a trust relationship. From it we are to meet:
 - a. Our own legitimate daily physical needs (Matt. 6:31-34).
 - b. The needs of His gospel work in all the earth.
 - c. The needs of the poor and disadvantaged.
 - (1) "It is God's plan that riches should be used properly, distributed to bless the needy and to advance the work of God" (RH, Sept. 16, 1884; cited in HP 301)

B. Corollary Precepts

1. *Recognition of the Source of Blessing:* it is God (already the Owner of everything) who gives us, individually, the power to obtain wealth (Deut. 8:18).
 - a. "The quick, sharp thought, the ability to plan and execute, are from Him. It is He who blesses us with health and opens ways for us to acquire means, by diligent use of our powers. And He says to us, 'A portion of the money I have enabled you to gain is Mine. Put it into the treasury in tithes, in gifts and offerings. . . .'" (RH, May 9, 1893; cited in HP 303).
 - b. Our appropriate response is: "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12).

2. *Accountability:* "Moreover, it is required in a steward that a man [and woman, as well] be found faithful" (1 Cor. 4:2).
 - a. Failure here is equated with embezzlement: "Will a man rob God?" (Mal. 3:8; RH, Jan. 22, 1895:1; YI, Feb. 1, 1894:3).
 - b. "The moment a man loses sight of the fact that his capabilities and possessions are the Lord's, that moment he is embezzling his Lord's goods. He is acting the part of an unjust steward, provoking the Lord to transfer His goods to more faithful hands" (Ms 63, 1901; cited in HP 302).

3. *Attitude:* "Every man [and woman], according as he [she] purposeth in his [her] heart, so let him [her] give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7, KJV).
 - a. The Greek word here translated "cheerful" is *hilatron*, from which we get the English word, "hilarious."
 - (1) "All who possess . . . the spirit of Christ will with cheerful alacrity press their gifts into the Lord's treasury" (RH, May 16, 1893; cited in HP 304).
 - b. And "Give, and it shall be given unto you: good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again" (Luke 6:38).
 - c. Because (as Jesus Himself told the early church): "It is more blessed to give than to receive" (Acts 20:35). [This is the only authentic saying of Jesus not recorded in the Gospels!]

II. Categories of Stewardship

A. Possessions

1. Money is, indeed, a prime—but not the exclusive—category of concern (1T 226; COL 351; MYP 319):
 - a. In Mal. 3:8 God makes a subtle yet significant distinction:
 - (1) His people were guilty of robbing Him in both tithes and offerings.

- (2) Yet He still did not tell them to "bring all the offerings into the storehouse"--along with "all the tithes!"
- b. The tithe was to be brought to the denominational "storehouse" of the organized church, for the specific purpose of supporting the gospel ministers and their work, as supervised by the church's democratically-elected leadership (9T 249:1).
- (1) "A tithe of all our income the Lord claims as His own, to be devoted solely to the support of those who give themselves to the preaching of the gospel" (RH, May 9, 1893; cited in HP 303).
 - (2) The tithe was not discretionary, either as to percentage (10% of our "increase"), nor yet as to purpose of use (9T 247:0).
 - (3) And the tithe was not to be "diverted" to other causes, no matter how worthy such might be (9T 250:0), including:
 - (a) Maintenance of our houses of worship (9T 248:2).
 - (b) Church school operation (9T 248:4).
 - (c) Literature evangelists and their work ((9T 248:4-249:0).
 - (d) Personal needs of an emergency nature (9T 247:0).
- c. The offerings could also come to the Storehouse, if desired; or they could be expended directly upon other worthy charitable causes.
2. Misfeasance and malfeasance--failure on the part of church/conference leadership in the handling of tithes and offerings--is not (in God's eyes) a legitimate reason for our withholding the remitting of our tithes to the "storehouse."
- a. When there is gross negligence on the part of leadership, God has instructed us to make formal complaint:
- (1) "Plainly."
 - (2) "Openly."
 - (3) "In the right spirit."
 - (4) "And to the proper ones" (9T 249:2).
- b. But we are not, thereby, at liberty to dispose of our tithe as we please because we may have "no confidence in the way things are managed at the heart of the work" (*ibid*).
- c. If we are faithful, we will still receive God's blessings on our giving, even though the money may be misspent by "storehouse" leaders:
- (1) In Ellen White's day there were occasional financial scandals involving top church leadership, in which:
covetous selfish men, having no spirit of self-denial or self-sacrifice themselves, have handled unfaithfully means thus brought into the treasury; and they have robbed the treasury of God by receiving means which they had not justly earned. Their unconsecrated, reckless management has squandered and scattered means that had been consecrated to God with prayers and tears.--2T 518:1.
 - (2) But what about the donors?
I was shown that the recording angel makes a faithful record of every offering dedicated to God and put into the treasury, and also of the final result of the means thus

bestowed. . . . The motive in giving is also chronicled. Those self-sacrificing, consecrated ones who render back to God the things that are His, as He requires of them, will be rewarded according to their work. Even though the means thus consecrated be misapplied, so that it does not accomplish the object which the donor had in view . . . those who made the sacrifice in sincerity of soul, with an eye single to the glory of God, will not lose their reward.--2T 518:2-519:0.

3. And it may be well for us to remember, today, that Jesus paid His Temple Tax into the "storehouse" of His day--the Temple Treasury--whose leaders, at that very moment, were plotting His assassination!

B. Other Categories

1. Christian Stewardship involves a great many categories other than merely money and possessions.
2. Our "Talents" (4T 619):
 - a. *Gifts of the Holy Spirit*: "All men do not receive the same gifts, but to every servant of the Master some gift of the Spirit is promised The gifts are already ours in Christ, but their actual possession depends upon our reception of the Spirit of God" (COL 327:1, 2).
 - b. *Mental Faculties*: God requires the training of the mental faculties. . . . If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others, can be, and is, used by the Lord in His service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground.--COL 333:1, 2.
 - c. *Speech*: "Of all of the gifts we have received from God, none is capable of being a greater blessing than this" (COL 335:2).
 - d. *Influence*: By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. . . . Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. . . . Every impulse thus imparted is seed sown which will produce its harvest. . . . Character is power.--COL 339, 340.
 - e. *Time*: "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given us will He require a more strict account than of our time" (COL 342:1).
 - f. *Health*: Health is a blessing of which few appreciate the value; yet upon it the efficiency of our mental and physical powers largely depends. Our impulses and passions have their seat in the body,

and it must be kept in the best condition physically and under the most spiritual influences in order that our talents may be put to the highest use.--COL 346:2

- g. *Strength*: "We are to love God, not only with all the heart, mind, and soul, but with all the strength. This covers the full, intelligent use of the physical powers" (COL 348:3).
- h. *Kindly Impulses and Affections*: "Kindly affections, generous impulses, and a quick appreciation of spiritual things are precious talents, and lay their possessor under a weighty responsibility. All are to be used in God's service" (COL 352:4).

III. Reasons for Stewardship

A. Misguided Reasons

1. Some mistakenly believe that the Christian meets his stewardship responsibilities to God in order to "earn" the favor of God--"Brownie points" with the Almighty, and salvation itself.
 - a. This is legalism. And it is a totally false concept.
 - b. For there is nothing that we can do to "earn" *any* of God's favor.
 - (1) "All the means you may give will not buy your salvation. You must give yourself. In surrendering yourself to the claims and influences of the Saviour your life may be as a fruitful branch" (Lt 65, 1884; cited in HP 305).
 - (2) Neither prayer nor almsgiving has any virtue in itself to recommend the sinner to God; the grace of Christ, through His atoning sacrifice, can alone renew the heart and make our service acceptable to God. . . . [Cornelius's] prayer and alms . . . were not a price he was seeking to pay in order to secure heaven; but they were the fruit of love and gratitude to God. . . . Thus while our gifts cannot recommend us to God or earn His favor, they are an evidence that we have received the grace of Christ. They are a test of the sincerity of our profession of love.--(RH, May 9, 1893; cited in HP 306.
2. And some believe that God somehow "needs" our money for the operation of His worldwide work.
 - a. But we have already shown, above, that God does not "need" anything from us (except a heart to do loving obedience)--He owns everything, already!
 - b. It is true that our stewardship obligations *do* help to advance the work of God on earth; but that is not the principal motivation for giving.

B. Divine Reasons

1. The "Happiness" Reason:

- a. God wants His children to be supremely happy. Said Jesus:
 - (1) "I am come that they might have life, and that they might have it more abundantly (John 10:10).
 - (2) "These things I have spoken unto you, that My joy might remain in you, and that your joy might be full" (John 15:11; cf. 16:24; 1 John 1:4).
 - (a) The "joy" of Jesus was in seeing souls saved in His kingdom (Heb. 12:2).
 - (b) Thus, also, the "joy" of Paul (Phil. 4:1; 1 Thess. 2:19).
- b. There is a "joy" that we can never know, unless we give to others out of our own substance.
 - (1) It is, after all, "more blessed to give than to receive"--Jesus Himself said so! (Acts 20:35).
 - (2) "Deny yourself of some article you can do without and sacrifice for the cause of God, . . . and you will know how sweet it is to deny self, to give to the needy, to sacrifice for the truth, and to lay up treasure in heaven" (RH, Sept. 16, 1884; cited in HP 301).
- c. Jesus offers us "copartnership" with Him; and "the joy of seeing souls redeemed, souls eternally saved, is the privilege of those who have overcome obstacles in order to put their feet in the footprints of Him who said, 'Follow Me'" (Lt 52, 1897; cited in HP 300).

2. The "Health" Reason:

- a. One of the most potent and deadly of all spiritual "viruses" is self--and its most common manifestation is selfishness.
 - (1) Well was Satan designated as "that old serpent . . . the Devil" (Rev. 12:9; 20:2; cf. Gen. 3:1-5)
 - (2) Like the boa constrictor and python, he will, if you allow him, squeeze the eternal life right out of you!
 - (a) Said Paul, "Don't let the world around you squeeze you into its own mold" (Rom. 12:2, Phillips).
- b. It is unsurprising, then, that EGW would write:
 - (1) Our "greatest battle . . . is the surrender of self to the will of God" (MB 141); our "greatest conquest," (9T 183) and our "greatest battle," (SC 43; 3T 106) is with "self."
 - (2) "He who lives to himself is not a Christian" (COL 49); indeed, "self is the enemy we most need to fear" (MH 485).
 - (3) "Sanctification . . . is nothing less than a daily dying to self" (LS 237).
- c. Giving to others (and, especially, giving to God) tends to neutralize the corrosive power of selfishness, just as "even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all of the power of the gospel" (SC 34:1).

3. The "Banking" Reason:

- a. Jesus, in His "Sermon on the Mount," urged His followers to "lay up for yourselves treasures in heaven" (rather than upon the earth), where it would be eternally secure (Matt. 6:19, 20).
- b. EGW often reminds us that "you cannot take it with you,"—but you can send it on ahead!
 - (1) You cannot take with you there the smallest portion of your earthly treasure. Acquire what you may, preserve it with all the jealous care you are capable of exercising, and yet the mandate may go forth from the Lord, and in a few hours a fire which no skill can quench, may destroy the accumulation of your entire life, and lay them a mass of smoldering ruins. You may devote all your talent and energy to laying up treasures on earth; but what will they advantage you when your life closes, or Jesus makes His appearance? . . . [Mark 8:36 cited.]—RH, June 23, 1885; cited in CS 212:2.
 - (2) Men . . . may be interested in mines which yield rich profit in silver and gold. They may devote a lifetime to securing earthly treasures; but they die, and leave it all behind. They cannot take one dollar with them to enrich them in the great beyond. . . . Those who are wise will lay up "a treasure in the heavens that faileth not" [Luke 12:33], "a good foundation against the time to come, that they may lay hold on eternal life" [1 Tim. 6:19]. If we would secure enduring riches, let us begin now to transfer our treasure to the other side, and our hearts will be where our treasure is [Matt. 6:21].—RH, Oct. 7, 1884; cited in CS 125:4).
- c. "I entreat you to send your treasure before you into heaven by using the Lord's goods to advance His cause in the earth. . . . Settle your accounts with high heaven" (Lt 65, 1884; cited in HP 305).

4. The "Gratitude" Reason:

- a. It is important to feel a sense of gratitude toward one's benefactors—and, perhaps even more important, to express it—in tangible terms—from time to time!
- b. David pondered in his heart: "What shall I render unto the Lord for all His benefits toward me?" (Ps. 116:12), especially in view of the fact that it is He who gives us the "power to get wealth" (Deut. 8:18).
- c. God watches for some return of gratitude from His people (MB 84); and Christ appreciates tangible "tokens" of gratitude (DA 564).
- d. A "life-giving power" is found in gratitude (Ed 197); it actually "safeguards" health! (MH 281).
- e. And our expressions of gratitude should be "intelligent," "systematic," and "continuous" (5T 271, 272); for gratitude "deepens" as we give it expression, and the joy it brings is life to soul and body" (RH, Feb. 4, 1902; cited in CS 80:2).

- f. "He asks for our service and our gifts, not only that we may thus manifest our love for Him and our fellow men, but because the service and sacrifice for the good of others will strengthen the spirit of beneficence in the giver's heart, allying us more closely to Him. . . ." (RH, May 9, 1893; cited in HP 303).

5. The "Ethical" Reason:

- a. Decent men and women pay their bills, and honorably meet their proper obligations.
- b. We could never begin, adequately, to pay God for all of His blessings to us.
- c. But He does expect a "return" on His "investment."
- d. God's characterization of our withholding tithes and offerings (Mal. 3:8) as "robbery" toward Him may have a deeper, meaning than many at first suppose!

6. The "Humanitarian" Reason:

- a. The water of life is, indeed, "free"—"without money and without price" (Isa. 55:1; cf. Rev. 21:6; 22:17); but it still costs money to "plumb" it—to get it out into the world, where it can do its life-giving, life-saving work!
- b. Said Jesus, "Freely ye have received, freely give" (Matt. 10:8).
- c. There has always been a direct correlation between the cost of evangelism and the harvest of souls; the more we give, the more souls may be won.
- d. If we *really* want to see Satan's reign of sin brought to a speedy end, if we *really* "love His appearing" (2 Tim. 4:8), really want to hasten our Lord's return (2 Peter 3:12), we will give to the fullest extent of our desire and ability.

7. The "Character-Building" Reason:

- a. "A character formed according to the divine likeness is the only treasure that we can take from this world to the next" (COL 332:3).
- b. "Character-building" is the "most important work ever entrusted to human beings" (Ed 225).
- c. "Every person is the architect of his own character" (4T 656).
- d. "Profession is as nothing in the scale. It is character that decides destiny" (COL 74:4).
 - (1) "The harvest of life is character, and it is this that determines destiny, both for this life and for the life to come" (CG 162:4).
- e. And character is determined by deeds:
 - (1) God gives us strength, reasoning power, and time, in order that we may build characters on which He can place His stamp of approval. He desires each child of His to build a noble character, by the doing of pure, noble deeds, that in the end he may present a symmetrical structure, a fair temple, honored by heaven.—YI, May 16, 1901:1.
- f. Jesus is our divine Pattern, our perfect Example (1 Peter 2:21).
 - (1) "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His overtly might be rich" (2 Cor. 8:9).

- (2) "The aim and object of the followers of our Lord Jesus Christ is to become Christlike by self-denial and self-sacrifice" (Lt 52,1897; cited in HP 300).
- (3) "It is only as we thus imitate the Saviour's example [in giving to and for others] that our characters will be developed in His likeness" (RH, May 9, 1893)
- f. Jesus said of the gift of Mary of Bethany and Magdala: "She hath done what she could" (Mark 14:8).
 - (1) And He said of the widow, with her two mites, that she had cast "more" into the Temple treasury than all of the other donors combined! (Mark 12:43, 44; Luke 21:3, 4; RH, Sept. 16, 1884; cited in HP 301)
 - (2) Could this, friend, truthfully be said of you? Could you pass this test of character?

IV. Issues in Stewardship

A. Self-Denial

1. Closely connected with--indeed, central to--EGW's concepts of stewardship was the motif of what she continually referred to as "self-denial," and (about one-third as often) "self-sacrifice."
 - a. The expression "self-denial" appears some 3,508 times (in 3,209 documents) in her published writings.
 - b. And "self-sacrifice" appears 1,385 times (in 1,331 documents).
2. And the concept, as she saw it, was fundamental to the practice of Christianity and the following of the example of Christ while upon earth:
 - a. In 1874, she wrote that "Self-denial is an essential condition of discipleship," and "all who share this salvation, purchased for them at such infinite sacrifice by the Son of God, will follow the example of the true Pattern. . . . Each must have a spirit of self-denial and self-sacrifice (RH, Aug. 25, 1874:18; cited in 3T 387:3).
 - b. And some 23 years later, she would observe that "The most difficult sermon to preach, and the hardest to practice, is self-denial. . . . The greatest victory we can gain is to follow Jesus. . . . Every day that Christ lived in our world was for Him a day of self denial . . . [and] this denial must be carried into the everyday occurrences of our life. . . . (Lt 52, 1897; cited in HP 300:1).
3. The practice of self-denial, as applied in her writings, covered many aspects of daily living, for example:
 - a. *Purchase of "Idols"--things that come between the Christian and his God:* "Many [church members] purchase idols with money that should go to the house of God. No one can practice real benevolence without practicing genuine self-denial. . . . Christian discipleship includes self-denial, self-sacrifice, even to the laying down of life itself, if need be, for the sake of Him who

- has given His life for the life of the world (RH, July 14, 1896; cited in CS 288, 289).
- b. *Purchase of Unnecessary Gifts for Others:* "Christmas will soon be here,--a season . . . when much money is spent in buying presents. Let us practice self-denial and self-sacrifice" by spending "nothing that is needed in the work of saving souls. . . . Put your money into the Lord's treasury, that it may be invested in special lines of missionary work. . . . Our talents are to be used to please God, not to glorify self" (RH, Nov. 14, 1899:3).
 - c. *Avoidance of Unnecessary Waste:* Church members should be taught to "economize," for "waste follows waste everywhere. In some families there is a wicked waste of enough to support another family, if reasonable economy were used." Colporteurs [gospel literature salespersons] were urged to watch expenditures at hotels and restaurants, and "learn how to supply their real wants with less expense than they now think necessary," by "limiting their expenses as far as possible" (5T 400).
4. As a practical expedient, EGW recommended the keeping--and filling--of a "self-denial box"--a sort of "piggy-bank-for-Jesus" in each home (CD 329; WM 273).
 - a. Children might thereby be taught to save their pennies (CG 132).
 - b. And adults could utilize the proceeds from these containers for meeting various needs, such as paying off the local church debt (6T 103), and to save money for missionary work (9T 131).
 5. God does not require us to give up anything that it would be for our best interest to retain (SC 46), only that which would not be for our good to retain (2T 588).
 - a. And those who deny self to do others good "will realize the happiness which the selfish man seeks for in vain" (3T 397).

B. Debt-Avoidance

1. Central to EGW's concerns for frugal management of family income was the avoidance of personal debt.
 - a. She told her fellow believers that "from the light He [God] has given me, every effort should be made to stand free from debt" (7T 206).
 - b. Indeed, both denominational institutions and individual Adventists were urged, in an interesting metaphor, to "shun" debt as one would some noxious disease (6T 211), such as smallpox (CS 257), or the dread leprosy (6T 217)--for the obvious fiscal, emotional/psychological, and spiritual reasons.
 - (1) Keep out of debt, she urged her people "even if you must live on porridge and bread" (CS 257).
2. It is not surprising, then, that critics would attack what they saw as inconsistencies in Mrs. White own personal life--for much of it, indeed, was spent in debt:
 - a. She often borrowed to assist in such worthy needs as:
 - (1) Church- and institution-construction projects.
 - (2) Student-aid scholarships for worthy, promising, but impoverished youth. (She and James contributed more than one thousand dollars

to the medical education expense of John Harvey Kellogg, for example, when the church needed trained professionals to man its burgeoning health-care facilities.)

(3) Relief of the indigent.

(4) Production of new books from her pen.

b. In connection with book-production, EGW, as author, had to bear many different kinds of expenses in the preparation of her books for publication that are now borne by the respective publishers:

(1) Manuscript-typists were employed by her on a permanent basis.

(2) Copy- and proof-readers were an integral part of her literary operation.

(3) Artists had to be commissioned to draw illustrations and to provide the work for her books.

(4) And she often even had to pay the up-front costs of making the printing plates themselves!

3. All of the foregoing involved a continuing expenditure of enormous sums of money--virtually all of which had to be borrowed--but against virtually guaranteed future income from author-royalties on the sales of these new books.

a. (This point is well documented in Arthur L. White's *Messenger to the Remnant* in the chapter "As a Steward of Means," pp. 122-24; as a grandson of the prophet, and Secretary of the White Estate for nearly a half-century after her decease, he was well in a position to know these facts at first-hand.)

4. When EGW died, July 16, 1915, she owed individual creditors some \$21,201.83, according to the estimate of California State auditors who appraised her estate (and whose findings are still on file for public inspection in the Napa County Courthouse).

a. Some uninformed critics have widely--indeed, wildly--inflated the sum to approximately \$90,000!

b. However, all of it was borrowed against a virtually-assured future income from book-royalties.

c. And, in any event, the General Conference Treasury loaned the White Estate the full amount to pay off all creditors immediately, on the basis of a note, which was paid off to church headquarters--with interest--within a few months of her decease (see Francis D. Nichol, *Ellen G. White and Her Critics* [RH: 1951], Chapter 33, "Mrs. White's Financial Affairs," pp. 516-30).

5. EGW practiced what she preached concerning "shunning" debt like smallpox or leprosy--but she did take out business loans for the operation of her "business"--the publishing of books to tell the world about the love--and soon-coming--of Jesus.

a. And no one ever lost even a penny as a consequence of loaning Mrs. White funds which she would use for the work of the church.

b. She always repaid 100% of the principal, plus interest besides.

c. And I discovered, by personal examination of published interest-tables utilized by banks and other fiduciary institutions of the day, that she often paid a rate of at least one percent higher than the contemporary "going" rate, which the church member would have received on his money, had he,

instead, left it in the bank!

V. Stewardship and Eschatology ["Duty in View of the Time of Trouble," EW 56-58]

1. Central to EGW's eschatology was the thought, especially expressed between 1882 and 1885, that in the final end-time, God's true "remnant" people will be persecuted and "will then have to flee before infuriated mobs" (EW 56:2) to "the most desolate and solitary places," including, in many instances "retired homes in secluded places among the mountains" (GC 626:1; 5T 464:3-465:0).
 - a. The American national Sunday-observance law will be a sign to leave the "large" cities, "preparatory to leaving the smaller ones" (5T 464:3-465:0).
 - b. The subsequent "death decree" will be a sign to leave *all* cities (GC 626:1).
2. "The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble" (EW 56:2).
 - a. At this time "angels" will provide our "food and water" (EW 282:2).
3. It is obviously God's intention that the financial assets of His people, in the end-time, be used for the finishing of His gospel work in all the earth:
 - a. We should now be seeking to "economize" (in contrast with "spending our means in self-gratification"), and systematically reducing our assets, in order that God's work may enter new places, church buildings be built, etc.
 - b. "For this very purpose God has entrusted a capital to His stewards."
 - c. "Let not your property be tied up in worldly enterprises, so that this work shall be hindered."
 - d. "Get your means where you can handle it for the benefit of the cause of God."
 - e. "Send your treasures before you into heaven" (5T 465:0).
 - f. "Houses and lands will be of no use to the saints in the time of trouble."
 - (1) "Infuriated mobs" will take them from them, "and at that time their possessions cannot be disposed of to advance the cause of present truth" (EW 56:3).
 - (2) God obviously does not want the assets of the "kingdom of heaven" to be captured by the "kingdom of darkness," thus to benefit them.
 - (3) Perhaps this is yet another application of the divine principle of "Economy"--a complete consumption of His goods by His people, as illustrated in the feeding of the 5,000, when even leftover "fragments" were gathered up for the benefit of His people not immediately physically present, "that nothing be lost" (John 6:12).
4. "I was shown that it is the will of God that the saints should cut loose from every encumbrance *before* the time of trouble comes" (EW 56:3-57:0; emphasis supplied).
 - a. If they "make a covenant with God by sacrifice" [Ps. 50:5], "He would teach them, in a time of need:"
 - (1) "*When* to sell," and
 - (2) "*How much* to sell,"

- (a) Because God does not require "all of His people to dispose of [all of] their property at the same time" (EW 57:0, 1).
 - b. But, if they failed to consciously, voluntarily, place all upon the altar:
 - (1) "He would not make duty known, and they would be permitted to keep their property; and
 - (2) In the time of trouble it would come up before them like a mountain to crush them."
 - (3) Many, then, "would try to dispose of it; but would not be able." (*ibid.*).
 - c. Significantly, it was in this very eschatological context that Jesus instructed His followers--of all ages--to "Remember Lot's wife" (Luke 17:32)
 - (1) "While her body was upon the plain, her heart clung to Sodom, and she perished with it. She rebelled against God because His judgments involved her possessions and her children in the ruin" (PP 161:2).
5. As to our adding property to property, now, we are further instructed:
- a. "I saw that a *sacrifice* did not increase, but it decreased and was *consumed*" (EW 57:1; emphasis hers).
6. Finally, please note her warning concerning the "cares of this world" (Mark 4:19; Luke 8:14; 21:34):
- a. The Lord has shown me the danger of letting our minds be filled with worldly thoughts and cares. I saw that some minds are led away from present truth and a love of the Holy Bible by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected; therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world.
 - In these things I saw great danger; for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God.
 - I saw that the time for Jesus to be in the most holy place [of the heavenly sanctuary] was nearly finished and that time can last but a little longer. What leisure time we have should be spent in searching the Bible, which is to judge us in the last days. . . .
 - The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds [of strife], to make our calling and election sure.--EW 58:1, 2.

Conclusion

1. EGW wrote extensively upon the subject of Christian Stewardship; it was one of her major preoccupations and themes, with many of the 25 millions words from her pen spelling out the challenges to, and blessings from, stewardship.
 - a. In 1940, the White Estate brought out a 372-page compilation, *Counsels on Stewardship*, which provides 15 major divisional sections, with a total of 68 brief chapters, dealing with this important subject.

2. EGW practiced what she preached in stewardship:
 - a. She, with her husband, James, gave unstintingly from their own meager financial resources; and others--assured of the pair's integrity--asked them to channel still other means of these donors, to where they deemed it needed most.
 - b. By 1886, EGW could tell a congregation in Stockholm, Sweden, that, conservatively, she and her late husband had "invested" not less than \$30,000 in the cause of God (Ms 32, 1886).
 - (1) Two years later, remarking upon the subject, she added:
 - (a) I do not begrudge a cent that I have put into the cause, and I have kept on until my husband and myself have about \$30,000 invested in the cause of God. We did this a little at a time and the Lord saw that He could trust us with His means, and that we would not bestow it on ourselves. He kept pouring it in and we kept letting it out.--Ms 3, 1888; cited in Arthur L. White, *Ellen G. White: Messenger to the Remnant*, "As a Steward of Means," pp. 122. 123.
3. Stewardship is a sacred Christian doctrine, based upon the divine command of our Lord Himself.
 - a. Wrote Mrs. White in 1899:

Soon Christ will reward every man according as his works. Soon your money will pass out of your hands for another to handle. It will then not be the test of your stewardship. Now it is yours, by which the Lord desires to try you.

While you are alive, be your own almoner and receive the blessings that will come to you in a faithful discharge of duty. Give back to the Lord that which is His own. This is God's way. He always lends His talents to His stewards, to be used to spread the knowledge of truth. This work cannot be done without the funds that are in the hands of God's servants.--Lt 53, 1899; cited in RY 98:1.
 - b. And He said, "If ye love Me, keep My commandments" (John 14:15).
 - c. "He that saith I know Him, and keepeth not His commandments, is a liar and the truth is not in him" (1 John 2:4).
 - d. We keep His commandments, not in order to earn the favor of God, or our own salvation; but we keep His commandments out of our love to Him, for all that He has done, and means to us.
 - e. And the depth of that love will be determined by our tangible deeds of love. Well did the anonymous hymn-writer say:

"I love Thee, I love Thee, I love Thee, my Lord;
I love Thee, my Savior, I love Thee my God.
I love Thee, I love Thee, and that Thou dost know;
But *how much* I love Thee *my actions will show!*" (Emphasis supplied.)

"There Are No Funds"

"There are no funds!"
The calls come in from lands afar
For men to tell of mighty pow'r:
The Gospel tidings--Jesus saves.
Our forebears beckon from their graves,
"To all the world--this was *our* goal;
We compassed land and sea for souls."
With Jesus' coming nearer yet,
Can we do less than they who met
With Him who said, "I send you out
That from the housetops ye might shout;
Proclaim salvation, full and free,
To all who will Come Unto Me."
How can *we* sit when nations cry,
And be content to make reply,
"There are no funds!"

"There are no funds!"
The calls come in from distant lands.
Must we say only, "Yes, we've plans
To open up a mission there
And lift your people's burdens, cares.
But, just right now, the budget's low,
When we'll have more funds, we don't know;--
But patience worketh her great work,
And, do not fear, we will not shirk
Responsibility to you!
For some day soon word will go through--
"We're on our way to build a school,
To teach your children by the rule
That bids us love our neighbors dear."
But, sad to say, right now, I fear,
"There are no funds!"

"There are no funds!"
O Advent people, to your knees.
That Man who knealt 'neath olive trees,
And pray'd His Father send out men
To light this darkened world again,
Has laid the call on many hearts
To go, quench Satan's fiery darts.
These men are ready now to leave,
If we'll but send them, "Go, godspeed!"
There, on your knees, look up to God,
And see His Son, who, on this sod
Gave full and free of all He had,
That in His home we might be glad.
Look in His face, those loving eyes,
And, while you linger, hear those cries,
"There are no funds!"

"There are no funds!"
From Macedon to Amazon
The call goes out, "We're waiting on
The help of friends; O, do they hear
That unsaved men are dying here?"
O Advent people, to your feet!
Why tarry with the world to meet,--
The world to gain in Jesus' name?
How can we hang our heads in shame
And say we've done all that we could
When lands where Christians have not stood
Cry out for light to banish fear?
Our duty, privilege is clear--
Let's push on, upward, as the bird,
And hide no more behind the word:
"There are no funds!"

Roger W. Coon
May 19, 1951

Eschatology – 1

The "Eschatology" Message "Get Ready, Get Ready, Get Ready!" (EW 64:1)

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Introduction

A. Definitions and Historical Backgrounds

1. "Theology" has been defined by Webster as "the study of God" (*Webster's New Collegiate Dictionary* [1974]); and systematically-minded theologians, in an analytical effort to organize their craft, have divided this subject into subcategories such as:
 - a. Soteriology – the doctrine of salvation.
 - b. Christology – the doctrine of the revelation of God in Christ Jesus.
 - c. Pneumatology – the doctrine of the Holy Spirit.
 - d. Eschatology – the doctrine of last things, or "the final end of man" (Van A. Harvey, *A Handbook of Theological Terms* [Macmillan, 1964], p.80).
2. The Seventh-day Adventist Church, which arose out of the eschatological teachings of William Miller (1839-44), has, quite understandably, always exhibited a pre-occupation with this subject, and a pre-eminent interest in its study.
 - a. It is, therefore, a curious (though probably not significant) fact that neither the *SDA Bible Dictionary* nor the *SDA Encyclopedia* treat topically of this subject; though one hastens to add that this singular omission should not be viewed as evidence of apostasy on the part of the editors!
 - b. But Ellen White always felt that the subject deserved "special" attention among Adventist Christians.
 - (1) And one of the particular points of her criticism leveled against the architects of the "alpha" of apostasy (Dr. John Harvey Kellogg's pantheistic theories, at the turn of the century) was that "they teach that the scenes just before us are not of sufficient importance to be given *special* attention" (1SM 204:0; emphasis supplied).

B. Ellen White's "Eschatology" Message

1. Ellen White's "Eschatology" Message, in its shortest simplest form, might be said to consist of two urgent words, thrice repeated for emphasis: "Get ready, get ready, get ready!" Because Jesus was soon to return to this earth.
 - a. This was the kernel of the message given to her in vision by her angel as early as June 27, 1850, a mere five and one-half years after her first vision (EW 64:1).

- b. And, in its stark simplicity and urgency, it never changed.
- c. A half-century later, upon the final day of that landmark General Conference Session of 1901, she uttered it again in "A Testimony;" although this time she would elaborate more fully than at the first instance in 1850:

"Get ready," is the word sounded in my ears. "Get ready, get ready." He that is to come, will come and will not tarry [Heb. 10:37]. Tell My people that unless they improve the sacred opportunities given them, unless they do the work I have given them, Satan will come upon them with the stealthy tread of a thief, to deceive and allure them."

God wants us to be wide awake, that when He shall come, we shall be ready to say, "Lo, this is our God; we have waited for Him, and He will save us" [Isa. 25:9]. He is coming to us by his Holy Spirit today. Let us recognize Him now; then we shall recognize Him when He comes in the clouds of heaven, with power and great glory [Matt. 24:30]. God calls upon you to get ready to meet Him in peace.--GCB, April 23, 1901:8; RH, April 30, 1901:8.

C. Ellen White's Scenario

1. EGW's eschatological *scenario* (as distinct from her *message*) was informed by two gigantic, majestic Biblical motifs that stand out and rise among us like the twin peaks of Ebal and Gerizim:
 - a. The first motif? The "Great Controversy" war between Christ and Satan, that ages-old conflict between good and evil, which continues yet today to engulf us all.
 - b. And the second motif? The Three Angels' Messages of Revelation 14:6-12, which, she ever affirmed, was especially "assigned us by the Lord" (RH, Nov. 23, 1905; cited in Mar 266) "in a special sense. . . . They [SDAs] have been given a work of the most solemn import. . . . There is no other work of so great importance. They are to allow nothing else to absorb their attention" (9T 19:1).
2. The primary Scriptural foundation-basis of her eschatology message, which incorporates both motifs, is to be found in the three consecutive chapters of Revelation 12, 13, and 14.
 - a. But before we begin to examine this Biblical "turf" in its absorbingly interesting detail, it is absolutely imperative--indeed crucial--that we first clearly understand the inter-relationships between these three chapters of Holy Writ.
3. Revelation 12 surveys the entire 58-century span of the "Great Controversy" war between Christ and Satan, from its inception in the courts of glory above, to its denouement in "the time of the end," noting its ebb and flow, from beginning to end-time.

4. **Revelation 13** (as, also, the chapter which follows) then proceeds to deal with a detailed analysis of the last two centuries of the war.
 - a. Since Satan is it's instigator, Chapter 13 logically deals with a delineation of his strategy and *modus operandi*.
 - (1) Revelation 13, therefore, may be viewed as "The Devil's Chapter."
5. **Revelation 14** immediately follows, to provide God's response--His "counterattack"--to the work of Satan in Chapter 13.
 - a. And central to God's end-time answer to Satan are His "Three Angels' Messages," His "everlasting gospel," as couched in the immediate context of the last-day issues of that war.
 - b. Revelation 14, then, may be seen as "God's Chapter."
 - c. And at its close we come to the end of the premillennial phase of that war.

I. Revelation 12: The "History" Chapter

A. Time-Frame

1. The historical period covered by this chapter, broadly, is from approximately 4,000 B.C. to 1798 A.D.--the beginning of "the time of the end"--some 58 centuries.

B. Special Focus

1. The overriding motif--and concern--of Chapter 12 is the "Great Controversy Between Christ and Satan"--the great, ages-long war between good and evil.
 - a. EGW did not coin the phrase "great controversy;" as historian Ron Graybill has already demonstrated the term was already in contemporary use in her day.
 - b. Nor did she originate the theme of a cataclysmic war between good and evil.
 - (1) Two centuries earlier, English poet John Milton had developed that theme in a 12-book poem, *Paradise Lost* (1667; rev. 1674), considered by many literary critics to be "the greatest epic poem in the English language" (Peter L. Rudnytsky, *World Book Encyclopedia*, XIII [1993]: 556).
 - c. But, even earlier, it was John the Revelator, writing from Patmos' lonely isle, who first developed for print the broad outlines of this concept!

C. Unique Features

1. Time:

- a. This chapter spans more literal, historical time than any other in the Bible: some 5,800 years of human existence!
- b. It begins with the fall of heaven's highest angel, Lucifer.

- c. It twice mentions a 1260-year period of Papal political dominance (538-1798 A.D.) in vv. 6 and 14, the latter date establishing the beginning of the prophetic period identified by some expositors of prophecy as "the time of the end."
 - (1) No other single chapter in the Bible covers as much time (Dan. 8:14, with its 2300-year prophecy, is its nearest contender).

2. War:

- a. The central motif of this chapter is that of warfare between Christ (and the two-thirds of heaven's angels who remained loyal to Him), and the Devil (and the one-third of the angels whom he seduced into believing his slanderous twin attacks against God's character and government).
- b. One of the most urgent, high-priority military goals of both sides in any conflict is somehow to silence the communications capability of the enemy.
 - (1) (See cover cluster of stories on "Cyber War" in *Time*, Aug. 12, 1995, pp. 38-47, for a chilling story of "inforwar" techniques and tactics now being developed for use in future military engagements.)
- c. Satan both hates and fears God's prophets, in general, and His apocalyptic, end-time forecasters, in particular.
 - (1) Yet he needs them--as much as we do! For Satan, though a supernatural being, still does not have omniscience--that quality of "all-knowledge" possessed only by Deity.
 - (a) Satan is as dependent upon the prophets, to know future happenings, as are we humans.
 - (2) And when Satan discovers an authentic prophet of the Lord, he dogs his/her footsteps, and is undoubtedly the first to read the prophetic writings while the ink is still wet upon the page!
 - (3) But Satan seeks also to destroy these prophets, to prevent their public exposure of his secret malevolent strategy, machinations, and *modus operandi*.
- d. Satan especially sought to kill three apocalyptic prophets, to prevent their writing:
 - (1) The Book of Daniel--by destroying its author in a den of lions (Dan. 6:10-24).
 - (2) The Book of Revelation--by having Domitian (Roman Emperor 81-96 AD) sentence John to die in a vat of boiling oil (AA 568-70)!
 - (3) *The Great Controversy*--by giving EGW her third stroke, at age 30, in the home of Daniel/Abigail Palmer, Jackson, MI, Tues. night, Mar. 16, 1858, to prevent her from writing this work.
 - (a) For she had received this comprehensive vision only two days earlier, at Lovett's Grove [Bowling Green], OH (2SG 270-72; see also Roger W. Coon, *The Great Visions of Ellen G. White*, Vol. I, I: 62-75).

3. "Flash-Backs:"

- a. Every dramatist and scenario-writer, from Broadway to Hollywood, has used a rhetorical device known as "flash-backs," in developing narrative material for stage, screen, and television, as a vehicle for sustaining interest.

- (1) After commencing the story-line, and taking it a short distance, the writer "flashes-back" to an earlier incident, develops it, and then resumes by picking up the narrative-thread and so continuing to the next "flash-back," until the tale is told.
- (2) John not only employs this device in Rev. 12, but also in Rev. 20; and a clear recognition of this fact is imperative, if one is to make sense of the material.
 - (a) Because if the reader attempts to force the events of either chapter into a strict chronological sequence, he/she will never arrive at truth.

4. An End-Time "Remnant" Identified:

- a. In this chapter's final verse, John tells us that in the "time of the end" (which began in 1798 A.D.), God would begin to develop a "remnant" people who would fulfill His purposes in preparing the world for Christ's Second Coming, much as John the Baptist prepared the world for His First (Rev. 12:17; see also Joel 2:28-31).
 - (1) And that "remnant" people may be identified by means to two unusual characteristics, in another manifestation of what we might call the "pitcher-principle."
- b. At our Lord's last Passover, in Jerusalem, in 31 A.D., Peter and John inquired as to where they would celebrate this festival; and Jesus sent them into the city to "look for a man" carrying a pitcher of water (Mark 14:12-16; Luke 22:8-13; emphasis supplied).
 - (1) Such, indeed, would be a most unusual sight: for in that culture the carrying of water was women's work; moreover, professional male water-sellers carried their wares in animal skins!
- c. Now, on Patmos, some 60 years later, Jesus ("the same yesterday, today, and forever"--Heb. 13:8) again meets one of those same two disciples; but, this time, He tells, in effect, to *look for a people*--this time with two unmistakable identifying characteristics:
 - (1) They keep the Ten Commandments of God--all 10 of them, including the seventh-day Sabbath of the Fourth).
 - (2) And they have the "testimony of Jesus" (12:17), which John later identifies as "the Spirit of prophecy (19:10).
- d. And only Seventh-day Adventists, among all Christendom today, meet those particular specifications!

III. Revelation 13: The "Devil's" Chapter

A. Time-Frame

1. Both Chapters 13 and 14 cover a much more limited amount of time than the 58 centuries dealt with in Chapter 12: the 19th and 20th Centuries.

B. Special Focus

1. Chapter 13 deals very insightfully--and specifically--with Satan's strategy, machinations, and *modus operandi*, in his final end-time attack against God's "remnant" people. Truly it may well be characterized as The "Devil's" Chapter.
 - a. (As noted above, Chapter 14 will be seen as "God's answer" to the Devil's challenges in Chapter 13!)

C. Unique Features

1. **Two Historical Improbabilities:** These two "beast"-powers will emerge as *the* two dominant world powers at the very end of the final 200 years of human history:
 - a. The *Leopard* (v. 2): SDAs, historically, have interpreted this symbol to represent the institution of the Papacy of the Church of Rome.
 - (a) And EGW has affirmed the authenticity of this interpretation (GC 54).
 - b. The "*Lamb-Like*" Beast (v. 11) SDAs, likewise, have historically interpreted this symbol to represent the government of the United States of America (GC 439).
 - (1) Despite EGW's clear, unequivocal supporting characterization, some in the "futurist" school of prophetic interpretation, even in our midst (notably, Larry Wilson), have ringingly denied her plainest declarations upon the subject.
 - c. That EGW, as early as 1884 (4SP 276-78), would "go out on a limb" with this view is all the more remarkable in view of the political realities of that day:
 - (1) Neither the USA nor the Vatican loomed large as "world-class powers" in the final quarter of the 19th Century!
 - (a) The "great powers" of that day were generally acknowledged by historians to be: France, Great Britain, Germany/Prussia, Austria-Hungary, and perhaps Russia.
 - (2) In 1812, the new American nation's independence was humiliated and mocked by British troops invading the federal capital and sacking it (even the White House was burned!).
 - (3) And the Vatican was militarily invaded by France in 1798, with the Pope taken prisoner to Avignon, less than a century earlier!
2. **Two "Surprises:"**
 - a. The "wound" dealt to the *Leopard*, though "deadly," surprisingly proves to be not fatal; and it rises, Phoenix-like, out of her ashes, to attain to even greater religious and political hegemony!
 - b. The "*Lamb-like*" beast surprises the world by experiencing an incredible total metamorphosis of character and personality.
 - (1) And, in the end, it acts like the *Leopard*, but "speaks like a dragon" (v. 11).
3. **Relationship of the Leopard to the "Lamb-like" Beast:**
 - a. *Image to the Leopard Beast:* The result of a previous (and unconstitutional) union of church and state in the USA, which ultimately produces a national

Sunday-observance law there, requiring all to *worship* (not merely to abstain from labor), on Sunday, the counterfeit Sabbath (GC 52, 65, 438, 442-49).

- b. *Mark of the Leopard Beast*: the worship on Sunday *after* (and only after)—and as a consequence of—the American national law requiring the public to thus sanctify it by worship (GC 445-50, 579, 604, 605, 627).
- c. *Number of the Leopard Beast*: 666 (v. 18). The Leopard has already been identified conclusively with the Papacy by means of more than a dozen prior symbols in this chapter, so that no other identification is logically possible. This one merely nails the lid to the coffin.
 - (1) Interestingly, the Roman Catholic Douay Version translates v. 18: "Six hundred sixty-six. The numeral letters of his name shall make up this number"!
 - (2) One of the official titles of the Pope is "*Vicarius Filii Dei*." (in English translation: "Vicar of the Son of God").
 - (a) And the Roman Catholic Church is on record as admitting that this Latin title is "inscribed in the Pope's mitre" (*Our Sunday Visitor*, April 18, 1915).
 - (3) The OSV of Nov. 15, 1914, earlier pointed out that these numerals can also be translated by other individual names [Nero, Ellen G. White, to mention but two!].
 - (4) After SDAs exploited the OSV admission of Apr. 18, 1915, Roman Catholics evasively declared (Aug. 3, 1941) that the "V"-title does not appear in the Pope's *tiara*, in an effort to sidestep the fact that they themselves had earlier said that it was in the Pope's *mitre*! (They do not, however, repudiate, their earlier 1915 admission!)
 - (a) (Curiously, in recent months, there appears to be a growing reluctance by SDA writers to apply *Vicarius Filii Dei* to the Pope (e.g., Gilbert Valentine's book dealing with W. W. Prescott; *Adventist Review* Editor William Johnsson, in an article in an AR insert; and Evangelist Mark Finley, in a televised sermon on Net 95. Their rationale for appearing to distance themselves from the traditional SDA position is not presently clear to this writer.)

5. **Exportation to the World**: The as-yet-future American national Sunday-Observance Law, once enacted, will be exported to every nation on earth:

- a. The Second Angel's Message declares that spiritual Babylon will "make" (legislation enactments) "*all nations*" (a universal manifestation) drink of her spiritual wickedness (Rev. 14:8; emphasis supplied).
 - (1) This universal aspect is further emphasized by John in Chapter 13:
 - (a) "Power" is given to the Leopard "over *all kindreds . . . tongues . . . nations*" (v. 7).
 - (b) "*All that dwell upon the earth shall worship him*" (v. 8).
 - (c) The Lamb-like beast, in ascendancy, exercises "*all the power of the first [Leopard] beast before him, and causes the earth and them that dwell therein to worship the first beast*" (v. 12).

- (d) He, further, deceives "them that dwell on the *earth* . . . saying to them that dwell on the *earth* that they should make an image to the beast" (v. 14).
- (e) He causes "*all* . . .to receive a mark" (v. 16).

6. Penalties to Be Imposed:

- a. *Initially* an economic boycott: only those possessing the mark of the beast may buy and sell (v. 17).
- b. *Ultimately*, capital punishment: a death-penalty will finally be imposed upon those not bearing this mark (v. 15).

IV. Revelation 14: The "Lord's" Chapter

A. Time-Frame

- 1. The period covered by Chapters 13 and 14, alike, is the 19th and 20th Centuries.

B. Special Focus

- 1. As Chapter 13 was seen as the "Devil's" Chapter, detailing as it does Satan's special objectives and strategy in the final attack against God's "remnant" people, so Chapter 14 may, correspondingly, be viewed as The "Lord's" Chapter--His counterattack upon Satan--and His response to the entire Universe, as well!
 - a. In Chapter 14 we will especially note God's "threefold response."
 - b. And, in so doing, we will especially wish to focus upon the *chronological* sequence of the events identified in the literary materials here.
- 2. In God's sequential "threefold response":
 - a. God, first, presents a *people* (vv. 1-5).
 - b. Secondly, God introduces the *message*, which made those people what they became. (vv. 6-12).
 - c. Finally, God presents their *final deliverance* from their enemy, spiritual Babylon.

C. Unique Features

- 1. **A People:** (vv. 1-5).
 - a. Satan's accusations and arguments against God are generally philosophical and theological; but God's reply in response is simply to present a people!
 - (1) In the *Old Testament* God responds to Satan's personal thrusts against the Almighty, not by a counter rhetorical argument, but, rather, by illustrative presentation: "Have you considered My servant, Job, that there is none like him in the earth?" (Job 1:8).
 - (2) In the *New Testament*, in similar fashion, God presents, this time--not just one individual, but 144,000 of them, as proof that Satan is wrong in his rebellion (v. 1)!
 - b. And Christians today do well to forego theological disputation and debate as to the identity of these 144,000 individuals. It is much better that we spend

our time more profitably in isolating and identifying the unique personal characteristics of this group, and then seek to emulate them as fully as possible!

2. A Message: (vv. 6-12): This message is--

a. A Gospel Message (v. 6): It is both *informational* and *transformational*--

- (1) An angel from heaven declares this message to be the "everlasting gospel."
- (2) The gospel, like a coin with two sides, has two aspects:
 - (a) It is the "good news" that "Jesus saves from sin." There is an intellectual content to the gospel.
 - (b) But the gospel is, also, "the power of God unto salvation" (Rom. 1:16). The gospel not only *informs*; it also *transforms*!
- (3) The gospel content, further, has two qualities:
 - (a) There is a universal, timeless aspect: that Jesus, who is "the same yesterday, today, and forever," seeks to save us from sin.
 - (b) But there is also a contemporary application, in every age.
- (4) And, in the end-time, the contemporary application is the identification of those forces opposed to Christ and His kingdom which fight the last phase of the ages-long Great Controversy war.

b. A *Unified* Message:

- (1) Although each of the three angels has his own distinctive message, these messages are so closely connected that they blend into one unified message--like the well-known commercial product, "Three-in-One" oil.

c. A "*Final*" Message:

- (1) Msgr. Ronald A. Knox, in his 1946 *The New Testament of Our Lord and Saviour Jesus Christ: A New Translation*, identifies the Three Angels' Messages as a "final" gospel (v. 6).
- (2) In a footnote he explains the rational basis of his translation of the Greek adjective (in KJV, "everlasting" gospel): Why the gospel preached by this angel is said to be "final" is not clear from the text; but, from the context, it becomes clear that this is "the last call to repentance . . . offered to men this side of eternity"!
- (3) And since this published work is prefaced with the *Nihil Obstat* and *Imprimatur* of the Church of Rome, this, then, makes Knox's declaration that the Three Angels' Messages are the "final" gospel the official doctrine of the Roman Catholic Church!

- d. (This inter-connection between the two giant motifs of EGW's eschatology scenario--the Great Controversy and the Three Angels' Messages--will be explored further in the next division, below.)

3. A Deliverance: (vv. 13-20)

a. The "*Prelude*":

- (1) V. 13 introduces God's special "reward" for all of the righteous who have died under the Three Angels' Messages, keeping the Sabbath, since 1844 ("from henceforth"): a *special* resurrection, just *prior* to

the Second Coming, awaits them! (EW 285:1).

(2) A comparison of Dan. 12:2, Matt. 26:64, and Rev. 1:7, makes it clear that a second group included in this resurrection will be all of the unsaved crucifiers of Jesus at Calvary.

(3) A third group to be included are yet brought to view in GC 637:1: "the most violent opposers of His truth and His people," presumably from all ages since Lucifer first rebelled.

(a) The 2nd and 3rd groups, of course, being raised still in their wicked state, are slain by the brightness of Christ's glory in the Second Coming, as are, also, all of the then-living wicked.

(b) They will rise again in the 2nd general resurrection, at the end of the Millennium, to receive their fate with the wicked of all ages--the lake of fire which destroys sin and sinners, once and for all.

b. The "Main Event":

(1) The glorious return of our Lord to this earth, accompanied by "all" of His holy angels (vv. 14:20; Matt. 25:31).

V. The Three Angels' Messages in the Great Controversy Context

1. We began this presentation by observing that while EGW's eschatology *message* was "Get Ready, Get Ready, Get Ready," her *scenario* of end-time developments involved two great motifs--the Great Controversy war between Christ and Satan, and the Three Angels' Messages, which provide the context for the final engagement between the forces of good and evil.

2. Let us now examine those three messages in somewhat greater detail, the better to understand the final context--the final issues--in that end-time war.

A. The First Angel's Message--"The Issue" (Rev. 14:6, 7)

1. "In this warfare the Sabbath of the fourth commandment will be the great point at issue" (Ms 24, 1891; cited in 7BC 983; emphasis supplied).

2. This message calls for a renewed worship of the Creator of the world.

3. Implicit is an emphasis on the Sabbath, the "true Lord's Day."

4. The Sabbath is the ultimate memorial of both Christ's Creation and His Redemption.

5. And loyalty is *the* issue at the end of time: loyalty to God, on His day; or loyalty to Satan, on his counterfeit day.

a. George Vandeman's title for his evangelistic sermon on this subject is particularly apt: "The Emblem of Liberty, Loyalty, and Love."

B. The Second Angel's Message--"The Enemy" (v. 8)

1. Spiritual Babylon is represented by the union of three forces opposed to God in the last days:

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- a. The **"dragon"** -- primarily the activity of Satan, working more directly through the various manifestations of paganism: animism, spiritism, astrology, etc.
 2. The **"beast"**--the activity of Satan through the "leopard"--the institution of the Papacy of the Church of Rome; secondarily through the "Lamb-like" beast, after its metamorphosis into a dragon-speaking creature--the U.S.A.
 3. The **"false prophet"**--apostate Protestantism (that no longer "protests" against the false teachings and excesses of Rome) (Rev. 16:13; GC 588).
2. Spiritual Babylon unites on the basis of twin least-common-denominator-held doctrines:
- a. The immortality of the soul.
 - b. Sunday-sacredness (GC 445, 588).
3. Babylon "is fallen, is fallen"--the repetition here is not for purpose of rhetorical emphasis, but, rather, to delineate the two separate "falls" of Babylon:
- a. The first "fall" began in 1844, when the nominally-Christian churches in the USA rejected (or were lukewarm to) the doctrine of the Second Advent.
(1) It is a "progressive" fall, which continues to this day.
 - b. The second, final "fall" of Babylon takes place when she makes "all nations" drink of her "wine"--when the "union of the church with the world shall be fully accomplished throughout Christendom" (GC 389, 390).

C. The Third Angel's Message--"The Test" (vv. 9-12).

1. Warns the world against the worship of the beast and his image, and receiving his mark (in "forehead" or "right hand").
 - a. The "beast:" the institution of the Papacy (GC 439, 443-45).
 - b. The "mark of the beast:" an as-yet-future observance of Sunday "when it will be enforced by a [national American] law and [thus] observed as a token of submission to Roman authority" (*SDA Encyclopedia* [1976]: 856; emphasis supplied; see also GC 449).
(1) In 1899, EGW said that no one had, as yet, received this "mark" (Ms 51, 1899; cited in Ev 234:2).
 - c. The "image to the beast:"
 - (1) Initially, an *American* national law requiring *worship* on Sunday, under penalty of criminal law, the result of a union of church and state in the USA, to enforce religious worship on Sunday (ST, Mar. 22, 1910; cited in 7BC 976).
 - (2) Ultimately this law will be adopted and enforced in *every* nation around the world ("made all nations drink")
 - (3) In America, Protestants will be "foremost" in reaching their collective hand across the "gulf" to clasp, first, the hand of spiritualism (spiritism); and then these two reach across a centuries-long abyss to grasp the hand of the Papacy.
 - (4) Under this "threefold union," the USA will "follow in the [historic] steps of Rome in trampling the rights of conscience," by enacting this image-to-the-beast, a national Sunday-observance law.

VI. Sunday Laws in the United States of America

A. Historical Antecedents

1. "America as a civilization began with religion," according to the late Theodore H. White, in his landmark epic, *The Making of the President 1960* (New York: Bantam Books, 1962), p. 284.
 - a. Englishmen came to the new World in an attempt to escape "the fratricidal wars of religion in Europe;" and with freedom of worship as their hallmark, they established "that great landmark in America's unique civilization, that first of the creative American compromises that was to set America apart from the old world: freedom of worship, the decision that the government should have no right to make inquiry into the faith of its citizens and that the state should remain forever divorced from any religious establishment" (*ibid.*, 284, 285).
2. This eminent political scientist characterized the significance of this achievement in these words:
 - a. Never in civilization, since the earliest ziggurats and temples went up in the mud-walled villages of prehistoric Mesopotamia, had there been any state that left each individual to find his way to God without the guidance of the state. In retrospect, this is probably the greatest historic decision enshrined in the American Constitution.--*Ibid.*, p. 285.
3. "For the Protestants who created the American state, he concluded, "the very antithesis of these ideas was the code of the Church of Rome, which their forefathers had repudiated in England over two hundred years before" (*Ibid.*; for the text of the complete statement, see Appendix A).

B. 17th-Century Colonial America--Before Nationhood

1. Despite their sincere, profound desire to escape religious intolerance, the Pilgrims, ironically, incredibly, transferred and perpetuated this bigotry in the New World!
2. *Massachusetts* Bay Colony inscribed Sunday-observance upon their law books, and stringently enforced them.
 - a. Boston Common, noted as being "the oldest public park in the country," still preserves the Puritan "stocks and pens for the punishment of those who profaned the Sabbath [Sunday] (*AAA Tourbook: Connecticut, Massachusetts, and Rhode Island*, 1993 ed., p. 71)
 - b. Intolerant persecution of minority religious views forced Roger Williams out in the dead of winter (1635-36); driven out of Massachusetts, he founded the neighboring colony of Rhode Island.
3. In *Virginia*, the British Governor promulgated a Sunday-observance edict with three escalating penalties:

- a. A monetary fine for the 1st offense.
 - b. Imprisonment for the 2nd offense.
 - c. And capital punishment for the 3rd offense! (*SDA Source Book* [1962], #1655, p. 1002, 1003).
 - (1) I have seen no evidence, however, of either:
 - (a) The law being ratified by the House of Burgesses; or of
 - (b) The ultimate penalty ever having been enforced at the 3rd level!
4. In *Connecticut's* Colony of New Haven, there was a Sunday-observance law with a death-penalty in 1653-66 (*SDA Source Book* [1962], #1654, p. 1002). And here is where the quaint expression "blue laws" first entered American speech. "They may have been given the name because they were bound in blue or printed on blue paper."
- a. Some of New Haven's early blue laws were widely publicized by Samuel Peters [1735-1826] in his *A General History of Connecticut* (London, 1781). Included among them were:
 - (1) "No food or lodging shall be afforded to a Quaker, Adamite, or other Heretic."
 - (2) "If any person turns Quaker, he shall be banished, and not suffered to return, but upon pain of death."
 - (3) No Priest shall abide in this Dominion: he shall be banished, and suffer death on his return.
 - (4) "No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave, on the Sabbath day." (John W. Ifkovic, "Blue Laws," *World Book Encyclopedia*, II (1993): 432, 433).

C. 18th/19th-Century National/Federal America

1. Despite national independence having been declared in 1776, the new federal Constitution was not formally ratified until 1787, when the "Bill of Rights" (10 Amendments providing for certain specific freedoms, including freedom of religion) were added and made a part of the entire document.
 - a. The First Amendment provided for separation of church and state; and a "wall of separation" was subsequently embedded in it by its author, Thomas Jefferson.
2. Many of the new States carried over into their new statutes their former colonial Sunday-closing laws.
 - a. And other States adopted similar measures, at the State, county, or municipal level.
 - b. But none, however, required *religious* observance, seeking instead to regulate commercial activity in various ways.
3. There has *never yet* been a *national* Sunday-observance law (nor, for that matter, even a national *Sunday-closing* law) in the USA.

D. 20th-Century America

1. 1956: The Lord's Day Alliance (estab. 1888) reported some kind of Sunday-closing law (State, county, or municipal) in 47 of the then-48 United States.
 - a. Nevada was declared to be the lone holdout.
 - b. And the LDA chortled with glee: "We couldn't ask for a better example" of what happens to a State when it has no Sunday laws; for Nevada is the gambling, divorce, and prostitution capital of the USA!
2. 1961: (five years later) The U.S. Supreme Court ruled that Sunday laws are Constitutional *only* if they have a primarily *secular, social* purpose.
3. 1961-86: (the next 25 years):
 - a. "In State after State, Sunday laws are collapsing under pressure of commercial competition and religious apathy."
 - b. During this quarter-century period:
 - (1) Some 20 States voted out their Sunday-closing laws altogether.
 - (2) Another 18 amended them, to render them largely ineffective.
 - (3) According to *USA Today*, only 17 States still have any kind of Sunday law..
 - (4) And the number retaining them continues to dwindle annually.
 - c. Expectation: "It will take a dramatic development to bring them back. . . . Just what this development might be no one can say, although many theories are advanced" (Ron Graybill, "Death of a Sunday Law," *Columbia Union Visitor*, May 1, 1985, pp. 4, 5).
4. 1994: On Nov. 8, Massachusetts voters rolled back a 350-year-old Puritan-created Sunday-closing law by referendum vote.
 - a. Massachusetts, according to the LDA, was "one of the few places left in the United States where Blue laws (regulating Sunday business)" were "still in force. . . . Both religious and labor groups have been active in efforts to defend the statutes" (*Sunday*, Summer, 1994, p. 12).
 - b. Speaking about the Nov. 8 partial repeal, Harvard University economist Juliet Schor, author of *The Overworked American*, commented: "It's a profound loss. . . . America is a more frenzied and harried society than it was 20 or 25 years ago."
 - c. "Only a handful of statewide blue laws have survived in the age of malls and mega-stores. In Nebraska malls and other retail outlets must wait until noon on Sunday, but supermarkets can open any time."
 - d. After amendment, the Massachusetts Sunday law still closes all liquor stores on Sunday (*Sunday*, Spring, 1995, pp. 7, 8).
5. Does that mean, then, that a National Sunday-Observance Law is, increasingly, a remote possibility for the USA (as many critics scoff)?
 - a. No, indeed!
 - b. As early as 1966, Dr. Frederick C. Grant, Protestant historian at the Union Theological Seminary, New York City, wrote a significant encyclopedia

article on "Sunday" and "Sunday Laws:

(1) After noting that "in modern times a tendency to relax the traditional restrictions has been more universal," Grant went on to end his article on an ominous note: "But the tendency may carry too far. The social value involved in the setting aside of one day in seven as a day of rest, change, relaxation, and mental and bodily refreshment, *not to mention the observance of public worship, are too important to be ignored!*" (*Encyclopedia Americana*, XXVI [1966]: 32; emphasis supplied).

VII. Previous U.S. Sunday Laws Contrasted With the Coming Sunday Law

1. The future American Sunday-observance law predicted in Rev. 13/14 will be unlike any that the United States has ever experienced before.
 - a. Three contrasts are here identified:

A. Jurisdiction

1. All past and present Sunday laws in America have been enforced in only regional jurisdictions.
 - a. All such laws have been limited to State, county, or municipality territories.
2. The coming Sunday-Observance law will be national, nation-wide in scope.
 - a. There has never yet, to date, been a truly *national* Sunday law in the USA.
3. And, ultimately, it will be exported by the "Lamb-like" Beast (USA) to every other nation in the world! The phenomenon will then be universal!

B. Objective of the Law

1. All past and present Sunday laws in this nation served only to shut down commercial activities.
 - a. They have never--since nationhood was achieved--required *religious* observance on this day.
2. The coming law will truly be a Sunday-*observance* law, requiring religious worship.

C. Penalties for Violation

1. All past and present Sunday laws in America have imposed only fines and/or imprisonment upon the violator.
2. But the coming Sunday-observance law will, in the end, provide a two-stage penalty:
 - a. Initially, the offender will face an economic boycott, being unable to buy or sell.

- b. Ultimately, capital punishment will be provided--a death-penalty.

VIII. Two Principal Causes of the American Sunday Law

1. In her discussion of the coming National Sunday-Observance Law in the United States, EGW focuses upon two principal underlying causes of this historic development:
 - a. **Morality:** A total breakdown in morality, public and private, at all levels of society, top-to-bottom.
 - b. **Disasters:** EGW identifies at least three specific categories of disaster, the visitation of which will inflame American public opinion:
 - (1) Disasters specifically identified include:
 - (a) Economical.
 - (b) Ecological.
 - (c) Transportational (GC 589-90).
 - (2) But we have no basis for limiting the general scope of the coming disasters to these three categories, simply because they have been singled out for comment.
 - c. Let us now examine each in its turn:

A. National Breakdown in Morality

1. EGW predicted that, just before the end of time, there would be a major breakdown in morality in America, public and private, evidenced at all levels of society; and that this would be one of the two major causes of the National Sunday-Observance Law--a public reaction, followed by a public outcry to "make America be good."
 - a. Intelligent legislators, who know in their hearts that morality cannot be legislated (behavior, yes; but morality, no!), will bow to the will of the majority, and accede to their demands.
2. Now it is an indisputable fact that America, in its two-century history as an independent nation, has had its share of crooks, in high places as well as low! (This was true even in the more austere days of our colonial past.)
 - a. Ulysses S. Grant (1822-85), American Civil War general and 18th President of the U.S., was a military genius, but a corrupt President.
 - b. Warren G. Harding (1865-1923), 24th President, brought the Presidency to a new low; and adjectives such as "shocking" and "notorious" were deemed hardly adequate to describe the corruption he permitted, and the political scandals, culminating in "Teapot Dome," which wracked his administration. Some alleged that he even brought his mistress (Nan Brittain) right into the White House!
3. But it remained for Richard Milhous Nixon, 37th President, with his administration tarnished by the crime that today is known simply as "Watergate," to bring that office to its lowest estate!

- a. Nixon was the first sitting President to be driven from office (by the threat of impeachment) in the nearly 200 years of our national history. But, bad as it was, the scandal didn't stop there.
 - b. Spiro T. Agnew, Nixon's Vice President, was the only Vice President ever to resign in office while under a federal grand jury criminal investigation (it was alleged that he had engaged in widespread graft while an officeholder--and Governor--of Maryland). Convicted of income-tax evasion, he was fined \$10,000; Maryland disbarred him from further legal practice; and that State later fined him in the amount of the bribes reportedly taken, plus interest: \$268,482!
 - c. And U.S. Attorney John N. Mitchell, who took the Constitutionally-prescribed oath of office to uphold all of the laws of the USA as its chief law-enforcement officer, was indicted by a federal grand jury on charges of conspiracy to plan the Watergate break-in. He was convicted in federal court, and served 19 months in a federal penitentiary (1977-79) for his participation in the crime that brought Nixon down.
4. Unfortunately, American Attorneys-General have not fared well since; the Justice Department continued to be plagued with scandal ever since Mitchell's departure.
- a. Edwin Meese had trouble with the Iran-*contra* and Webtech scandals.
 - b. Dick Thornburgh was tainted by the B.C.C.I. scandal.
 - c. William Barr was involved with the Iraqi-loan affair.
 - d. Zoe Baird had to withdraw her name from consideration as the first woman A-G, in the Clinton Administration, because she broke laws against hiring illegal aliens, and failed to pay appropriate Social Security taxes for those employees.
 - e. And U.S. District Court Judge Kimba Wood lost out at the last moment, as Baird's replacement, when it was learned that she, too, had hired illegal aliens (it wasn't against the law at the time Wood hired them--as it was for Baird, later--but they were in the country illegally, and she was, therefore, an accessory after the fact, in point of legal principle).
5. The 1992 Presidential election campaign witnessed *all three* candidates repeatedly being discovered in telling bald-faced lies to their respective audiences:
- a. *Time* ran a cover-story in the Oct. 5, 1992, edition, with the tongue-in-cheek caption: "Lying: Everybody's Doin' It (Honest)."
 - b. Sisela Bok, author of *Lying: Moral Choice in Public and Private Life* (1978), was quoted as saying she believed that public veracity had been going down hill ever since her book (which discussed public morality since Watergate) came out. Said she:
 - (1) "I couldn't believe that we would do something like Watergate again. But I do think that the Iran-*contra* and B.C.C.I. scandals were in many ways more international. They covered much larger territories and involved a great many people."
 - (2) She also said that the "proliferation of such frauds has seriously frayed the social fabric: 'Now, there is something strange and peculiar: people take for granted that they can't trust the government'" (pp. 32, 34).

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6. The Josephson Institute of Ethics, a San Francisco-based non-profit group devoted to character education, released a survey on Nov. 12, 1992, which revealed that:
 - a. 61% of high school students and 32% of college students cheated on an exam at least once.
 - b. 33% of high school kids and 16% of college students admitted that they'd stolen from a store.
 - c. 33% of each group indicated a willingness to lie on a resume attached to a job-application, and 21% of the college respondents expressed the willingness to falsify a report if their job depended upon so doing.
 - d. The Institute reported that an "unacceptably high number of 15- to 30-year-olds were willing to cheat at work and school, to lie, and to steal."
 - (1) "There's a hole in the moral ozone, and it is probably getting bigger," according to Michael Josephson.
 - (2) "We're creating a society where cheaters prosper and you can't honestly tell children that honesty is the best policy," according to Ralph Wexler, executive vice president (*USA Today*, Nov. 12, 1992, p. 1-A).

7. The Christian Right--especially Pat Robertson's "Christian Coalition"--have capitalized upon and exploited such reports.
 - a. And they are gaining much more political clout in America today than Jerry Fallwell's "Moral Majority" ever had (see G. Edward Reid, "The New Christian Right: The Road to Victory," *Liberty*, Jan.-Feb., 1993).

B. Disasters--Climatological

1. The Page-One headline of *The Morgan [County] Messenger*, Berkeley Springs, WV, weekly (circ., 5,450) of the Jan. 24, 1996 edition voiced the frustration of millions across the land as we entered the second half of the decade of the 1990's: "Snow, Then Flood--What Next?"

2. The weather has been changing all over the world in recent years, and most of it is not for the better.
 - a. As early as 1983, on my first two-month, eight-nation visit to the South Pacific, I noted as we came in low over the airport to touch down at our first stop, at Papeete, Tahiti, capital of French Polynesia, that there was not a single piece of tropical fruit on any standing tree!
 - b. A cyclone had recently ripped the island apart--again; and building contractors had a 20-year waiting list for those wishing repairs.
 - (1) A new SDA church had just been constructed on the other side of the island, with work finishing on the preceding Thursday. Friday they had moved in the new furnishings. Friday night the cyclone struck; and Sabbath morning all that remained was a cement-slab floor, "clean as a whistle," as if it had just been swept by the deaconesses!
 - (2) Previously the South Pacific cyclones had built up, 1600 miles west in the Pacific, and blown themselves out, without touching this tropical paradise.

- (3) Now--1983--they had experienced one cyclone on an average of every two weeks during the first three months of that year.
- (a) The weather patterns had markedly changed. And things would never again be the same.
- c. And so it was--and continues to be--elsewhere around the globe.
3. At the dawn of the decade of the 1990's (literally--in January, 1990), during 17 deadly days Great Britain was buffeted by a devastating wind, its worst storm in 300 years! (*MacLean's*, Feb. 5, 1990, p. 38).
4. Two years later, between Aug. 25 and Sept. 11, 1992, five devastating plagues befell Planet Earth in just 17 *deadly days* of destruction:
- a. **August 25th:** *Hurricane Andrew* hit Florida and Louisiana in the southern States, the first Category-5 (on the Saffie-Simson Scale of 1 to 5, five being the worst) storm to strike the American mainland since "Camille" in 1969. It was reported to be the "most costly"--and extensive--"storm in U.S. history. Total damage: \$20 billion, just in property damage; 250,000 homeless (equal to the pop. of Las Vegas, NV); hundreds of square miles totally flattened; tens of thousands jobless (and homeless), with the work place for thousands of jobs evaporated in a single day!
- b. **August 28th:** *Typhoon Omar* wreaked vengeance on the Central Pacific island of Guam, a Category-4 storm. Winds gusted to 165 m.p.h. Although there were no fatalities, 5,000 *families* were rendered instantly homeless.
- c. **September 1st:** A 7.0 Richter-scale earthquake in the mid-Pacific drove a 30-ft.-high wall of water (equivalent to the height of a four-story bldg.!) past the western beaches of Nicaragua in Central America, cutting a 200 *mile*-wide swath of destruction.
- d. **September 10th:** "Unprecedented" rains flooded extensive areas of Pakistan, on the subcontinent of Asia, destroying all crops for hundreds of miles. Toll: 2,000 known dead; 3 million instantly homeless, property loss at least \$2 billion.
- e. **September 11th:** *Hurricane Iniki's* Category-4 winds of 145-175 m.p.h. hit Kauai in Hawaii, damaging one-third of all private homes and 90% of all public buildings, wiping out the \$1 billion tourist industry for a year or more; and the crops of sugar cane, macadamia nuts, coffee, and guava were instantly destroyed just as harvest time approached. Unemployment went from 5% to more than 50% on the island overnight.
--five deadly disasters in just 17 days--*but the end was not yet!*
- f. **Oct. 21-Nov. 23:** Guam was subsequently visited by *five additional* typhoons--in just 32 days!
5. In 1996, in the wake of the aftermath of the "Blizzard of '96," *Newsweek* (cover story, Jan. 22, pp. 20-29) reported worldwide catastrophe within the past few months:
- a. In *Antarctica*, an iceberg the size of Rhode Island broke off and floated to warmer waters, while flowers bloomed on ice shelves.
- b. Warming seas off *southern California* decimated populations of zoo-plankton that sustain fish.
- c. *Northern Europe* bailed out from under spring floods.

- d. Eleven hurricanes--the most since 1933--pummeled the *Caribbean*.
 - e. More than 800 died in the *Midwest's* previous summer heat wave.
 - f. *London* had its hottest, driest summer in 200 years.
 - g. *Northeast Brazil* suffered its worst drought of the century.
 - h. Rio de Janeiro has already had three times as much rain in eight days last month as it usually gets in all of January.
 - i. *Siberia* was a full five degrees hotter than normal in 1995.
 - j. *Alaska* has had almost no snow this winter--while Memphis, TN, would love to ship it some of its unseasonal surplus!
6. So what is the cause of this climatological upheaval world-wide?
- a. Meteorologists suggest a combination of global warming (from the "greenhouse effect") interacting with El Niño, as one of a number of likely causes.
7. What is the prognosis for the future?
- a. In 1992, after Hurricane Andrew blew through, *Newsweek* devoted a full-page in its edition of Sept. 7, 1992 to an examination of the question: "Was Andrew a Freak?--Or a Preview of Things to Come?"
 - b. The conclusion? We haven't seen anything yet!
 - c. Because of the factors cited above, storms that previously rated a Category-3 will in the future be Category-5 storms (the worst possible, unless they create a super-Category-6!).
 - d. And three world-famous meteorologists (Dr. Kerry Emmanuel, of M.I.T.; Dr. Bob Sheets, then head of the National Hurricane Center; and Dr. Ted Fujita, world famous authority on tornados, Univ. of Chicago) all said the same thing: These storms will become:
 - (1) More and more frequent, in number, and
 - (2) More and more extensive, in individual damage!
8. Four years later, in the wake of the "Blizzard of '96," *Newsweek* (Jan. 22, 1996) ran another cover story, and reported that the storms are dropping more and more water, individually; and the combination of global warming and El Niño will produce "effects stronger and more frequent" (p. 28).
9. Which is interesting, in view of something EGW wrote in 1884, 112 years ago:
- a. Speaking concerning about a dozen identifiable disasters occurring in nature, she wrote: "*These visitations are to become more and more frequent and disastrous*" (4SP 407, 408; in the 1888 and 1911 eds. of *Great Controversy*, pp. 589-90; emphasis supplied).

C. Economic Disasters

1. In 1909, in the very first article in Vol. 9 of the *Testimonies for the Church*, EGW spoke concerning "The Last Crisis;"
 - a. We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days

in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast events of the greatest magnitude. . . .

Great changes are soon to take place in our world, and the final movements will be rapid ones.--9T 11:1,2.

2. She then spoke movingly of the poverty and wretchedness of the "have-nots," and of the extravagant, conspicuously luxurious living of the fabulously wealthy.
 - a. "Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. *They are struggling in vain to place business operations on a more secure basis*" (9T 13:3; emphasis supplied.)
 - b. And then she continued to talk of devastating economic dislocation in the end-time.
3. What do we face today?
 - a. Dozens of corporations continue to "down-size," throwing multiplied thousands out of employment.
 - b. The insurance industry is facing catastrophic losses--insolvency itself--with escalating policyholder-claims from natural disasters.
 - (1) Said *Newsweek* on Jan. 22, 1996:

Insurers have concluded that a greenhouse world could "bankrupt the industry," as the president of the Reinsurance Association of America said last year. Hurricane Andrew, the kind of storm a warmer world could see more of, produced \$16.5 billion in damage claims. In Europe, reinsurers Swiss Re and Munich Re have lobbied governments to regulate greenhouse gases, and Swiss Re suggested that global warming might force people to abandon major cities. "This hazard has to be contained," says a Swiss Re statement.--p. 29
 - c. If the insurance industry goes to the wall, banking cannot be far behind. The economic chaos predicted for these last days may already be at hand!

D. Two Causes--One Effect: EGW's Scenario

1. EGW points out that the twin causes--breakdown of morality at all societal levels, and disasters--will galvanize public opinion to demand instant solutions from their national lawmakers.
 - a. The clergy--especially the Protestant clergy--will decry the breakdown in morality; and they will allege, further, that these "natural" disasters (which EGW attributed to Satan, experimenting in the laboratory of nature for 6,000 years) are judgments from God to awaken a lawless nation (GC 579, 580, 589, 590).
 - b. Sunday desecration will loom large upon the list of "sins" which they allege are bringing down God's judgments--a "wake-up call" from heaven; and they

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will lead the clamor for more restrictive and protective national legislation, that "national ruin" may be averted (GC 579, 580).

(1) Roman Catholics and others will join the "bandwagon" psychology (GC 607).

2. And the American Congress will listen--and be responsive!
 - a. The first activity of any elected politician, upon assuming office, at any level of government, is to commence his/her re-election campaign immediately.
 - b. As the end approaches, EGW describes the prevailing condition worldwide: "Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance."
 - c. "The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday."
 - d. "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth" (GC 592).
3. And so the American National Sunday-Observance law will be passed.
 - a. And, ultimately, a death-penalty will be prescribed for violators of this law (GC 615, 616, 626, 631).
4. And the law will be "exported" to every other nation upon earth (GC 449, 579).

Conclusion

1. On Sept. 12, 1992, Pat Robertson, in the final session of a "Christian Coalition" meeting at Virginia Beach, VA, told his followers:
 - a. "The San Francisco earthquake, and the recent natural disasters of Hurricane Iniki are evidence that God is displeased with the wickedness of our nation. We can expect these disasters to increase until we get our nation back to God" (Report of G. Edward Reid--who was in attendance, incognito--to the General Conference Committee, a few days thereafter).
2. The "other shoe" will "drop," perhaps much sooner than we now anticipate--for the next step will be a call by Protestant clergy for a Sunday law, to "make" America be moral, in order to halt these natural-disaster-judgments-of-God, which are an escalating sign of His displeasure!
3. And Adventists were told all of this 112 years ago, way back in 1884!
4. EGW's eschatology message? "Get ready, Get ready, Get ready."
 - a. Why? Because "They that were ready, went in" to the Marriage Supper of the Lamb. "And the door was shut"! (Matt. 25:10).

Note: No presentation of EGW's eschatology message and scenario is complete without consideration of such topics (among others) as:

1. The immortality of the soul, and the inroads of modern spiritism.
2. The modern ecumenical movement.
3. The role of labor unions in bringing about the final National Sunday-Observance Law.
4. Changing attitudes (worldwide, and in America) concerning capital punishment.
5. Recent changes in the U.S. Supreme Court's attitude toward historic separation of church and state.
6. EGW's counsels on how SDAs should relate themselves to Sunday laws, once they are enacted.
7. The charges hurled by critics of EGW on the "improbability" front:
 - a. The alleged "improbability" of a national Sunday-observance law in America (characterized by Dr. Jonathan Butler, one-time Loma Linda University Professor of History, as "about as probable as the return to national Prohibition," in a 1980 *Spectrum* article).
 - b. The alleged "improbability" of a national Sunday-observance law in the Western, "Christian" world.
 - c. And the utter improbability of a Sunday-observance law in the non-Western, non-Christian "Third World"!

I have addressed all of these issues, in depth and detail, in my Seminary course at Andrews University. But there I am able to take an entire week (three 50-minute class periods) in which to deal with SDA eschatology; while here I have but a single evening!

Hopefully I will be able to do this subject "justice" when all of these materials--and more--are turned into a book on SDA eschatology (tentatively entitled, *Last Things First*), which the Review and Herald Publishing Association has asked me to write next year (along with two other book manuscripts!). RWC.

List of Appendixes

Appendix A

Extract from Theodore H. White's *The Making of the President*
1960

Appendix A

Extract from Theodore H. White's *The Making of the President 1960*
"Retrospect on Yesterday's Future"
(New York: Bantam Books, 1962, pages 284, 285)

There remains one last division of the past to be considered as the Americans moved to consider their candidates [in the Election of 1960]—the largest and most important division in American society, that between Protestants and Catholics.

America as a civilization began with religion. The first and earliest migrants from Europe, those who shaped America's culture, law, tradition and ethics, were those who came from England—and they came when English civilization was in torment over the manner in which Englishmen might worship Christ. All through the seventeenth century, as the settlers arrived from the downs, the moors, and the villages of England, they came scarred with the bitterness and intensity of the religious wars of that era, wars no less bloody and ferocious for the fact that they were fought between Protestant sects, Protestant against Protestant. The harshness of Cromwell, that somber figure, was a reflection of the harshness with which Protestants assailed each other, as well as Catholics, over sect and dogma.

It was with this remembered bitterness that the English migrants began the building of a new society in a new world; and out of this bitterness they distilled, though not without a struggle, that first great landmark in America's unique civilization, that first of the creative American compromises that was to set America apart from the old world: freedom of worship, the decision that government should have no right to make inquiry into the faith of its citizens and that the state should remain forever divorced from any religious establishment. Never in civilization, since the earliest ziggurats and temples went up in the mud-walled villages of prehistoric Mesopotamia, had there been any state that left each individual to find his way to God without the guidance of the state. In retrospect, this is probably the greatest historic decision enshrined in the American Constitution.

The Americans of the age were not an irreligious people; and the fact that they were Christian was very important, for the marks of Christianity lay all across the Constitution. Although Christianity has never been the *guarantee* of a democratic state anywhere in the world, no democracy has ever thrived successfully for any period

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of time outside of Christian influence; without the quality of mercy and forgiveness, there is only logic and reason to guide a state, and these guarantee no freedom to any man. What the American Constitution did was to accept and code a working compromise that had been reached by men and women of English descent escaped from the fratricidal wars of religion in Europe and unwilling to transfer such wars to the new land. Each man would worship in his own manner; and the state would limit itself to the affairs of Caesar. For the Protestants who created the American state, the very antithesis of these ideas was the code of the Church of Rome, which their forefathers had repudiated in England over two hundred years before.

Eschatology – 2

The Primary Scriptural Basis of Seventh-day Adventist Eschatology

Roger W. Coon

Introduction

1. "Eschatology" is that portion of Biblical theology which is primarily concerned with end-time events and developments.
 - a. And Ellen G. White strongly felt that it should receive "special attention" by SDAs today, especially as we near the end (1SM 204:0).
2. SDA Eschatology was not "invented" by EGW; it (as with all of our other doctrines) came from an intensive study of the Bible.
 - a. And the *primary* Scriptural basis of our end-time scenario comes from three consecutive chapters right in the very heart of The Revelation of John, the last book of the Bible.
 - (1) Revelation Chapters 12, 13, and 14 provide the basic "turf."
 - (2) All other end-time developments in the remainder of Revelation, the Book of Daniel, and other portions of the Bible, will find their proper place within this basic framework.
3. In this study we shall note, sequentially, the historical time frame, the special focus, and the unique features of each of these three chapters, in that order.

I. Revelation Chapter 12

A. Time Frame

1. The period covered by this chapter, broadly, is from approximately 4,000 B.C. to 1798 A.D.--some 58 centuries!

B. Special Focus

1. The overriding motif--and concern--of Chapter 12 is the "great controversy between Christ and Satan"--the great ages-long war between good and evil.
 - a. EGW did not coin the phrase "great controversy;" the term was already in contemporary use in her day.
 - b. Nor did she originate the theme of a great war between good and evil.

Primary Scriptural Basis of SDA Eschatology--2

- (1) Two centuries earlier English poet John Milton had developed that theme in a 12-book poem, *Paradise Lost* (1667; revised 1674), considered by many to be "the greatest epic poem in the English language" (Peter L. Rudnytsky, *World Book Encyclopedia* XIII [1993]: 556).
- c. But it was John the Revelator who first developed the broad outlines of the concept.

C. Unique Features

1. Time:

- a. This chapter spans more historical time than any other in the Bible: some 5,800 years of human existence.
 - (1) It begins with the fall of Lucifer (about 4,000 B.C.) (v. 4), and closes with 1798 A.D., the expiration of the 1260-day/year prophecy (a period twice mentioned within this chapter—see vv. 6, 14), the expiration of which some commentators see as beginning a final period of history known as "the time of the end."
 - (2) No other chapter of the Bible, to my knowledge, covers as much historical time.
 - (a) The nearest contender is Dan. 8:14, which delineates a period of 2,300 years.

2. War:

- a. The central motif of the chapter is that of warfare between Christ (and the two-thirds of heaven's angels who remained loyal to Him), and the Devil (and the one-third of heaven's angels whom he seduced into believing his slanderous attacks against God's character and government).
- b. The most urgent goal of each side in any military conflict is to silence the communications capability of the enemy (see *Time* cover cluster of stories, "Cyber War," Aug. 12, 1995, pp. 38-47, on the new "infowar" techniques and tactics now being developed to accomplish exactly that in the next war!).
- c. Satan fears and hates God's prophets in general, but the apocalyptic end-time forecasters in particular.
 - (1) Yet he needs them as much as do we; for Satan does not possess divine omniscience—all-knowledge; and he is as dependent upon the prophets to know the future as are we.
 - (2) And when he discovers an authentic prophet of the Lord, he hounds his or her footsteps, and undoubtedly is the first to read the writings of the prophet.
 - (a) But he seeks, also, to destroy them, to prevent their exposing his secret malevolent strategy, *modus operandi* and machinations
 - (3) And he especially tried to prevent the writing of:
 - (a) The Book of Daniel, by killing him in a den of lions (Dan. 6:10-24).

Primary Scriptural Basis of SDA Eschatology--3

- (b) The Revelation, by having Roman Emperor Domitian consign John to a vat of boiling oil (AA 568-70).
- (c) The *Great Controversy*, by giving Ellen White a third stroke at age 30 in the home of Daniel and Abigail Palmer, at Jackson, MI, on Tuesday night, March 16, 1858, to keep her from writing out the "Great Controversy" vision received two days earlier at Lovett's Grove [Bowling Green], OH (2SG 270-72; see also Roger W. Coon, *The Great Visions of Ellen G. White*, I:62-75).

3. "Flash-Backs":

- a. Every dramatist and scenario-writer on Broadway and in Hollywood has used a rhetorical device known as "flash-backs" in developing narrative material for stage or screen in order to sustain interest.
 - (1) After commencing the story and going a short distance, the writer "flashes-back" to an earlier incident, and then resumes by picking up the thread of narrative and continuing on until the next "flash-back." And so it goes till the tale is told.
- b. Just so, John, in both Revelation Chapters 12 and 20, employs this rhetorical device--and a recognition of this fact is imperative.
 - (1) Because if the reader attempts to force the events of either chapter into a strict chronological sequence, he or she will never arrive at truth.

4. An End-Time Remnant Identified:

- a. In the final verse of the chapter John tells us that in the "time of the end" (after 1798 A.D.), God will develop a "remnant" people who will fulfill His purposes in preparing the world for the Second Coming of Christ, much as John the Baptist prepared the world for the First Advent (12:17; Joel 2:28-32).
 - (1) And that "remnant" people will be identified by means of two unusual characteristics, in another manifestation of what we might call the "pitcher"-principle.
- b. At our Lord's last Passover, in Jerusalem, in 31 A.D., Peter and John inquired where they were to celebrate the Last Supper; and Jesus sent them into the city to *look for a man* carrying a pitcher of water (Mark 14:12-16; Luke 22:8-13)
 - (1) This would be a most unusual sight: in that culture the carrying of water was woman's work; moreover, men who sold water professionally carried theirs in animal skins.
- c. Now, some 60 years later, Jesus ("the same yesterday, today, and forever," Heb. 13:8) meets one of those same two disciples, and--again--He instructs John to *look for a people*, this time, with two unmistakable identifying characteristics:
 - (1) They keep all 10 of the commandments of God (including the Sabbath of the Fourth).
 - (2) And they have the restored prophetic gift in their midst.
- d. Only Seventh-day Adventists, among all Christendom today, meet those specifications!

II. Revelation Chapter 13

A. Time Frame

1. Both Chapters 13 and 14 cover a much more limited period: the 19th and 20th centuries.

B. Special Focus

1. Chapter 13 might with propriety be considered "the Devil's chapter," for it gives in detail his special objectives and strategy in the final attack against God's "remnant" people.
 - a. (Chapter 14 will be seen as "God's answer" to the Devil in Chapter 13!)

C. Unique Features

1. Historic Improbability:

- a. The two "Beast"-Powers to emerge as the two dominant world powers in the past 200 years of human history are:
 - (1) The *Leopard* (v. 2): SDAs historically have interpreted this to represent the institution of the Papacy of the Church of Rome.
 - (a) And EGW has affirmed this interpretation (GC 54).
 - (2) The "*Lamb-Like*" Beast (v. 11): SDAs historically have interpreted this beast to represent the United States of America.
 - (a) But, despite EGW's clear, strong supporting characterization (GC 439, 430), some of the "futurist" school of prophetic interpretation within Adventism (notably, Larry Wilson), have ringingly denied her plainest declarations upon the subject.
- b. Nothing was more improbable at the dawn of the 18th century:
 - (1) The "Great Powers" were France, Great Britain, Germany/Prussia, Austria/Hungary, and perhaps even Russia. But the Vatican and the USA? Hardly!
 - (2) The Papacy received a "deadly wound" in 1798 when the Vatican was invaded and the Pope was taken prisoner to France by General Berthier, and the dominant, millennial-long political power of the Pope was totally broken in that year!
 - (a) The Vatican would not even begin to regain its independence--much less world power--until the Lateran Treaty of 1929 under Italy's Mussolini.
 - (3) The USA, as a nation, was only 22 years old in 1798; indeed, only 14 years later (in the War of 1812) the British would return to North America to invade--and burn--the capital city, Washington, DC, making a mockery of its alleged "independence!"

Primary Scriptural Basis of SDA Eschatology--5

(a) The USA would not become a world-class power until the early 1940's, at the beginning of World War II.

(4) Yet, as early as 1884, EGW affirmed the identity of these two world-dominant powers, which would begin to emerge in "the Time of the End" [1798] as the Vatican and the USA--how improbable the interpretation! (4SP 276-78).

2. Two "Surprises":

- a. The "wound" of the Leopard, though "deadly," surprisingly, proves not to be *fatal*; and it rises, Phoenix-like from her ashes, to attain to even greater religious and political superiority (v. 3).
- b. The "Lamb-like" beast surprises all by experiencing a remarkable total metamorphosis of character and personality:
 - (1) And, in the end, it acts like a "leopard;"
 - (2) And "speaks like a dragon" (v. 11).

3. The Relationship Between the "Lamb-like" Beast and the "Leopard" Beast:

- a. *Makes an Image to the Leopard Beast:* a national Sunday-observance law, the result of a (yet-future) union of church and state in the USA, which ultimately produces in the USA a requirement that all *worship* (not merely to abstain from labor) on the counterfeit Sabbath--Sunday (GC 52, 65, 438, 442-49).
- b. *Imprints the Mark of the Leopard Beast:* the worship on Sunday *after* (and as a consequence of) the American national law requiring all citizens to thus sanctify Sunday by worshipping upon that false day (GC 445-50, 579, 604, 605, 627).

4. The Number of the Leopard Beast: Given, in this concluding verse 18, as 666. This beast has already conclusively been identified as the papacy, by a dozen or more specific characteristics that no other power fulfills; this just adds one more.

- a. Interestingly, the Roman Catholic *Douay Version* itself interprets this verse: "Six hundred sixty-six. The numeral letters of his name shall make up this number."
- b. One of the titles of the Pope is "Vicar of the Son of God." It's Latin equivalent is *Vicarius Filii Dei*; this is one of the titles "inscribed in the Pope's mitre" (*Our Sunday Visitor*, April 18, 1915).
- c. The OSV of Nov. 15, 1914, pointed out that these numerals can also be translated by other names [Nero, Ellen G. White, to mention but two].
- d. The OSV of Aug. 3, 1941 tries to sidestep the identification with the Pope (with an explicit slap at SDAs for pointing it out), saying that the "V"-word does not appear on the Pope's *tiara*. (This time they make no mention of the Pope's *mitre*.) But their earlier 1915 admission is not here repudiated; and it does, in fact, apply! (See 7BC 823, 824, for a more detailed discussion.)
 - (1) In recent months there has been a notable reluctance by SDA writers to apply *Vicarius Filii Dei* to the Pope, e.g., Gilbert Valentine, in a book dealing with W. W. Prescott; Editor William Johnson, in an *Adventist Review* insert; and Evangelist Mark Finley, in a televised sermon on Net 95. (Their reasons for appearing to back away from the traditional SDA view are not clear to this writer.)

Primary Scriptural Basis of SDA Eschatology--6

5. **Exportation to the World by the Lamb-like Beast:** The yet-future American national Sunday-Observance Law, once enacted, will be exported to every other nation on earth.
 - a. The Second Angel's Message declares that spiritual Babylon will "make" (legislation) "all nations" (universal) drink of her religious wickedness (Rev. 14:8).
6. **Penalties To be Imposed by the Lamb-like Beast:**
 - a. *Initially:* an economic boycott: no person may buy or sell, if he/she does not have the mark of the beast (v. 17).
 - b. *Ultimately:* the death-penalty of capital punishment will be inflicted on such targeted individuals (v. 15).

III. Revelation Chapter 14

A. Time Frame:

1. The period covered by Chapters 13 and 14, alike, is the 19th and 20th centuries.

B. Special Focus

1. As Chapter 13 was seen as "the Devil's chapter," detailing as it does Satan's special objectives and strategy in the final attack against God's "remnant" people, so Chapter 14 may correspondingly be viewed as God's "Counterattack" upon the Devil (and His response to the entire Universe, as well!).
2. We will herein note God's "threefold response."
3. And, in so doing, we will want, particularly, to focus upon the chronological structure of the chapter, which may well be significant. Note that in His response:
 - a. God, first, presents a *people* (vv. 1-5).
 - b. Then, God presents the *message* that made those people what they became (vv. 6-12).
 - c. Finally, God presents their *deliverance* (vv. 13-20).

C. Unique Features

1. **A People:** (vv. 1-5)
 - a. Satan's accusations and arguments against God are generally philosophical and theological; but God's reply is simply the presentation of a people!
 - (1) In the *Old Testament* God responds to Satan's personal thrusts against the Almighty, not by counter rhetorical argument, but, rather, by illustrative presentation: "Have you considered My servant, Job, that there is none like him in the earth?" (Job 1:8).

Primary Scriptural Basis of SDA Eschatology--7

(2) In the *New Testament*, in similar fashion, God presents--this time not one individual, but 144,000 of them, as proof that Satan is wrong in his position (v. 1)!

2. A Message: (vv. 6-12)

a. Next follows a message that is:

(1) A *Transformational* Message:

(a) It made all these people to be what they ultimately became!

(2) A *Unified* Message:

(a) Although there are three separate and distinct angels, each with a separate, discrete message, yet those three messages are really three messages in one unified message (like "Three-In-One Oil!").

(3) A "*Final*" Message:

(a) Msgr. Ronald A. Knox, in his 1946 *The New Testament of Our Lord and Saviour Jesus Christ: A New Translation*, identifies the Three Angels' Messages as a "final" gospel (v. 6).

(b) In a footnote he explains the rational basis of his choice of adjective: Why the gospel preached by this angel is said to be "final" is not clear in the text; but, from the context, it becomes clear that this is "the last call to repentance . . . offered to men this side of eternity"!

(c) And since this published work is prefaced with the *Nihil Obstat* and *Imprimatur* of the Church of Rome, this, then, makes Knox's declaration that the Three Angels' Messages are a "final" gospel the official doctrine of the Roman Catholic Church!

3. A Deliverance: (vv. 13-20)

a. The "*Prelude*":

(1) Verse 13 introduces God's special "reward" for all of the righteous who have died under the Three Angels' Messages, keeping the Sabbath, since 1844 ("from henceforth"): a *special* resurrection just *prior* to the Second Coming awaits them! (EW 285:1).

(2) A comparison of Dan. 12:2, Matt. 26:64, and Rev. 1:7, make it clear that a second group to be included in this special resurrection will be all of the unsaved crucifiers of Jesus.

(3) A third group to be included are yet brought to view in GC 637:1: "the most violent opposers of His truth and His people," presumably from all ages since Lucifer first rebelled.

b. The "*Main Event*":

(1) The glorious return of our Lord to this earth, accompanied by "all" of His holy angels (vv. 14-20; Matt. 25:31)

Conclusion

1. Three consecutive chapters in the heart of the Book of Revelation—Chapters 12, 13, and 14—detail the entire span of the "Great Controversy" war between Christ and Satan.
 - a. At the beginning of "The Time of the End"—1798 A.D., God goes on—in Chapters 13 and 14—to outline the history of the final two centuries in very minute detail.
 - (1) Two world-class powers would be dominant:
 - (a) The Vatican, and
 - (b) The United States of America.
 - b. These two powers will conspire together to defy God by forcing everyone, everywhere, to honor a false-Sabbath, the Sunday, under pain of death.
 - c. God, however, intervenes, and terminates this war in triumphant—and eternal—victory.
 - d. The interpretation of EGW, which seemed so absurd in the day in which she made it, now seems an entirely plausible scenario.
 - e. And we, today, are, indeed, living down at the time when the drama is about to be concluded.
 - (1) The "Time of the End" is about to become "The End of Time!"
2. And today God is calling for a new, deeper, total commitment on the part of His people, to do their part in these very last end-time events.
 - a. Paul's cogent appeal is even more insistent to us today, than to the ancient Christians in Rome: "Now it is high time to awake out of sleep: for now is our salvation nearer than when we first believed" (Rom. 13:11).
 - b. "How shall we escape, if we neglect so great salvation?" (Heb. 2:3).
 - c. "Therefore be ye also ready: for in such an hour as ye think not, the Son of Man cometh" (Matt. 24:44).

Eschatology – 3

ELLEN G. WHITE'S ESCHATOLOGY: "Scenario"

Roger W. Coon

INTRODUCTION

1. On Oct. 23, 1844 the Millerite Movement split into four parts:
 - a. Some gave up all religion from then on.
 - b. Some continued to look for the advent and:
 - (1) Went into many different kinds of fanaticism.
 - (2) Repeatedly continue to set dates--which promptly failed.
 - c. Some continued to look for the advent and continued worshipping on Sunday.
 - d. Some continued to look for the advent and worshipped on the seventh-day Sabbath.
 - (1) SDAs came from this stream, and organized their church in 1860.
2. Today the Second Coming is a popular topic among Evangelicals and Fundamentalists, as well as SDAs:
 - a. Most have fallen into the "Secret Rapture" trap, as a result of two errors in hermeneutics:
 - (1) They "amputate" the 70th Week from the 70-Week prophecy of Daniel 8.
 - (2) They then move this 70th Week into the future, with the saints raptured to heaven before the more public Second Coming of Jesus.
 - b. The public, and mass media, have been conditioned to equate the Second Coming with the Secret Rapture:
 - (1) Hal Lindsays writings have been a chief factor (Late Great Planet Earth was a best-seller).
 - (2) The Atlantic [Monthly], a magazine primarily for secular intellectuals, several years ago carried an article on the Second Coming--and automatically assumed the Secret Rapture position as the only position on the subject.
 - c. Recent books on the Second Coming:
 - (1) Dwight K. Nelson, Countdown to the Showdown (1992), the SDA position restated ("old wine in new bottles").
 - (2) Harold Camping, 1994? (1992, 552 pp.), a "Dispensational"/Secret Rapture view; sees close of probation in 1994.
 - (3) Gary DeMar, Last Days Madness: The Folly of Trying to Predict When Christ Will Return (1991, 255 pp.), "the other side of the coin."
 - (4) Paul Boyer, When Time Shall Be No More (1992, Harvard University Press, 468 pp., \$30), a scholarly historical review: sub-titled Prophecy Belief in Modern American Culture.
3. Ellen White continued to believe in the "near" coming of Jesus after 1844, but cautioned her followers against setting dates for any exchatological event (see LDE, Chapter 3, on Time-Setting Warnings, pp. 32-42).
 - a. She repeatedly urged special study of the prophecies of Daniel and

- The Revelation.
- b. She declared one of the fundamental errors of the "Alpha" of Apostasy to be that they taught "that the scenes just before us are not of sufficient importance to be given special attention" (ISM 204; see Anthology, I:80/1-7).
 - c. She doubtless would have turned the Puritan proverb, "First Things First" around, to read: "Last Things First"!
4. The primary Biblical source of EGW's view of eschatology (and, subsequently, that of SDAs) was Rev. 12-13-14.
5. At the risk of oversimplification, her "Eschatology Message" may perhaps be best summarized as follows, from UL 60 (1911):
- a. The God-"appointed work . . . entrusted" to SDAs: the proclamation of the "life-saving truths of the third angel's message."
 - (1) "In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning message for a perishing world. . . . They have been given a work of the most solemn import--the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. . . . The proclamation of these truths is to be our work" (9T 19, 1909).
 - (2) "The messages that God has given through His servant John [in the Book of Revelation] are now to be proclaimed as of special importance. This is our work--to revive the sacred truths that called us out from the world and made us what we are" (UL 369, 1903).
 - (3) "Every feature of the third angel's message is to be proclaimed in all parts of the world. This is a much greater work than many realize. Our missionary enterprises are the one great object demanding our undivided attention at this time" (UL 277, 1906).
 - b. Satan is now "working as never before":
 - (1) To engross minds in distractions.
 - (2) To turn them from the truths of the Word.
 - c. SDA's need:
 - (1) To pray for "spiritual discernment" to see/sense the "urgent" nature of our task--the "eternal welfare" of multitudes of unsaved/unwarned souls.
 - (2) To "repent" of our past "neglect," caused by "lethargy."
 - d. We must now "hunt for souls," laboring:
 - (1) "Interestedly."
 - (2) "With all diligence and earnestness."
 - (3) With "increasing activity."
 - (4) With a "burden."
 - e. "All classes are to be reached . . . in every place--the "highways" (cities) and the "byways" and "hedges" (country districts):
 - (1) None are to be passed by, unwarned.
 - (2) We must not limit our work to:
 - (a) The "higher classes" only.
 - (b) "Any one nationality"--we are to reach "various nationalities."
 - (3) "Whosoever" shall "call" may "drink" (Rom. 10:13; Rev. 22:17).
 - f. This work is the responsibility of all "true missionaries":
 - (1) The ministry of the church.
 - (2) All lay members.
 - g. "Time is short. . . . The Lord's work must be done without further delay."

(From Letter 4, Feb. 15, 1911, to W.C. White)

Eschatology/Scenario--3

I. THE BIBLICAL SOURCE/BASIS OF SDA/EGW ESCHATOLOGY: Rev. 12-13-14

1. Diagrammatically, it may be expressed as follows:

Chapter	Revelation 12	Revelation 13	Revelation 14
TIME-FRAME	4,000 B.C. to 5,800 A.D. 1,798 A.D. Years	19th and 20th Centuries	200 Years
SPECIAL FOCUS	"Great Controversy" War Between Christ/Satan	SATAN'S Special Attack: Objectives/Strategy	GOD'S COUNTER ATTACK: A Threefold Response
UNIQUE FEATURES	<ol style="list-style-type: none"> 1. <u>TIME</u>: <ol style="list-style-type: none"> a. Nature of-- Historical b. Amount of-- 58 centuries 2. <u>WAR</u>: <ol style="list-style-type: none"> a. Goal of Enemy: Silence Voice of the Prophets <ol style="list-style-type: none"> (1) Daniel (2) John (3) Ellen 3. <u>"FLASH-BACKS"</u> -- Rhetorical Device Used in Ch. 12/20 4. <u>AN END-TIME REMNANT IDENTIFIED</u>: (The "pitcher-principle") <ol style="list-style-type: none"> a. Jerusalem/31 A.D. "Look for a man" (Mark 14:13; Luke 22:10) b. "Time of the End" "Look for a People" <ol style="list-style-type: none"> (1) Sabbath (2) Prophetic Gift 	<ol style="list-style-type: none"> 1. <u>TWO "BEAST" POWERS</u>: <ol style="list-style-type: none"> a. Leopard/Papacy b. Lamb/USA 2. <u>TWO "SURPRISES"</u>: <ol style="list-style-type: none"> a. Wound, though "deadly," not fatal b. Complete metamorphosis of character 3. <u>CONCERNING LAMB-BEAST</u> <ol style="list-style-type: none"> a. "Image" -- a law b. "Mark" -- worship on a day enforced by law c. "Number" -- 666 4. <u>EXPORTATION</u> to world from USA 5. <u>PENALTIES</u>: <ol style="list-style-type: none"> a. Initial: economic (can't buy/sell) b. Ultimate: capital punishment 	<p>[CHAPTER-STRUCTURE significant here]</p> <ol style="list-style-type: none"> 1. <u>A PEOPLE</u>: the devil's accusations always theological/philosophical; God's reply not so; rather, a people: <ol style="list-style-type: none"> a. OT: Job b. NT: 144,000 2. <u>A MESSAGE</u>: <ol style="list-style-type: none"> a. Transformational: this is what made them what they became b. Unified: 3 messages in 1 (like 3-in-1 oil) c. "Final": translation of Msg. Ronald Knox's on v. 6 3. <u>A DELIVERANCE</u>: <ol style="list-style-type: none"> a. 2nd Coming follows immediately

Revised: Aug. 3, 1989

2. Theologically, the Three Angels' Messages may be viewed as follows:

- a. First Message: The Issue.
- b. Second Message: The Enemy.
- c. Third Message: The Test.

I. SABBATH ISSUES VIS-A-VIS THE FIRST ANGEL'S MESSAGE (Rev. 14:6, 7)

A. The Sabbath as Symbol

1. Symbols are important to God:
 - a. Samson's long hair had no inherent/intrinsic virtue; it was, however, a symbol of his loyalty to God; and when the symbol was sacrificed in the indulgence of passion, the blessings of which it was a token were also forfeited (PP 566).
 - b. Had Samson's hair been shaven without fault on his part, his strength would have remained; but his course showed contempt/disdain for the

favor/authority of God, as much as if he had shorn the locks of hair from his head himself. Therefore God left him to endure the results of his own folly (2BC 1007).

2. Symbols are important to men, as well:
 - a. An American flag is merely a collection of pieces of red, white, and blue fabric; but when they are woven/arranged into a particular pattern--our national emblem--they have a whole new meaning not possessed by the individual parts before.
 - b. George E. Vandeman likens the Sabbath to the flag of heaven--a symbol/emblem of liberty, loyalty, and love.
3. In DA Chapter 27 ("The Sabbath") EGW sees the Sabbath as a "symbol," "sign," or "token" of four very important things:
 - a. A Sign of Christ's Power:
 - (1) As Creator of the world and of mankind.
 - (2) As Re-Creator (Redeemer, Sanctifier) of mankind.
 - b. A Sign of Christ's Love.
 - c. A Sign of Christ's Headship of the Christian Church.
 - d. A Sign that WE Christians are a part of the True Israel of God.

B. The Sabbath as "Turf" in the Great Controversy

1. The whole focus of Rev. 12-13-14 is the great war between good and evil, the "great controversy" between Christ and Satan.
2. In any war the aggressor has the opportunity of picking the time, and the place ("turf") where the physical engagement will take place.
 - a. Satan hates the Sabbath, and humanity, because:
 - (1) He is jealous of Christ's high position and authority; and the Sabbath is at the very heart of the law of God.
 - (2) Satan is:
 - (a) Angry at being excluded from the Godhead's heavenly council when the creation of the world--and mankind--was planned (see EW 145; 3SG 36)--and the Sabbath is the memorial of that special Creation.
 - (b) Satan is jealous of mankind because they have the limited powers of procreation--which none of the angels possess--so he has focused his attack against human sexuality.
 - b. The Sabbath is a part of the law of God--and thus represents His authority; the Sabbath symbolizes Christ's creative (and redemptive) power.
 - c. Thus Satan has a twofold hatred of the Sabbath--and he chose it as the "turf" in the "great controversy"--especially in its closing days.

c. Observance of the Sabbath as Loyalty to God

1. For the Christian today, the Sabbath has special importance:
 - a. As a "test" of our loyalty to Christ--even as it was a test to Israel in the wilderness (re gathering manna on six days but not on the Sabbath): "This was a test to them. God desired to see whether or not they would keep the Sabbath holy" (6T 355:0).
 - b. As a determiner of salvation: "It means eternal salvation to keep the Sabbath holy unto the Lord. God says, 'Them that honor Me I will honor' 1 Samuel 2:30" (6T 356:4).

(For a more detailed examination of this subject, see RWC's "Sabbath Observance--A Day to Remember," Sourcebook, I-1)

III. EVENTS--BEFORE THE CLOSE OF PROBATION

A. Investigative Judgment

1. Christ's Heavenly High Priesthood is involved.
2. Judgment of the dead began Oct. 22, 1844.
3. Judgment of the living began subsequently and continues today.
4. Basic EGW scenario:
 - a. Great Controversy, Chapter 28
 - b. Christ in His Sanctuary.

B. The "Little Time of Trouble"

1. "Soon grievous troubles will arise among the nations--trouble that will not cease until Jesus comes" (WM 136, from RH 11-24-04).
2. ". . . the impending destruction of thousands of cities, now almost given to idolatry" (WM 136, from RH 9-10-03)
 - a. "Populous cities" are reduced to "ruin and desolation" (GC 589).

C. "Disasters" (GC 589-90; DA 636; MYP 89-90; 6T 22; 9T 11-14)

1. Source: Satan, practicing in the laboratory of nature for 6,000 years.
 - a. "In every place and in a thousand forms, Satan is exercising his power" (GC 590).
2. EGW's twofold prediction: They will become--
 - a. "More and more frequent" in number.
 - b. "More and more disastrous" in severity.
3. Categories of:
 - a. Ecological:

(1) Fierce tornadoes.	(7) Earthquakes.
(2) Terrific hailstorms.	(8) Ripening harvests destroyed.
(3) Tempests.	(9) Famine.
(4) Floods.	(10) Starvation. (9T 12)
(5) Cyclones.	(11) Air pollution ("He imparts to the air a deadly taint. . .").
(6) Tidal waves.	
 - b. Economic:
 - (1) Poverty/pauperism.
 - (2) Affluent flaunt their wealth before the deprived.
 - (3) Government leaders strive to put business on a more secure footing.
 - (4) Capital/labor struggles; frequent strikes are common.
 - c. Transportation:
 - (1) "The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. . . . From the light given me of God I know that . . . soon it will be more difficult than we can imagine" (6T 22).
 - (2) Accidents and calamities by land and sea.
 - (3) "Confusion, collision, and death, without a moment's warning . . . on the great lines of travel" (MYP 89-90).
 - (4) "Navies" (note the plural!) will go down; "thousands of ships will be hurled into the depths of the sea" (ibid.).

Eschatology/Scenario--6

d. Fires:

- (1) Great conflagrations.
- (2) Unquenchable, mysterious fires which fire-engines cannot put out.
 - (a) See Appendix A for recent fulfillment of this prediction.

e. "Wars and Rumors of Wars"

f. Increasing Crime:

- (1) Extortion.
- (2) Frequent/bold robberies.
- (3) Thefts and murders:
 - (a) Many committed by the demon-possessed.
- (4) Vice--every species of evil.
- (5) Perversion of justice in judicial system.

D. Satan's Counterfeit Revival (Basic source: GC 464)

1. Locale: in the churches which he can bring under his influence/control.
2. Appearance: God's special blessing is being poured out.
3. Characterized: great religious interest.
4. Real power behind: Satan, not the Holy Spirit.
5. Satan's goal: to prevent the "real", genuine "revival of primitive godliness not witnessed in the world since Pentecost.

E. Spiritism (Spiritualism)

1. Fearful sights of a supernatural nature soon to be witnessed in the heavens in token of the miracle-working power of demons (GC 624).
2. Satan will bring fire down from heaven (EW 59, 86; GC 612).
3. Miracles of healing will be performed (GC 588, 624).
4. The "spirits" of the writers of the Bible will appear to deny what they wrote in the Scriptures under the inspiration of the Holy Spirit (EW 90, 264; GC 557).
 - a. Humans claiming special divine revelations will contradict the Scriptures (GC 624).

F. The Latter Rain of the Holy Spirit (Basic Sources: TM 506-12; EW 36-38, 269-73)

1. A "revival of primitive godliness not witnessed since Pentecost" (GC 464).
2. Will be received by Christians now preparing to receive it.
 - a. Will not be received by those who have not already received the "Early Rain" experience.
 - b. Will fall all around those unprepared, who will not recognize it, and call it "fanaticism," and oppose it.
3. Will be "The Cause"; the "Loud Cry" will be "The Effect" (see below).

G. The "Loud Cry" of the Angel of Revelation 18:1-4

1. "The Effect," produced by the outpouring of the Latter Rain ("The Cause").
2. The world is made to understand the final issues.
3. A "delayed harvest" is received into the church.
4. The health message is proclaimed more fully.
5. Backsliders are reclaimed by the church.
6. Many prominent people take their stand for the SDA Church.
7. "Signs and wonders follow the believers."
8. Basic sources: 7BC 984; Ev 234, 235, 701, 702; EW 277-79; GC 603-12; 1T 182, 183, 353; 6T 401; TM 300.

Eschatology/Scenario--7

H. The Final "Shaking" of Adventism

1. See Lecture Outline, GSEM 534, on this topic.

I. The "Sealing" Work

1. EGW given a vision concerning at Rocky Hill, Conn., Jan. 5, 1849 (EW 36-38; LS 116-19).
2. Follows the Latter Rain (ISM 111).
3. Ends before the Close of Probation (6T 14; EW 48,279, 280; TM 445, 446;
4. Includes people of every nation (CT 532).
5. When it ends, the four angels loose the winds of strife (7BC 967; EW 38, 58; LS 118, 119; TM 444, 445).

J. Formation of the "Image to the Beast" by Union of Church/State in USA

1. Will result in a National Sunday Observance federal law in America.
2. Penalties for violation of:
 - a. Cannot buy or sell.
 - b. Ultimately, capital punishment.
3. Ultimately exported to the whole world--Universal Sunday Observance Law.

K. The Mark of the Beast is Given.

L. Persecution of the Righteous

1. But angels will protect.

M. The Gospel Goes to the Whole World

N. The Wicked Fill Their Cup of Iniquity

IV. THE CLOSE OF PROBATION

A. The Investigative Judgment Closes.

B. Christ Ceases His Ministry as High Priest in the Heavenly Sanctuary (GC 613).

1. He raises His right hand and declares in stentorian tones: "It is done" (GC 613).
2. He removes His heavenly High Priestly vestments, and dons the garments of vengeance.

C. Christ Leaves the Heavenly Sanctuary.

1. A dense darkness then covers the inhabitants of earth (GC 614).

D. Righteous Now Live Without a Heavenly Intercessor.

1. But they have the special protection of the Holy Spirit and heavenly angels.

E. The Prior Restraint Upon the Wicked is Now Removed by God.

1. Satan now has total control of the finally impenitent.
2. The Holy Spirit is withdrawn from the wicked--but not from the righteous.

F. Satan Now Plunges the Inhabitants of Earth Into One Great, Final Trouble.

1. All elements of strife are now unleashed.

G. The Whole World is Now Involved in Ruin More Terrible Than Jerusalem Faced in 70 A.D.

V. EVENTS--AFTER THE CLOSE OF PROBATION

A. The "Great Time of Trouble" (Dan. 12:1) now commences.

1. God's angels now pour out the Seven Last Plagues.

B. The Righteous Experience the "Time of Jacob's Trouble."

Sources: 7BC 984; Ev 272; GC 616-20, 649; LS 117; PP 196-203; 3SG 128-37; SR 94-99; 1T 183.

C. The "Special" Resurrection BEFORE the Second Coming of Christ Transpires

1. The Righteous Raised:

- a. All those who have died since 1844 keeping the Sabbath, under the Third Angel's Message (BW 285; GC 637).
- b. These are raised to immortality.
- c. They wait for the First General Resurrection of all the righteous; then, with the living saints (translated ones), are transported to meet Jesus in the clouds, and go with Him to heaven.

2. The Wicked Raised:

- a. The lost crucifiers of Jesus
- b. The most violent opposers of Christ's truth and His people throughout all time (GC 637).
- c. They live only until Christ makes His return to this earth; then, along with the previously living wicked, they are slain by the brightness of His Coming.
 - (1) They remain dead through the Millennium.
 - (2) All the wicked dead are raised at the 3rd Coming of Christ for:
 - (a) The Final Judgment.
 - (b) Annihilation in the final fires that consume sin wherever it is found.

D. Convulsions in Nature at the End (Basic Source: GC 636-47)

1. The sun appears at midnight.
2. Many "signs and wonders" appear.
3. Streams cease to flow.
4. Dark, heavy clouds appear, clash against each other.
5. The voice of God is heard through "one clear space of indescribable glory" in the heavens; it shakes the earth.
6. A mighty earthquake reupts:
 - a. It shakes the mountains of earth.
 - b. Large rocks are scattered about as if they were pebbles.
 - c. The entire earth heaves and swells.
 - d. The surface of the earth begins to break up.
 - e. Mountain chains disappear beneath the surface of the earth.
 - f. Inhabited islands disappear into the oceans.
 - g. Wicked seaport cities are engulfed by the seas.
7. The firmament appears to open and shut.
8. There is the roar as of a coming tempest; demon voices are heard over it.

Eschatology/Scenario--9

9. Prison walls crumble; the righteous, therein incarcerated, are liberated.
10. Heaven and earth are enveloped in a sheet of flame.
11. Demons, in fear, acknowledge the deity of Christ.
12. The wicked, in fear, grovel at the feet of the redeemed saints.
13. A star of fourfold brilliance appears in the sky, an omen of the 2nd coming.
14. The righteous are delivered, and sing the Song of Moses and the Lamb.
15. The voice of God declares the day/hour of the 2nd Coming.

E. Jesus returns to this earth.

F. The First Resurrection of the Righteous Transpires.

G. The Resurrected/Translated Saints Rise to Meet Christ in the Air.

1. Jesus does not touch the earth at His 2nd Coming.

H. The Saints Are Seven Days Ascending to the New Jerusalem.

I. Jesus Welcomes Them to the New Jerusalem.

J. The Millennium is Spent in:

1. Judging the wicked dead, determining their punishment.
2. Examining the records of loved ones, friends, who died at the Second Coming; discovering why they were lost.
 - a. At issue in the "great controversy"--the character of God.
 - b. The righteous will discover for themselves His righteousness in not saving these who once claimed to serve God but apostatized.
 - c. The 1,000 years will not be a time when all tears are wiped from the eyes of the righteous.

VI. EVENTS--AFTER THE MILLENNIUM

A. Jesus and the righteous descend to the broken earth.

1. Jesus touches the Mount of Olives with His foot; it splits, and forms a great plain.
2. The New Jerusalem descends and locates over this great platform.

B. The Wicked Dead are Resurrected

1. They come out of the grave, not changed as were the righteous when given immortality, but with the same bodies and minds as they had when they went into the grave.
2. They are given a little time to regroup into a great army, which then marches against the New Jerusalem.
3. The city gates are shut; the righteous are inside, with Jesus and the holy angels.

C. The Final Judgment of the Wicked Takes Place

1. All of the wicked bow on their knees and confess Christ is good and just, and their sentences are just.
2. Satan is finally unmasked to the wicked for the evil one that he is.
3. The wicked make one final effort to take the Holy City by force of arms.
4. Fire comes down and destroys them, and cleanses the earth/universe of sin.
 - a. Some die in an instant.

Eschatology/Scenario--10

- b. Others linger longer, whose guilt is greater.
 - c. Satan's angels outlive the wicked humans.
 - d. Satan exists in the flames after his demons have perished.
5. Jesus recreates the New Heavens and New Earth; the former is not remembered not brought into mind.

VII. EVENTS--WHOSE HISTORICAL PLACEMENT IN TIME CANNOT BE DETERMINED VIS-A-VIS
THE CLOSE OF PROBATION

- 1. Satan's impersonation of Christ's second coming (GC 624, 625).
- 2. The falling of "balls of fire" (thermonuclear explosions?):
 - a. EGW saw a single "ball of fire" fall, destroying beautiful mansions instantly (W,136, from RH 11-24-04).
 - b. EGW saw multiple "balls of fire", with fiery arrows coming out from their midst, doing a great work of destruction (WM 136, 137, from Letter 278, 1906).

APPENDIX A -- Wall Street Journal reports fulfillment of EGW prediction about "unquenchable fire."

APPENDIX B -- Tables of Contents of two compilations on Last-Day Events, both done by Robert W. Olson.

APPENDIX B

COMPILATIONS ON LAST-DAY EVENTS

A. Robert W. Olson, The Crisis Ahead (Angwin, CA: Pacific Union College Press, 1970) 133 pages.

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- B. (Robert W. Olson, Compiler), Last Day Events: Facing Earth's Final Crisis
(Boise, ID: Pacific Press Publishing Association, 1992), 306 pp.

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