

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

3

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 earenstly 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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Immortality / Soul

Ellen G. White and the Mystical Union of Spiritual Babylon

Part I: The Immortality of the Soul

Roger W. Coon

Introduction

1. The Second Angel's Message of Revelation 14 focuses upon the two falls of spiritual "Babylon" (v. 8):
 - a. The first fall: 1844, with the rejection of William Miller's call to prepare for the imminent 2nd Coming of Christ by USA Christian churches (GC 389).
 - b. The final (and yet-future) fall: when there is a worldwide union of church and state which "makes" "all nations" "worship the beast and his image" through a universal Sunday-observance law (GC 389, 390).
2. Spiritual Babylon is identified as a cosmic joining of three great forces in the end-time:
 - a. John, on Patmos, saw three unclean spirits, like frogs, come out of the mouth of the dragon, the beast, and the false prophet: and this threefold union prepares the world for the final battle of Armageddon (Rev. 16:13, 14).
 - b. He also describes their ultimate destiny:
 - (1) The beast and false prophet, together with humans who have received the mark of the beast, are cast into a lake of fire and brimstone (Rev. 19:10).
 - (2) The dragon, also, is cast in with them (Rev. 20:10).
3. SDAs historically have identified these three symbols as:
 - a. The Dragon = Satan, and his fallen angels, operating in the milieu of the phenomenon of spiritism (spiritualism).
 - b. The Beast = the institution of the Papacy of the Church of Rome.
 - c. The False Prophet = apostate Protestantism (GC 588).
4. In Great Controversy EGW develops this theme:
 - a. In GC 445 she prophetically declares:
 - (1) The "leading churches of the United States" will unite.
 - (2) The basis of that union: "such points of doctrine as are held by them in common."
 - (3) The result of that union: apostate Christianity joins forces with the American federal government to enact a Sunday-observance law in the USA.
 - (4) The significance of this law: the "image to the beast" is now formed.

- (5) The consequences of this law: the infliction of civil penalties upon dissenters will inevitably--and quickly--follow.
5. In GC 588 she further identifies the two doctrines which will form the basis of this union:
 - a. The immortality of the soul:
 - (1) A prominent "serious error" early introduced into Christianity by Rome:
 - (a) Belief in man's natural immortality.
 - (b) Belief in his consciousness in death.
 - (2) This doctrine laid the foundation for Rome's doctrines of:
 - (a) Invocation of saints.
 - (b) Adoration of the Virgin Mary.
 - (c) Eternal torment for the finally impenitent, including Purgatory (GC 58).
 - (3) EGW further declares that the doctrine of the immortality of the soul "lays the foundation of spiritualism" in the final threefold union.
 - (a) And conditional immortality is "the only defense against the delusions of spiritualism" (GC 587).
 - b. Sunday sacredness:
 - (1) In the final threefold union, this doctrine "creates a bond of sympathy with Rome."
6. In Part I of this presentation, we will focus upon the "serious error" of the doctrine of the immortality of the soul.

I. Historical Backgrounds

A. Origin in Eden

1. The first lie ever told to human beings on this earth by Satan, to Adam and Eve, was "Ye shall not surely die" (Gen. 3:4).
 - a. This was a flat contradiction to the express declaration of Jehovah that sin would inevitably bring death (which involves a cessation of life--see Isa. 38:1).
 - b. That lie provided the foundation of twin perils:
 - (1) The doctrine of the immortality of the soul.
 - (2) The spread of the phenomenon of spiritism (spiritualism).

B. Earliest Sightings: Eastern Occult "Mystery" Religions

1. The doctrine of immortality seems to have first migrated from Eden to the Orient, to be found in Eastern mystical, occult religions, particularly in Mesopotamia and, subsequently, in Egypt.
 - a. In these manifestations, it does not appear to have seriously influenced Western thought.
 - b. It would await the efforts of Greek philosophers to bring the doctrine to full flower in their various philosophical writings, between the 6th century and 4th century B.C.

C. First Full Flowering in the West: Greek Philosophy

1. Many Christians blithely assume that the doctrine of the Immortality of the soul originated in the Scriptures; but nowhere in the Bible is this false doctrine taught.
 2. It had its first real development--as far as the West was concerned--in Greece.
 - a. "It was Greek philosophy, in fact, which first elaborated speculative demonstrations for the popular convictions of immortality" (Robert M. Gleason, "Immortality," Collier's Encyclopedia, XII [1993]:539).
 - b. Earliest Greek-philosopher advocates were:
 - (1) The Greek Orphics (6th century BC).
 - (2) Epicharmus (died c. 450 B.C.).
 - (3) Pindar (c. 518-438 B.C.). (Theodor H. Gaster, "Immortality," Encyclopedia Americana, XIV [1988]:810).
 - c. It remained for Plato (c. 427-c. 347 B.C.), "one of the most important thinkers and writers in the history of Western culture" (Ivan Soll), to present the first integrated philosophy of the immortality of the soul four centuries before Christ.
 - (1) The ideas are perhaps best explicated in his work The Phaedo, one of his better-known Dialogues.
 - (2) Ivan Soll has summarized Plato's views on the immortality of the soul in these words:

"Plato believed that though the body dies and disintegrates, the soul continues to live forever. After the death of the body, the soul migrates to what Plato called the realm of the pure forms. There, it exists without a body, contemplating the forms. After a time the soul is reincarnated in another body and returns to the world" ("Plato," World Book Encyclopedia, XV [1990]: 570).
 - (3) In The Republic Plato wrote, "The soul of man is immortal and imperishable" (608-D; cited in Bartlett, Familiar Quotations, 11th ed., p. 974).
 - (4) And c. 200 AD Diogenes Laertus wrote: "Plato affirmed that the soul was immortal and clothed in many bodies successively" (Plato, 40; cited in Bartlett, 11th ed., p. 1014).
2. Embedded in the very heart of Greek philosophy, this pernicious doctrine quickly pervaded the world outside Greece through the exportation of Greek culture.
 - a. Edith Hamilton, author of The Greek Way (1930) and perhaps foremost American classicist in the 1950s and preeminent authority on ancient Greek culture and philosophy, once told an interviewer:
 - (1) "I came to the Greeks early and I found answers in them. Greece's great men let all their acts turn on the immortality of the soul. We [today] don't really act as if we believe in the soul's immortality and that's why we are where we are today" ("Aged Lover of Ancients," Life, Sept. 15, 1958, p. 76, emphasis supplied).
 - b. The Greeks thus came to view the body as a "prison", with Death also viewed as a "friend" who opened the prison door to allow the incarcerated soul to escape.

- (1) A few hedonistic, pleasure-oriented schools also viewed the body as a "fun-house" in which to enjoy life's physical (and erotic) pleasures to the fullest.
3. Not all Greek--and, later, Roman--thinkers accepted belief in the immortality of the soul:
 - a. Aristotle did not defend personal immortality.
 - b. The Peripatetics, Stoics, and Epicureans denied it.
(Encyclopedia Britannica, "Immortality," VI [1989]: 268; Gaster, 809-10)

D. Immortality of the Soul in Hebrew Thought

1. As Greek culture swept all before it in the East Mediterranean basin, particularly in the 1st century A.D., it is not surprising that their view of man's immortal soul should come to influence Hebrew thought.
2. ". . . the Hebrew convictions concerning immortality were relatively slow to develop. Early Jewish history makes it clear that for the Jews there was at first no question of personal survival after death."
 - a. "Israel had no word for the soul, and the ruah, the breath of life, was never conceived of as subsisting without the body."
 - b. "Although the Jews did, at later periods, have some ideas of eternal life held out to them, immortality was always an idea on the margin of Jewish belief. For many centuries there is an almost total silence with regard to the question of personal survival."
 - c. In Christ's day the Pharisees had clear understandings about the resurrection, but "the Sadducees, a party that represented the views of the priestly and aristocratic class, rejected the doctrine of the resurrection that had been developed by that time."
 - d. ". . . Israel, in common with other Semitic religions, has the concept of Sheol, a subterranean, dim, silent abode of the dead. But Sheol is not a personal survival of the separated soul."
3. "The Wisdom of Solomon (probably written in the first century B.C.) introduces for the first time the notion of the survival of the soul separated from the body. The soul is immortal and will be judged and punished or rewarded according to its deeds on earth" (Gleason, 540).
4. By 60 A.D. the doctrine of the immortality of the soul had been adopted by the Essenes, a Jewish religious group which flourished in the two centuries before and after Christ's life.
 - a. Jewish historian of the era Flavius Josephus reports concerning this sect (made famous in our era by the Dead Sea Scrolls which chronicled their life, customs, and beliefs):

11. The Essenes' belief in the immortality of the soul

(154) It is their unshakable conviction that bodies are corruptible and the material composing them impermanent, whereas the soul is immortal forever. Emanating from the most rarified ether they are trapped, as it were, in the prison house of the body, as if drawn down by one of nature's spells. (155) But when they are released from the bonds of the flesh, then, as though liberated from a long servitude, they rejoice and soar aloft. Holding, I believe, to the same conception as the Greeks, they declare that for the good souls there waits a home beyond the ocean, a place not troubled by rain or snow or heat, but refreshed by a gentle west wind blowing gently from the ocean, while they consign bad souls to a murky stormy abyss, full of punishments that know no end. (156) I imagine the Greeks had the same notion when they assigned to their brave men, whom they called heroes and demigods, the isles of the blessed [a] and to the souls

of the wicked the place of the impious down in Hades, where, according to their mythology, certain people such as Sisyphus, Tantalus, Ixion and Tityus are

undergoing punishment. (157) Thus, they aimed, first, to establish that souls are immortal, and second, to promote virtue and discourage vice; since the good become better in their lifetime by the hope of a reward after death, and the ungovernable emotions of the wicked are restrained by the fear that, even though they escape detection in this life after their dissolution, they will undergo punishment. (158) Such then are the theological views of the Essenes about the soul [b], providing an inescapable inducement to those who have once tested their philosophy.

(Gloria Cornfield [editor], Josephus: The Jewish War [Zondervan, 1982], pp. 152-53)

5. Judaism in the 20th Century contains at least six different positions, as explicated by Rifat Sonsino and Daniel B. Syme in their 1994 work: What Happens After I Die? Jewish Views of Life After Death (Northvale, NJ: Jason Aaronson Inc.):
- Chapter One: "After Death, Perhaps Nothing."
 - Chapter Two: "Down to Sheol."
 - Chapter Three: "Resurrection of the Body and Soul, Hell and Paradise."
 - Chapter Four: "Immortality."
 - Chapter Five: "Reincarnation."
 - Chapter Six: "Living on Through Deeds."

E. Christianity's Response

- Christianity came along to react violently, rejecting such notions.
 - The Apostle Paul, well-versed in Greek philosophy, dismissed the body-as-prison-house metaphor, declaring instead:
 - The body should, instead, be viewed as a "temple" for the indwelling of God's Holy Spirit.
 - It was to be considered "holy."
 - It had been "bought with a price"--the redemption blood of Jesus.
 - The Christian must "glorify" God in his or her body (I Cor. 6:19, 20).
 - Death, by contrast, should be viewed as an "enemy" of mankind--not the "friend" of Greek philosophy.
 - Indeed, death was the "last enemy" to be destroyed (I Cor. 15: 26, 54, 55).
 - Hedonists, whose motto was "Eat, drink, and be merry, for tomorrow we die" (I Cor. 15:32; Isa. 22:13; cf. Luke 12:19), or, phrased another way, "Meats for the belly, and the belly for meats" (I Cor. 6:13) were rebuked by Paul, who reminded them that they could not defile this body-temple with impunity, for God in the end will destroy such polluters (I Cor. 3:17, 18).

F. Church of Rome Finally Institutionalizes Doctrine

1. Writers in the early Christian Church often denied the doctrine of the immortality of the soul; for example:
 - a. Justin Martyr.
 - b. Tatian.
 - c. Irenaeus of Lyon.
 - d. Arnobius.
2. Augustine, however, followed Neoplatonism, and regarded human beings' souls as being in essence eternal.
3. The two views continued through the 14th century until the Church of Rome decided in favor of immortality:
 - a. The Fifth Lateran Council (1513) made it official.
 - b. Pope Leo X (reigned 1513-21) endorsed this view.
(Gaster, 810; Encyclopedia Britannica, "Immortality," VI [1989]: 268)

II. Modern Developments

A. A Calvinist Scholar's Earth-Shaking Dissent: 1950s

1. A leading French Calvinist theologian, Dr. Oscar Cullmann had the rare distinction of simultaneously holding chairs in theology at two of Europe's mainline universities:
 - a. The University of Basel in Switzerland.
 - b. The University of Paris (the Sorbonne) in France.
2. Dr. Cullmann was invited by Harvard University to present it's annual Ingersoll Lecture on the Immortality of Man for 1954-55.
 - a. He accepted (doubtless with tongue-in-cheek, for he disbelieves and denies the doctrine of man's natural immortality), and gave his lecture on April 26, 1955 in Andover Chapel.
 - b. The presentation was entitled: "Immortality of the Soul, or Resurrection of the Body? The Witness of the New Testament."
 - c. His position can be summed up in three points:
 - (1) The Apostle Paul taught resurrection of the body (I Cor. 15).
 - (2) Plato taught the natural immortality of the soul.
 - (3) These two positions are mutually exclusive, thus irreconcilable; if you accept the one you are perforce obliged to reject the other.
 - d. And in his Epilogue, Cullmann pointedly remarks that when Paul addressed the philosophers of Athens on Mars Hill (Acts 17), there was no laughter until he mentioned the resurrection of Jesus by God the Father.
 - (1) Paul was immediately dismissed, his sermon remained forever unfinished, because the Greek philosophers well knew (as many Christians today apparently do not realize) that resurrection and immortality cannot in any way be harmonized--and, as for them, they were dyed-in-the-wool believers in the immortality of the soul.

3. Cullmann's lecture initially appeared in the Harvard Divinity School Bulletin for 1955-56 (Vol. XXI); and three years later (1958) it was jointly released on both sides of the Atlantic, by Macmillan (New York) and Epworth Press (London) in book form.
 - a. It was subsequently included in Krister Stendahl's anthology Immortality and Resurrection (Macmillan, 1965), and Charles R. Gresham's What the Bible Says About Resurrection (Joplin, MO: College Press, 1983) in Appendix VI, pp. 273-315.
4. In writing the book Preface, after three years' reflection on the outcome of his lecture, Cullmann observed concerning the rather tumultuous aftermath:
 - a. The usual custom among scholars who disagree with each other is respectful, courteous dissent, in very polite--though always direct--dissent. They are almost never disagreeable in their disagreement.
 - (1) But this time Cullmann was almost universally greeted by his hearers and readers with "violent hostility" (p. 5); acrimonious vituperation was pugnaciously expressed!
 - b. The subtitle of his work spelled out his "turf"--"The Witness of the New Testament; and he invited his opponents to formulate their objections within that framework."
 - (1) None did, of course, simply because none could. Their beliefs are not grounded in the New [or, for that matter, even the Old] Testament.
 - (2) Instead, Cullmann was attacked upon the grounds of:
 - (i) Philosophy.
 - (ii) Psychology.
 - (iii) Sentiment (p. 6).
5. The vitriolic hatred and hostility generated by Cullmann's Harvard presentation, full of rancor and venomous antagonisms as it was, may yet be a harbinger of what will await SDAs in the not-too-distant future, when we present the truths of God's Word on the subject of the Immortality of the Soul!
 - a. This doctrine is one of the two upon which Spiritual Babylon will unite against God's people in the end-time (GC 444, 445, 588).

B. Diane Kennedy Pike Book: 1970

1. In Feb., 1970, Doubleday published Search: The Personal Story of a Wilderness Journey by the widow of the late Episcopal Bishop James Pike, telling of her ordeal in a Jerusalem hotel room:
 - a. On Sept. 1, 1969, while the couple were doing archaeological research for a new book on Jesus, they became lost in a wilderness area near Jerusalem. They went different directions to seek aid.
 - b. Mrs. Pike was the first to find help; and the Israeli army was sent to search for Bishop Pike, while she awaited the outcome in a Jerusalem hotel room with her brother, Scott Kennedy.
 - c. At 3:30 a.m. Diane Pike experienced a "vision" in which she saw her husband's body lying at the mouth of a cave. At the moment of his death, his "spirit" was seen to rise slowly toward heaven, where it was greeted by other "spirits" of recognizable deceased prominent religious leaders/theologians.

- (1) A short time later, when the Israeli army found Bishop Pike's body, there were a number of points of stunning congruence between what they found and what Mrs. Pike had witnessed in "vision" earlier! Coincidence was utterly impossible.
2. In Nov., 1970, Mrs. Pike reported in an article in the popular womens magazine, Ladies Home Journal (then-circulation: 7,007,007) that she had received messages from the late Bishop subsequent to his death and "ascension" that--said she--proved conclusively that there was life after death.
3. In Jan., 1971, Pocket Books brought out Search in a paperback edition to an even wider market.
 - a. And in the Jan. and Feb. 1971 editions of the Ladies Home Journal Mrs. Pike's book was excerpted in a two-part series of articles.

C. The Newsweek "Bombshell:" 1972

1. In the Easter-time edition of Newsweek (April 3, 1972, pp. 58, 59), the magazine's religion editor, Kenneth L. Woodward wrote an article ("Questions For Easter") in which he cited three major contemporary theologians who denied the doctrine of the immortality of the soul:
 - a. Dr. Krister Stendahl, then dean of Harvard University Divinity School (and a Lutheran), who "believes that it is time that the [Christian] church caught up with its Biblical experts. 'The point,' he says, 'is that the whole world which comes to us through the Bible--Old Testament and New--is not interested in the immortality of individual souls. And those who think it is are reading that interest into the texts.'"
 - b. Dr. Albert Outler, a theologian at Southern Methodist University, was reportedly "in full agreement." "'There is no doubt that the notion of an eternal soul contradicts the Biblical idea that the soul is created finite by God. . . . In the Bible you find the idea of God's having created the soul out of nothing, of death's being a constant reminder of the soul's lack of intrinsic immortality. And the body and soul that emerge in resurrection will be another creatio ex nihilo.'"
 - c. Dr. Oscar Cullmann (see above).
2. Woodward reported upon the findings of two Gallup Polls:
 - a. 1968: 73% of all Americans reportedly believe "in some kind of life after death."
 - b. 1971: believers in the proposition that "souls live on after death":
 - (1) 98% of Roman Catholic priests.
 - (2) 86% of Protestant ministers.
 - (3) 68% of Jewish rabbis.
3. The Newsweek article brought a backlash among evangelical Christians.
 - a. Dean Stendahl was attacked by Dr. John Warwick Montgomery, professor at Trinity Evangelical Divinity School.
 - b. The rebuttal was reported by Herbert E. Douglas in an editorial ("Lutherans Differ on Immortality") in the Review and Herald, April 13, 1972.

III. The New Faces of Contemporary Spiritism: Three Major Developments

A. The Phenomenal Rise of the "Near-Death Experience" (NDE)

1. The first major public exposure to NDE is believed to have been the article by Victor D. Solow, 56, head of Solow Productions, a New York City film production unit ("I Died at 10:52 A.M.") in the Oct., 1974 Reader's Digest (then-circulation 18,487,284 for USA edition only) (pp. 178-82).
 - a. On March 23, 1974, Solow suffered a heart-arrest while driving in his car with his wife.
 - b. A police officer, arriving immediately, offered cardio-pulmonary resuscitation and heart massage.
 - c. He was taken by ambulance to a hospital at Port Chester, NY. He exhibited no vital signs on the operating table in the emergency room.
 - d. Electric shock was administered twice, and after 23 minutes following the heart-arrest it began to beat, irregularly, and he regained consciousness.
2. Solow described an out-of-body experience "moving at high speed toward a net of great luminosity" and finally he landed in this grid.
 - a. Immediately the vibrant luminosity increased to a "blinding intensity which drained, absorbed, and transformed me at the same time.
 - b. "There was no pain. The sensation was neither pleasant nor unpleasant. The nature of everything had changed.
 - c. "The grid was like a transformer, an energy converted transporting me through form into formlessness, beyond time and space."
 - d. Then he came "back."
3. Significantly, Solow admits that his awareness of this psychical experience came "afterward."
 - a. He admits that the cause may have been "a leftover of some subtle form of brain damage."
 - b. But the experience totally transformed his life ever afterward.
4. Significantly, the major players in the NDE drama are no longer the psychics, but are now scientists (generally in the field of medicine):
 - a. Elisabeth Kubler-Ross, MD (b. 1926):
 - (1) Swiss-born MD (University of Zurich, 1957).
 - (2) Wrote 8 books (in 16-yr. period) on death and dying, and then a 9th on AIDS (1969-85, 1988).
 - (3) First book (On Death and Dying) became a textbook for schools of medicine and nursing, defining successive stages of grief.
 - (4) Awarded 19 honorary doctorates between 1974-79.
 - (5) Now reportedly has gone totally psychic in her orientation.
 - b. Raymond A. Moody, Ph.D., M.D.:
 - (1) Now considered "The Father of the Near-Death Experience."
 - (2) Wrote Life After Life in 1975:
 - (a) A runaway publishing success--Mockingbird Press hardcover in four printings (Nov. 1975-May, 1976).

- (b) Bantam paperback edition, Nov. 1976.
 - (c) Condensed by Reader's Digest, Jan., 1977 (circ. 18½ million).
 - (3) Wrote the sequel, Reflections on Life After Life:
 - (a) Bantam/Mockingbird ed., June, 1977.
 - (b) Bantam ed., Mar., 1978.
5. By 1983 the phenomenon had become so popular among the public that U.S. News & World Report (July 11, pp. 62-65) did a major feature. (Of the "big-three" American weekly newsmagazines, USN&WR focuses primarily on business/economics; when it--as it occasionally does--run a feature on religious themes, that fact alone is significant.):
- a. The article opens with these significant words: "Death and dying, topics that Americans traditionally have spoken of only in private or have tried to ignore altogether, are intruding upon the nation's conscience as never before" (emphasis supplied).
 - b. College professors report that courses on death and dying "are among the most popular on campus, where young people, many of whom have never been to a funeral or visited a terminal patient, are trying to understand life's deepest mystery."
 - c. Observers, reportedly, are cynically calling it a "gloom boom"--but it is not a passing fad--and it hasn't gone away.
 - d. "More books on the subject--ranging on controversial manuals on how to commit suicide to studies of 'near-death' experiences--have been written in the last decade or so than in the entire last century" (p. 62, emphasis supplied).
 - (1) "Whether the issue is euthanasia or how to cope with grief, Americans can't seem to get enough of the subject of death."
 - (a) "Since 1959, when Herman Feifel wrote his pioneering work, The Meaning of Death, nearly 1,000 books have been written on death and dying" (p. 64).
 - (b) "At least a half-dozen books have been written attempting to give scientific evidence of the phenomenon."
 - (c) "The International Association for Near Death Studies also has been set up at the University of Connecticut to foster research in the area." (Special courses, also, are offered at the University of Maryland.)
 - (2) "Beyond these studies and the swelling literature in the field, courses in death and dying are attracting thousands of students nationwide"--and a previously little-heard-of term, THANATOLOGY, the study of death, from the Greek word thanatos, has now come into common currency as an "in" household term.
6. After a publishing lapse of 11 years, Dr. Moody resurfaced in 1988 with the first of our "Light" books to be published on the NDE: The Light Beyond: New Explorations.
- a. In 1990 a new player enters, Melvin Morse, MD (child psychiatrist) with his book Closer to the Light.
 - (1) Meanwhile, in 1990, Dr. Moody makes a side excursion into reincarnation (an increasingly popular phenomenon) with Coming Back: A Psychiatrist Explores Past-Life Journeys.

7. In 1992 Dr. Morse returns with Transformed By the Light, whose Preface ("What is a Near-Death Experience?") offers nine common-denominator characteristics:
 - a. A Sense of Being Dead.
 - b. Peace and Painlessness.
 - c. Out-of-Body Experience.
 - d. Tunnel Experience.
 - e. People of Light.
 - f. Being of Light.
 - g. Life Review.
 - h. Reluctance to Return.
 - i. Personality Transformation (pp. x-xiii).

8. But the "sleeper" runaway "best-seller" in 1992, all of 1993, and on into 1994, was Betty J. Eadie's Embraced By the Light:
 - a. Daisy Maryles reviewed the book in "Behind the Bestsellers" in Publishers Weekly (May 17, 1993, p. 17):
 - (1) Betty Edie had never written a book before, and it was the first publication of a new publisher, Gold Leaf Press; both author and publisher were previous "unknowns."
 - (2) Within the first two weeks of publication, 20,000 hardcover copies were sold in November; a 30,000-copy 2nd printing was exhausted before the end of December; 50,000 more copies were sold by Jan. 31, 1993; a 4th printing of 75,000 copies and a 5th printing of 65,000 copies subsequently went quickly. A 6th printing of 150,000 has been ordered (by May, 1993)--a total of 390,000 copies in six months!
 - (3) "Specialists in near-death studies, including Melvin Morse . . . and Raymond Moody . . . hailed Eadie's book as the most complete and detailed account [written 20 years after the event] of near-death experience ever."
 - (4) The new author, whose meteoric rise to public prominence is probably unprecedented in modern publishing history, was in constant demand for radio talk-shows and newspaper interviews nationwide.
 - (5) Sales Records Shattered:
 - (a) New York Times "List of Best-Sellers": listed virtually every week of the summer of 1993; from July 18 through Sept. 12: it ranged from #7 to #3!
 - (b) USA Today : "Best-Selling Books":

<u>1994:</u>	Jan. 13:	1st	Feb. 3:	2nd	Apr. 7:	3rd
	20:	4th	10:	2nd	14:	6th
	27:	4th			21:	6th
					28:	8th
<u>1995:</u>	Apr. 6:	30th				
	13:	33rd				
	20:	41st				
	27:	39th				

- (6) Leslie Miller, in a review in USA Today (Aug. 12, 1993, p. 5D), says of the 1973 incident, when Edie (then a 31-year-old mother of seven) was hospitalized for a hysterectomy and reportedly "died": "She met Jesus, angels, and other spirit-beings, some preparing for lifetimes on Earth. Her questions were telepathically answered; she was shown around and reviewed her life. But she had died before her time and her work was not yet done; she was told she must return to Earth. Once she accepted this, she found herself suddenly back in her hospital bed."
 - (7) Reviewer Miller sees two elements of significance to this book:
 - (a) Previously NDE books were largely sold in New Age sections of bookstores (along with books on astrology, reincarnation, and abduction by space aliens); now this one is sold in religion sections.
 - (b) Eadie "goes a step further" than the previous NDE authors: "she clearly and repeatedly identifies the light as 'my Lord and Saviour Jesus Christ!'"
9. "Light" reading published in 1994 and 1994:
- a. 1994: Dannion Brinkley, Saved By the Light (Villard Books), 161 pp.
Kevin D. Randle, To Touch the Light (Windsor), 256 pp.
Brad Steiger, One With the Light (Dutton), 300 pp.
 - b. 1995: Cherie Sutherland, Ph.D., Reborn in the Light (Bantam), 302 pp.
10. Significance for Bible-believing Christians today of phenomenal growth of the NDE Phenomenon:
- a. Paul wrote to the Corinthians about dangerous charlatans of his day: "For such are false apostles, deceitful workers, transforming ["disguising," NASB; "masquerading," NIV] themselves as apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (2 Cor. 11:13-15).
 - b. The Light Beyond, Closer to the Light, Transformed By the Light, Embraced By the Light, Saved By the Light, To Touch the Light, One With the Light, and Reborn in the Light, might in truth be more accurately titled, Deceived By the Light!
 - c. The expression regarding Satan as being transformed into an angel of light takes on a new meaning in light of recent developments and the proliferation of similar books all bearing prominently the word "light" in their title!

B. "Pseudo-Angelology"--A Cultic Obsession With Angels

1. Pervasiveness of:

- a. Angels are appearing everywhere in America. And not just because it's Christmas. For more than a year now, books about angels—guardian angels, letters about angels and, above all, personal encounters of an angelic kind—have dominated the religious best-seller list. Those who see angels, talk to them, put others in touch with them are prized guests on television and radio talk shows. Need inspiration? There are workshops that will assist you in identifying early angel experiences or in unleashing your "inner angel." Tired of your old spirit guide? New Age channelers will connect you with Michael the Archangel. Have trouble

recognizing the angels among us? Join an angel focus group. Their cultural wing-span now extends even to Broadway. The year's most celebrated and intelligent play, Tony Kushner's two-part "Angels in America," fuses figures out of Biblical and Mormon angelology to give his "gay fantasia on a national theme" a comic transcendental dimension.

Driven by book sales approaching a heavenly 5 million copies, the angel subculture is off on more than a wing and a prayer. Much as angels are said to collect in choirs, those who track them cluster together. The AngelWatch Network in Mountainside, N.J., monitors angelic comings and goings in its bimonthly journal, which has 1,800 subscribers. Through its headquarters in Golden, Colo., the 1,600 members of the Angel Collectors Club of America exchange information on everything from angel cookie jars and postage stamps to—of course—angel-food recipes.

Kenneth L. Woodward, "Angels: Hark! America's Latest Search For Spiritual Meaning," Newsweek, Dec. 27, 1993, pp. 52, 53.

- b. Harvard Divinity School teaches one course in Angels; Boston College teaches two.
2. Literature of: (the early 1990's--beginning of the "explosion")--
- a. Sophy Burnham, the "high-priestess" of the new cult:
- (1) A Book of Angels: Reflections on Angels Past and Present and True Stories of How They Touch Our Lives; (Ballentine, 1990, 30 printings, 566,000 copies sold in just two years).
- (2) The sequel: Angel Letters (200,000 copies in print).
- b. Alma Daniel, Timothy Wyllie, and Andrew Ramer, Ask Your Angels; (Ballentine, 1992; 270,000 copies in print). A veritable do-it-yourself manual for contacting the spirit world!
- (1) If the Devil has a counterfeit Spirit of Prophecy, perhaps this work should be entitled "Steps to Satan"!
- c. Joan Wester Anderson, Where Angels Walk (400,000 copies in print).
- d. Eileen Elias Freeman, Touched By Angels (65,000 copies in print).
- e. Terry Lynn Taylor has written four "New Agey angel volumes" (a combined total of 320,000 copies in print).
- f. Billy Graham, Angels: God's Secret Agents (1975; 2.6 million sold).
3. Contemporary Reports on:
- a. Newsweek, Dec. 27, 1993, pp. 52-57.
- b. Time, Dec. 27, 1993, cover story: pp. 56-65.
4. Popular Appeal of: two major reasons
- a. Angels are viewed as non-threatening, non-judgmental helpers:
- (1) They are non-denominational, being mentioned in the sacred texts of many world religions:
- | | |
|---------------------|------------------------|
| (a) Judaism. | e. Buddhism. |
| (b) Christianity. | f. Egyptian religions. |
| (c) Islam. | g. Assyrian religions. |
| (d) Zoroastrianism. | |
- (2) They are non-theological: one need not believe in any creed or doctrine in order to benefit from their ministrations.
- (b) Harold Bloom: "The interest in angels is about not wanting to die."

5. Theology of:

- a. There is no death. Sophy Burnham's dictum: "We need not be afraid to die. . . . That we do not die! This I have learned. This much I have seen with my own eyes."
- b. God and Christ are bypassed: There is no need to approach (and bother) the Father or the Son; angels are perfectly able--and willing--to meet our needs directly. There is no need to pray to God.
- c. No personal commitment at the personal level is required of one seeking angelic aid, for angels will help us:
 - (1) Whether we wish them to, or not; and
 - (2) Whether we ask them to, or not.
- d. Humans really need only rely upon, and develop, the innate divinity with themselves.
- e. Evil spirits are minimized at best, or totally ignored at worst.
 - (1) Since virtually all angels are good, one may with safety follow any vagrant impression which may come to the mind; there is no need to validate the source/authenticity/legitimacy.
 - (2) Satan has been given an undeserved reputation: Lucifer, "despite his loving intentions, has been miscast as the evil one. . . . In reality, he is an aspect of God dedicated to our growth by helping us strengthen our spiritual muscles" (from Ask Your Angels).
- f. Human nature is basically good, not inherently evil. The message is always the same: "They [the angels] want us to know our pure essence is pure light and pure love" (Lori Jean Flory).
- g. The following appeared on the back cover of Ask Your Angels, and fairly well represents pseudo-angelology theology:

"IF YOU'VE PICKED UP
THIS BOOK, THE ANGELS HAVE
ALREADY TOUCHED YOU!"

Angels have been with us in every time and culture, and in many religious traditions. *Ask Your Angels* vividly chronicles how they are currently reaching out to every one of us in a totally new way, bridging our physical reality with their pure spiritual energy. From historical writings and widespread contemporary experience that includes their own workshops, the authors show us how we can draw on the power of angels to reconnect with our lost inner selves and to achieve our goals, whether they be better relationships, healing an illness, or recovery from addiction.

To align with the angelic energy field, you will use five simple steps, as well as exercises, meditations, and visualizations, to learn to talk with your angels—in your mind, in letters, in dreams, on a computer—and ask their guidance in matters from the inspired to the mundane.

From Gabriel, Michael, Raphael, and Uriel to the angels of birth and death, from the Earth Angel to the guardian or companion angel who is your personal teacher, comforter, and intimate friend, this guide will introduce you to humor, wisdom, and companionship that come from contact with angels, for they are a doorway to the Divine within us.

6. Poll of 500 Adult Americans, taken for Time/CNN, on Dec. 2, 1993, by Yankelovich Partners, Inc. Sampling error is $\pm 4.5\%$:

--Do you believe in the existence of angels?
--Yes 69% --No 25%

--Do you believe you have your own guardian angel?
--Yes 46% --No 21%

--Have you ever personally felt an angelic presence in your life?
--Yes 32% --No 35%

--Do you believe in the existence of fallen angels, or devils?
--Yes 49% --No 45%

--Which best describes what you believe angels to be:
--Higher spiritual beings created by God with special powers to act as His agents on earth 55%
--The spirits of people who have died . 15%
--An important religious idea but merely symbolic. 18%
--Figments of the imagination 7%

(Time, Dec. 27, 1993, pp. 56, 61)

7. 1995 Update: On April 27th, I visited Majerek's Reader's World bookstore in the Orchard Mall in Benton Harbor, MI to check on the proliferation in books on (and even "by") angels since the first ones came out in 1990:
- a. A total of 34 books were for sale on the shelves--and this did not begin to exhaust the available titles currently in print!
 - b. Avon Books (paperbacks) had a free-standing floor display waist-high with for different titles of books just published which they promoted.
 - c. I interviewed the senior book-buyer for the store, and she said, "Angels' Anything with the word 'angel' in the title will sell like hotcakes!"

C. Seance By Television

1. The "Joan Rivers Show" on Monday, Dec. 28, 1992, and Tues., Dec. 29, 1992 (ABC-TV Network, 9-10 a.m., EST) dealt with the near-death experiences (Episode J-0911-92; "Near-Death Experiences")
- a. Guests, led by Dr. Raymond A. Moody, included: Dannion Brinkley, Kay Cyr (of the Delaware Valley Near-Death Society), Harvey Brown, MD (a surgeon), and Juan Gonzales.
 - b. Each told his/her personal near-death experience in a most convincing manner.
 - c. In the 2nd show (Dec. 29) Joan Rivers went to Alabama to Dr. Moody's psychic "lab", where he claimed he had replicated near-death experiences experimentally in volunteer subjects.
 - (1) In the earlier show, Joan Rivers, still mourning the loss of her most recent husband, asked Dr. Moody wistfully, "If I come down, could I see him?"
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2. In Show #2, portions of Joan Rivers' 18-hour voyage to "the other side" were included in the video taken.
 - a. She was placed on a reclining chair, told to stare into a mirror, and that she would soon have an out-of-body experience and be able to converse not only with her late husband but also with her mother.
 - b. George Anderson, author of We Are Not Forgotten; We Don't Die, is himself a spirit medium; his technique is to place the subject in a trance. He appeared on the show and was interviewed.
 - c. Marilyn Hughes, author of Adventures in Out-of-Body Experiences, said she not only has the "gift" of exercising spirit states, but that her daughter also has the "gift." Significantly, she said that if one wishes to have this kind of "experience," he/she must surrender himself/herself totally to the spirit "guide" for it to work.
 - d. Nine minutes were devoted to George Ritchie, MD, author of best-seller My Life After Dying. He claimed he had met Christ; advocates re-incarnation; achieves trips to the beyond by mental telepathy; claims there are "many" different realms to be visited after death. He says "We don't die; there is no death. Death is merely the "gateway" to our next existence"--and we keep on going from there!

IV. Predictions of Future Developments in Spiritism: Three Phenomena

1. Satan's chief staple in spiritism (spiritualism) has--and will continue to the end to be--pretending to bring back the "spirits" of the dead.
2. But EGW predicts three major, new developments at end-time, all of which (as far as is presently known) are yet future.

A. Alleged "Spirits" of Bible-Writers "Return" to Deny Truth of What They Wrote

1. In GC 557:1, EGW wrote in 1884:

The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope and put out the light that reveals the way to heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will.

2. As far as is presently known, EGW did not say that her departed "spirit" would return to contradict what she wrote in her books, but that has already happened!

- a. In the spring of 1974, Nicholas Steubing (today a businessman in Columbus, OH), then a new convert to the SDA Church who had just come out of the world of psychic phenomena, wanted to witness to the leaders in the field of the psychic concerning his new-found faith.
- b. He wrote a letter to Ruth Montgomery and sent her a gift copy of Great Controversy.
 - (1) At the time, Ruth Montgomery was one of the top three women writers on psychic matters (the other two being Jeane Dixon and thenow-late Jane Roberts).
 - (2) Between 1965 and 1982 Ruth Montgomery wrote 9 best-sellers on various aspects of spiritistic phenomena:

1965 -- A Gift of Prophecy: The Phenomenal Jeanne Dixon
1967 -- A Search for the Truth [introduces "automatic writing"]
1968 -- Here and Hereafter
1970/71 -- A World Beyond
1973 -- Born to Heal
1974 -- Companions Along the Way [reincarnation]
1976 -- The World Before
1979 -- Strangers Among Us
1982 -- Threshold to Tomorrow

3. On April 17, 1974 Ruth Montgomery replied to Mr. Steubing, to acknowledge the receipt of the gift book and his letter, and to thank him for both them and his concern.
 - a. Writing from Cuernavaca, Nogales, Mexico, where she was then living, she said:

"Thanks so very much for sending THE GREAT CONTROVERSY to me. I am reading it with interest, and it was most generous of you to think of me in that respect. She is certainly prejudiced against the Catholics, isn't she--glad I was reared a Methodist!!

"Oddly enough, in the automatic writing session this morning the Guides brought me a communication which said, 'The woman White who wrote the book you are reading is here and says: Please, please disregard what I wrote about communication with the living dead.'

"I do thank you from the heart.

"Sincerely,

[signed] Ruth Montgomery"

B. "Fearful" Supernatural "Sights" in the Sky To Terrorize Populace

1. Also in 1884 EGW predicted amazing phenomena in the "heavens" which would soon transpire.
 - a. In GC 624:1 she wrote:

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them

in deception, and urge them on to unite with Satan in his last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

2. Is this a further elaboration of John's prediction in Rev. 13:13, 14 ("And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of all men, And deceiveth them that dwell on the earth by means of those miracles which he had power to do. . . .")?
 - a. On the basis of the existing evidence, it is impossible to dogmatize.
 - b. Some have theorized that this is a prediction of the UFO phenomenon, and this is a possibility; others have offered other theories.
 - c. But, certainly, it will be something spectacular as well as "fearful."

C. Satan's "Crowning" Masterpiece of Deception--The Counterfeit 2nd Coming!

1. Lastly, also in GC 624:2, Mrs. White predicts Satan's ultimate deception just before the end; and her description carries with it all the earmarks of an eyewitness account (in vision, of course) of the event:

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. Revelation 1:13-15. The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air: "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands and pronounces a blessing upon them, as Christ blessed His disciples when He was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion.

Conclusion

1. In an article ("David's Prayer") in the RH, Dec. 18, 1888, based upon the text: "It is time for Thee, O Lord, to work, for they have made void Thy law. Therefore, I love Thy commandments above gold, yea, above fine gold" (Ps. 119:126, 127, EGW wrote:

Correct Understanding Vital.—A correct understanding of "what saith the Scriptures" in regard to the state of the dead is essential for this time. God's Word declares that the dead know not anything, their hatred and love have alike perished. We must come to the sure word of prophecy for our authority. Unless we are intelligent in the Scriptures, may we not, when this mighty miracle-working power of Satan is manifested in our world, be deceived and call it the workings of God; for the Word of God declares that, if it were possible, the very elect should be deceived. Unless we are rooted and grounded in the truth, we shall be swept away by Satan's delusive snares. We must cling to our Bibles. If Satan can make you believe that there are things in the Word of God that are not inspired, he will then be prepared to ensnare your soul. We shall have no assurance, no certainty, at the very time we need to know what is truth.—Review and Herald, Dec. 18, 1888. (Ev 249)

2. Additionally, she adds:
 - a. "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict" (GC 593, 594, emphasis supplied).
 - b. "Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive" (context: the counterfeit by Satan of Christ's second coming; GC 625, emphasis supplied).
 - c. "Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief" (GC 625-26).
3. God has foretold that in the last days a belief in the doctrine of the immortality of the soul will be so pervasive that it will be one of the two least-common denominator theological bases upon which Spiritual Babylon will unite.
 - a. A striking fulfillment was evidenced in the March, 1992, edition of Life magazine, whose cover story (pp. 64-73), "Visions of Life After Death" was comprehensive in scope and fairly well covered the total spectrum in great (and, often, scientific) detail.

4. In 2 Corinthians 11:13-15 Paul declares concerning the end-time: "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works" (emphasis supplied).
 - a. "Transformed" in the NASB is rendered "disguised;" in the NIV it is "masquerade."
 - b. With the following books on the best-seller charts, we have a new (and most urgent) meaning for and understanding of the expression "transformed into an angel of light":
 - (1) Raymond A. Moody, The Light Beyond: New Explorations (1988).
 - (2) Melvin Morse, Closer to the Light (1990).
 - (3) Melvin Morse, Transformed By the Light (1992).
 - (4) Betty J. Edie, Embraced By the Light (1992).
 - (5) Dannon Brinkley, Saved By the Light (1994).
 - (6) Kevin D. Randle, To Touch the Light (1994).
 - (7) Brad Steiger, One With the Light (1994).
 - (8) Cherie Sutherland, Reborn in the Light (1995).
5. With regard to the counterfeit second coming by Satan, two points are especially worthy of note at this point:
 - a. EGW declares that this ultimate fraud is capable of detection on two bases:
 - (1) His teachings will contradict Scripture:
 - (a) He advocates the observance of Sunday over the Biblical Sabbath--an integral part of the unchanging law of God.
 - (b) He pronounces a blessing upon the holders of the mark of the beast! (GC 625)
 - (2) He will be unable to counterfeit the physical manner of Christ's genuine second coming: Christ will appear in the sky (while Satan walks "in different parts of the earth"); and the righteous saved meet Him "in the clouds" (1 Thess. 4:16, 17)--not upon the earth!
 - (a) Christ apparently will not touch the earth with His feet until his 3rd coming, at the end of the millennium (see Zech. 14:4; GC 662-63; 625).
 - b. Secondly, EGW reminds us of Christ's "two-commandments" to the saints with special reference to this counterfeit "false Christ."
 - (1) Jesus was famous for giving pairs ("Siamese-twins") of commandments:
 - (a) Love God supremely; love your fellow man as yourself.
 - (b) "Watch and pray."
 - (c) Get ready, and stay ready.
 - (2) In this context of the end-time counterfeit, Jesus said:
 - (a) DON'T BELIEVE!
 - (b) DON'T GO! (Matthew 24:26)
 - (3) Many SDAs, familiar already with the scenario of a counterfeit second coming may have little trouble keeping His commandment "Don't believe!"--we already have the Spirit of prophecy data and are expecting this development.
 - (4) But many SDAs may forget the second commandment--"Don't Go!"--when all that they have to do to "go" is to turn on their TV set in their home; for, unquestionably, this will be the most-covered event by the media in its entire history!

6. When the Second Angel of Revelation 14 said to John, "Babylon is fallen, is fallen" (v. 8), he was not merely repeating himself for the purpose of emphasis; for two falls of spiritual Babylon are here prefigured:
 - a. The 1st: took place the summer of 1844, where William Miller's message of the imminent return of Christ was rejected generally by Christians who heard it; but the fall of Babylon did not reach its complete fulfillment in 1844, for it is a progressive fall.
 - b. The 2nd--and final--fall of Babylon is yet future; before it happens:
 - (1) She will make all nations drink of her wrath:
 - (a) "Make" = national legislation requiring Sunday observance/worship.
 - (b) "All" = a universal (not merely one nation) decree.
 - (2) She must appear and work "with all power and signs and lying wonders, eith all deceivableness of unrighteousness."
 - c. "Not until this condition shall be reached, and the union of church and the world shall be fully accomplished throughout Christendom, will the fall of Babylon be complete" (GC 389, 390, emphasis supplied).
7. Our next presentations, successively, will deal with:
 - a. Part Two of "The Union of Mystical Babylon," in which we will examine the issues involved in, first, the National (USA) Sunday Observance Law, and--ultimately--the Universal Sunday-Observance Law, including their causes and contemporary developments.
 - b. "The Final Shaking of Adventism."

Sunday Laws

Ellen G. White and the Mystical Union of Spiritual Babylon

Part II: Sunday Sacredness

Roger W. Coon

Introduction

1. In Part I we have already noted that:
 - a. The leading churches of the United States will unite on the basis of least-common-denominator theology--points held by them in common.
 - (1) When that happens church and state will unite to pass a national Sunday-Observance law in the USA.
 - (2) Thus the "image to the beast" (Rev. 13 and 14) is formed.
 - (3) The infliction of civil penalties follows swiftly (GC 445).
 - b. The two doctrines which form the theological basis of the union of Spiritual Babylon are:
 - (1) The immortality of the soul (which lays the foundation for spiritism (spiritualism)).
 - (2) Sunday sacredness (which creates a bond of sympathy with Rome) (GC 588).
2. In Part I we dealt with the doctrine of the immortality of the soul and matters related to the last-day phenomenon of spiritism (spiritualism).
 - a. Here, in Part II, we will consider issues related to Sunday sacredness.
3. Attitudes about Sunday laws in the United States--particularly in an eschatological future setting, illicit mixes attitudes among SDAs:
 - a. Jonathan Butler's "The World of E. G. White and the End of the World" (Spectrum, August, 1979, pp. 2-13) is perhaps typical of an attitude of disbelief (even cynicism):
 - (1) Butler's article could perhaps be summed up in one word: "Improbability"--as applied to at least five of EGW's predictions for the future:
 - (a) A national Sunday-observance law in the USA.
 - (b) A universally-wide Sunday-observance law in the non-Christian, non-Western world.
 - (c) A significant involvement by labor unions.
 - (d) A religious persecution of a minority.
 - (e) A death-penalty in the USA for violation of a Sunday-observance law.
 - b. Interestingly, in 1994, as the journal looked back on its first 25 years of publishing, it singled out Butler's article as one of 18 it felt to have been the most significant (December, 1994, pp. 43, 44).

- c. A lot of "improbable" things have happened in those 25 years, including:
 - (1) The breaking down of the Berlin wall.
 - (2) The total collapse of communism, as an ideology and as a form of government in the 15 republics of the former USSR.
 - d. And, just maybe, EGW's predictions of events still future, in her end-time scenario, may not turn out to be as "improbable" as certain of her critics have inferred.
4. As early as 1973, the editor of Sunday (official organ of the Lord's Day Society of the United States, the main proponent of Sunday legislation in the USA since its founding in 1888) noted that while efforts in the 1960s and early 1970's at an organic union of Christian churches appeared to have fallen on hard times (most notably, C.O.C.U.), yet efforts at doctrinal union (especially vis-a-vis Sunday observance) were progressing with remarkable success!
- a. See editorial "Dateline Sunday!," Sunday, July/August, 1973, in Appendix A.

I. The Third Angel's Message--Theological Backgrounds

A. The Context of the Third Angel's Message

1. The First Angel's Message ("The Issue"):
 - a. Calls for a renewed worship of the Creator of the world.
 - b. Implicit: an emphasis on the Sabbath, the "true Lord's Day."
 - c. The Sabbath is the ultimate memorial of both Creation and Redemption.
 - d. And it is "the" issue at the end of time: loyalty to God--and His Day, or loyalty to Satan--and his day.
2. The Second Angel's Message ("The Enemy")
 - a. Reminds us that the "dragon" (Satan), the "beast" (institution of the Papacy), and the "false prophet" (apostate Protestantism) will unite to form spiritual "Babylon": basis--2 common doctrines.
 - b. This union will have two "falls":
 - (1) One in 1844.
 - (2) The other yet future.
 - c. It will ultimately fail--and all three will be cast into the lake of fire.
3. The Third Angel's Message ("The Test")
 - a. Warns against the worship of the beast and/or his image, and against receiving his mark in forehead/right hand.
 - b. The final test for all mankind will be a choice between receiving the "seal of God" (Sabbath) or the "mark of the beast" (Sunday).

B. Definition of Prophetic Symbols

1. The "beast":
 - a. The work of Satan through an earthly power identified as the institution of the Papacy of the Church of Rome (GC 439, 443-45).

2. The "mark of the beast":
 - a. A yet-future observance of Sunday worship "when it will be enforced by [national] law and observed as a token of submission to Roman authority" (SDA Encyclopedia [1976]: 856; emphasis supplied).
(See GC 449.)
 - (1) In 1899 EGW said that no one as yet had received this mark (Ev 234).
3. The "image to the beast":
 - a. 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 worship on Sunday (ST 3-22-1910, in 7BC 976).
 - b. Ultimately, this law will be adopted in every country around the world.
 - c. In America Protestants will be "foremost" in reaching their hand across the gulf to grasp the hand of spiritualism.
 - d. These two, then, "reach over the abyss" to clasp hands with the Roman power.
 - e. Under the influence of this "threefold union" the USA will "follow in the steps of Rome in trampling the rights of conscience" by enacting a national Sunday-observance law (GC 588).

II. Sunday Laws in America--An Historical Overview

1. Colonial America--Before Nationhood (17th Century)
 - a. Massachusetts Bay Colony:
 - (1) Sunday laws on the books; were enforced stringently.
 - (2) Boston Common: "the oldest public park in the New World"--
The Puritans kept "stocks and pens for the punishment of those who profaned the Sabbath [Sunday]" (AAA Tour-book for Connecticut/Massachusetts, Rhode Island, April, 1993 ed., p. 71).
 - (3) Intolerant persecution of minority religious views forced Roger Williams out in the dead of winter (1635-36); driven out of Massachusetts, he founded neighboring colony of Rhode Island.
 - b. Virginia:
 - (1) British governor promulgated Sunday-observance law with three escalating penalties:
 - (a) A fine for the 1st offense.
 - (b) Imprisonment for the 2nd offense.
 - (c) Capital punishment for the 3rd offense.
 - (2) I have yet to see evidence, however, of two things:
 - (a) That the law was ratified by the Va. colonial legislature, the House of Burgesses; or
 - (b) That the law was ever enforced--at the 3rd level.
(SDA Source Book, 1962 ed.--9BC 1002, #1003)

c. New Haven (Connecticut):

- (1) There was a "blue-law", so named because it was bound in blue vellum, 1653-56;
- (2) It provided for a death-penalty, under certain circumstances.

2. National/Federal America (18th and 19th Centuries):

- a. Although national Independence was declared in 1776, the new federal Constitution was not ratified until 1787 when the "Bill of Rights"--10 Amendments providing for certain specific freedoms--were added and made a part of the entire document.
 - (1) The First Amendment provided for separation of church and state; a "wall of separation" was embedded in it by its author, Thomas Jefferson.
- b. Many of the new States carried over into their new statutes their former colonial Sunday-closing laws; other States adopted similar measures at various State, county, or municipal levels:
 - (1) None, however, required religious observance.
 - (2) All sought to regulate commercial activity in various ways.
- c. There has never yet been a national/federal Sunday-observance law in the USA, or even a national Sunday-closing law in the USA.

3. 20th Century America:

- a. 1956: Lord's Day Alliance (estab. 1888) reports some kind of Sunday law (state, county, or municipal) in 47 of the then-48 States comprising the American Federal Union:
 - (1) Nevada was declared to be the lone holdout.
 - (2) LDA chortles with glee: we couldn't ask for a better example of what happens to a State that has no Sunday laws:
Nevada is the gambling, divorce, and prostitution capital of the USA!
- b. 1961: (five years later) US Supreme Court rules Sunday laws are Constitutional only if they have a primarily secular purpose
- c. 1961-86 (the next 25 years):
 - (1) "In state after state Sunday closing laws are collapsing under pressure of commercial competition and religious apathy."
 - (2) During this quarter-century:
 - (a) Some 20 States voted out Sunday-closing laws altogether.
 - (b) Another 18 amended them to render them largely ineffective.
 - (c) According to USA Today only 17 States still have any kind of Sunday law.
 - (d) And the number retaining them continues to dwindle annually.
 - (3) 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).

- d. Does that, then, mean that a National Sunday-Observance Law is, increasingly, a remote possibility for the USA? No, not at all:
- (1) Frederick C. Grant, Protestant historian at the Union Theological Seminary, New York City, in an article on "Sunday" and "Sunday Laws" for Encyclopedia Americana, XXVI (1966): 32, after reporting that "in modern times a tendency to relax the traditional restrictions has been almost universal, goes on to close his essay on this 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" (emphasis supplied).

III. Previous American Sunday Laws vs. the Law Forecast in Rev. 13/14: Three Contrasts

1. Jurisdiction:
 - a. Past/Present Laws: Limited to state, county, or municipality.
 - b. Future Law: initially, national; ultimately, international/universal.
2. Objective of Law:
 - a. Past/Present Laws: to close down commercial activity.
 - b. Future Law: to require religious observance/worship, as well as cessation of labor (Issue: loyalty to God vs. loyalty to beast).
3. Penalties for Violation:
 - a. Past/Present Laws: fines and/or imprisonment.
 - b. Future Law: initially, cannot buy/sell; ultimately, capital punishment.

IV. Two Principal Causes of the American National Sunday-Observance Law Identified

1. In discussing the nature of the religious Sunday-observance law brought to view in Rev. 13/14 (which has never previously been enacted in the USA since it attained nationhood), EGW identifies two basic underlying causes which ultimately will produce this national religious enactment:
 - a. A breakdown in personal and public morality at all levels of society, from top to bottom, followed by a consequent reaction by the populace, demanding that Congress, in turn, pass additional new laws that will make citizens be "good!" (GC 585-90).
 - b. Disasters: EGW identifies three categories of disasters in particular (but, in so doing, she does not necessarily limit end-time disasters to merely these particular categories):
 - (1) Economical.
 - (2) Ecological.
 - (3) Transportational (GC 589-90).

2. The disasters will be alleged to be judgments from God against the nation because of its desecration of Sunday
 - a. In reality they are the result of Satan's experimentation in the laboratory of nature (GC 589-90)
3. Furthermore, concerning these disasters, EGW declares:
 - a. Collectively, they will become more and more frequent.
 - b. Individually, they will become more and more acute (GC 590)
4. Protestant clergy will charge that these disasters are God's judgments against America for their desecration of Sunday, and these will clamor for more restrictive and protective national legislation, in order that "national ruin" may be averted (GC 579-80).
 - a. Roman Catholics and others will join the bandwagon psychology (GC 607)
5. The Congress (national legislature) will bow to public demand, and pass such a law
 - a. Dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor Sunday
 - b. Those honoring the Bible Sabbath will be denounced as enemies of law and order (GC 592)
6. Ultimately a death penalty will be prescribed for violators of the law (GC 615-16, 626, 631)
7. The law will spread from the USA to every nation on earth (GC 449, 579)
8. For a more detailed discussion of recent recent developments, see:
 - a. "Causes of the American National Sunday-Observance Law--1," in Appendix B.
 - b. "Causes of the American National Sunday-Observance Law--2: Ecological Disasters," in Appendix C.
 - c. "The National Sunday-Observance Law in the United States: The Unfolding Drama in 1994--A Contemporary Postscript," in Appendix D.
 - d. "Sunday Observance and Other Significant Signs of the Times," by John V. Stevens, Sr. (Pacific Union Recorder, January 3, 1994, pp. 10; 11), in Appendix E.

V. The Role of Labor Unions in Bringing About the National Sunday Observance Law

1. EGW's Counsels and Predictions:
 - a. When a Christian joins a labor union he loses his freedom to act individually; he becomes a prisoner of the union (7T 84; 2SM 143).
 - b. Satan is behind the organization of trade unions (Ibid., 8T 42).
 - c. Labor unions will be a principal agency for bringing on the Time of Trouble (2SM 142).
 - d. A Christian cannot possibly keep the 10 Commandments and maintain membership in a labor union (2SM 143).
 - e. Members of unions are binding themselves in bundles to be burned

(2SM 142, 143).

f. SDA's are strongly told not to join:

(1) Any union now existing--in EGW's day; or

(2) Any union that would be formed in the future (2SM 144).

2. In 1985 the General Conference Public Affairs and Religious Liberty Dept. (PARL) reported:

a. In the mid-1950s, when the AFL and CIO merged into one super union, it appeared that the apparatus to impose a nationwide boycott was now in place (and, indeed, it may be!).

b. But it should be noted that in the past 30 years (1955-85) labor union membership has fallen from 35% to 19% of the work force.

c. In a recent report commissioned by the AFL-CIO warns that most of 17 million new jobs expected to be added in the USA by 1995 will be in Sun-Belt states, and in service-related industries, where labor admittedly has a precarious foothold.

(Liberty Confidential Newsletter, March-April, 1985 (Vol. 7, No. 5), p. 1.)

3. Does this mean, then, that labor/trade unions are a spent force and no longer significant in American political circles--and that they no longer have implications for SDA eschatology in the 20th Century? NO! Not at all! Note these recent developments:

a. In 1990 the unions experienced a remarkable comeback in their dealings with Frank Lorenzo, embattled president of Texas Air (which owned and operated Eastern Air Lines). Lorenzo tried to destroy the unions operating his airline; but, in the end (aided by court decisions and public opinion) they wound up destroying him.

b. On April 17, 1990, on the very day the U.S. Supreme Court gave religious liberty a serious setback (Oregon vs. Smith), the High Court also handed down a ruling believed to "strengthen labor's hand" by bolstering the "role of unions in strikes" (Fresno, CA Bee, April 18, 1990, A-1, A-18). Reporting the same story the same day, The Washington Post headlined its coverage: "Ruling Makes Union Busting During Strikes More Difficult" (p. A-5).

c. In the January/April, 1990 edition of Sunday, the Lord's Day Alliance reported that in Massachusetts the labor unions had joined hands with the State's Council of Churches in opposition to liberalizing a State law which presently prohibits the sale of certain categories of merchandise on Sunday in Massachusetts. In the same edition, Dr. Ernest A. Bergeson, acting president of the Lord's Day League of New England, was reported as telling Christian churchgoers in that area, "We do need to give our support to the Labor Unions who are fighting the legislation vigorously."

d. In the "Washington Whispers" column of the U.S. News & World Report (Jan. 18, 1993, p. 26) the following story appeared:

■ **Bring us together.** Among Washington's hundreds of inaugural week parties, perhaps the most politically significant will be a gala honoring Ron Brown, the secretary of commerce-designate. The reason: The party will be jointly sponsored by two formerly bitter union rivals, the 796,000-member American Federation of Teachers and the 2.1 million-member National Education Association. The real purpose of the gala will be to bring together—for the first time—the leaderships of the unions. Knowledgeable sources say the two organizations are flirting with the idea of a merger. One likely consequence: a potentially explosive campaign to fully unionize the nation's 750,000 college professors. By forcing students to decide whether to cross picket lines, it could bring back 1960s-style turmoil to the campus.

VI. The American National Sunday-Observance Law: A "Sign" or a "Signal"

1. Image to Beast Thus Formed; 3rd Angel's Message (Rev. 14:9) Fulfilled:

- a. "In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sundaykeeping in the United States would be an enforcement of the worship of the beast and his image." GC 449 (1911) in LDE 131.

2. Beginning of a Major Escalation of Satanic Manifestations:

- a. "Then we may know that the time has come for the marvelous working of Satan" 5T 451 (1885) in LDE 131.

3. "National Apostasy" Now Reached:

- a. "Laws enforcing the observance of Sunday as the Sabbath will bring about a national apostasy from the principles of republicanism upon which the government has been founded." 7MR 192 (1906) in LDE 132.
- b. "By the decree . . . our nation will disconnect herself fully from righteousness." 5T 451 (1885) in LDE 132, 133.
- c. "Apostasy becomes a national sin." 3SM 388 (1889) in LDE 133.
- d. "The measure of their guilt will be full, and 'national apostasy' will be registered in the books of heaven." RH 5-2-1893 in LDE 133.

4. "National Ruin" Quickly Follows "National Apostasy":

- a. "National apostasy will be followed by national ruin." 7BC 977 (1888), in LDE 134.

- b. "At the time of the national apostasy, . . . then the measure of guilt is full. The national apostasy is the signal for national ruin." 2SM 373 (1891) in LDE 134.
- c. "National apostasy . . . will end only in national ruin." Ev 235 (1899) in LDE 134; cf: 7BC 976 (1910) in LDE 134.
- d. "This national apostasy will speedily be followed by national ruin." RH 6-15-1897 in LDE 134.

5. Now time to Leave the Large Cities

- a. "As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so . . . the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains." 5T 464, 465 in LDE 121 (1885).

(1) Death Decree a Sign to Leave ALL Cities:

"As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places." GC 626 (1911) in LDE 138.

6. Close of Probation Now Imminent

- a. "As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached." 5T 451 (1885) in LDE 133.
- b. "Then we may know that . . . the end is near." 5T 451 (1885) in LDE 131.
- c. "The substitution of the false for the true is the last act in the drama. When this substitution becomes universal God will reveal Himself; . . . know that the time has come for God to work." 7BC 980 (1901) in LDE 135.
- d. "The substitution . . . is the last act in the drama. When this substitution becomes universal God will reveal Himself. He will arise in majesty to shake terribly the earth." 7T 141 (1902) in LDE 135, 136.

7. God Soon to Intervene Supernaturally to Save the Righteous

- a. "When the law of God has been made void and apostasy becomes a national sin, the Lord will work in behalf of His people." 3SM 388 (1889) in LDE 133.

VII. The U.S. Supreme Court and Recent Developments

1. With the elevation of Justice William Rehnquist to the post of Chief Justice, and the addition of Justice Antonio Scalia to the bench, the U.S. Supreme Court has taken a decided turn against religious liberty at the individual-citizen level:
 - a. Rehnquist: "The 'wall of separation between church and state' is a metaphor based on bad history, a metaphor which has proved useless as a guide to judging. It should be frankly and explicitly abandoned" (Source: Church and State, April, 1991, p. 24).
 - b. Scalia is reported to have said something like: "Separation of church and state is a luxury we simply can no longer afford" (Source: Scalia's majority opinion, "Oregon vs. Smith," 4-19-1990.)
2. In Oregon vs. Smith (April 17, 1990) the Supreme Court reversed years of precedent and tradition by removing from the government the need for the State to show a dire, significant, compelling need to restrict an individual's religious liberties.
 - a. SDAs, along with many other religious bodies, lobbied Congress for legislative relief.
 - b. Congress subsequently reversed the High Court by enacting the "Religious Freedom Restoration Act" (RFRA), which the President signed into law at the White House on Nov. 16, 1993.
 - (1) For a review of the case and contemporary significance, see Gary M. Ross, "A Victory for Religious Freedom," Adventist Review, Dec. 9, 1993, pp. 6, 7.
 - c. The passage of RFRA does not, however, mean that all tests of religious liberty are past history, or that we can relax our vigilance; other challenges are due to come in the future, including the ultimate "biggie" of them all, the U.S. National Sunday-Observance Law.

VIII. The Universal Sunday-Observance Law

A. The Inspired Testimony of the Prophets

1. The Bible:
 - a. "All the world wondered after the beast" after his deadly wound was healed" (Rev. 13:3).
 - b. "And they"--the whole world--"worshipped the dragon which gave power unto the beast, and they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him?" (v. 4).
 - c. "Power was given him over all kindreds, and tongues, and nations" (v. 7).
 - d. "All that dwell upon the earth shall worship him", except those whose names are written in the Lamb's book of life (v. 8).
 - e. The lamb-like beast "causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed" (v. 12).
 - f. All "that dwell on the earth" are deceived by the beast's miracles; he causes all who "dwell on the earth to make an image to the beast" (v. 14).

- g. All who refuse to worship the beast/image will have death decreed as their fate (v. 15).
- h. The beast "causeth all, both small and great, rich and poor, free and bond" to receive the beast's mark in either forehead or right hand (v. 16).
- i. No man on earth can buy or sell without having the beast's mark (v. 17).
- j. Babylon "made" (legislative enactment" "all" (universal" nations drink of the wine of her wrath and sin (Rev. 14:8).

2. Ellen White:

- a. "The mark of the beast is to be presented in some shape to every institution and every individual" (Ms. 6, 1889, p. 6).
 - (1) Just as the Three Angels' Messages are to be proclaimed on a worldwide basis, so the false Sunday-Sabbath will be a test to all, worldwide.
- b. And the "Loud Cry" of the Third Angel's Message, warning against beast-worship, will also go worldwide:
 - (1) "Light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. . . . The light of present truth will be seen flashing everywhere" (RH, Oct. 13, 1904; Ev 694).
 - (2) "Every one will have heard the warning and made his decision" (Ev 703).
 - (3) "Every one is to have sufficient light to make his decision intelligently" (GC 605).
 - (4) "The warning of the third angel . . . will command the attention of the world" (GC 450).
 - (5) "The inhabitants of the earth will be brought to take their stand" (GC 612).
 - (6) "Every person will be arrayed under one of the two banners. The chosen and loyal will stand under the . . . banner of Prince Emmanuel, and all others under Satan's standard. . . . They trample upon the laws of Jehovah and frame laws to compel all to worship the false Sabbath" (UL 262).
 - (7) "Every feature of the third angel's message is to be proclaimed in all parts of the world. . . . All are to hear the last message of warning" (UL 277).

B. Sunday and the So-Called "Christian" West

1. Canadian Supreme Court, 1987:

- a. "Sunday Closing Laws Stir Dispute in Canada," The Washington Post (Jan. 2, 1987, pp. A-1, A-27) headline declared. Canada's Supreme Court upheld its national Sunday-closing law, not "on any rigorous application of legal principle" and constitutional law, the newspaper noted, but, rather, on a widespread sentimental longing for a nationwide day of rest. "It acknowledged that the decision infringed on the rights of Jews and other groups who do not observe Sunday as the Sabbath. But it argued that the 'in-

fringement is not disproportionate to the legislative objectives' of a common 'pause day' for retail workers that coincides with a day off employed by the rest of the community."

(1) This kind of reasoning in a court of law is not new; when Jesus was on trial, Caiphas, the high priest, said: "Consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not" (John 11:50).

2. European Common Market (1991):

a. The following appeared in The European, Oct. 11-17, 1991:

Sunday rest will force workers to their knees

MILLIONS of Europeans could lose the right to work on Sundays and thousands more face the sack if EC bureaucrats succeed in making the seventh day one of compulsory rest.

Countries with widely different social and working customs would have to conform to strict rules if the Sunday proposals become law. All but essential services would be banned. Even lorries could be stopped from using motorways.

Centuries-old Sunday traditions, unique to each country, would be abandoned. These vary from Portugal, which allows shops to open from 6am to midnight, to Germany where strict regulations prevent trade on Sundays and most Saturday afternoons. The plans, which EC

**Nigel Dudley
and Ian Mather**

ministers will debate on Monday, would also block any government which wanted to ease Sunday trading rules.

Business is bitterly opposed to the plan, which has been pushed through the European Commission with the minimum of publicity. Companies say that hundreds of thousands of jobs will be put at risk and costs forced up dramatically.

But the plan is backed by Germany, the Netherlands, Luxembourg and Denmark, whose strict labour laws prevent virtually any trade being done on the seventh day. Their

governments say that they are at a competitive disadvantage to countries working seven days.

Forces are evenly balanced with Ireland, Spain and Portugal, which have liberal rules, and the United Kingdom, leading the opposition to the proposals. The UK is taking its stance despite its reputation for maintaining Sunday as a special day. With Portugal taking over the EC presidency in January, there is growing confidence that the measure will be blocked.

In Germany, the ban on Sunday trading is constitutionally enshrined and 82 per cent of workers do not work on Sundays. German Christian MEP Elmar Brok said that Sunday was the best day for the family to have free time together.

3. The Pope's Address to the Judges of Austria:

a. The following news item, originally published in the Clarion Herald, was republished in Sunday (May/August, 1990, pp. 20, 21):

The following citation from Pope John Paul II's remarks to a group of Austrian judges will be of interest to you, I am sure. You may find some use for the quotation somewhere in your excellent magazine, which upholds a tradition that our society stands a great deal to lose by indifference in its headlong pursuit of pleasure and consumption.

Said the Pope: "Sunday has a meaning that is not only religious, but which should be considered as a universal cultural value. Our society is running

the risk of giving up this cultural value for material considerations. The traditional idea of Sunday as a day of rest and worship is threatened both by the economic world and by the industry of leisure time."

C. Sunday and the Non-Christian, Non-Western World

1. In 1966, Time took note of the fact that Sunday was increasingly gaining a special status of distinction in a number of non-Christian, non-Western nations:
 - a. In many lands in which Christianity is a minority religion, business establishments, schools, etc., were closed on Sunday in nations which had no predominating religious reason to do so.
 - b. In many Islamic countries, business close on early on Friday to allow the worshippers to attend the mosque for weekly prayers; but on Sunday, in those same countries, everything closed down totally.
 - c. In other countries Hindus and Moslems would attend their temples/mosques on Sunday rather than upon other days.
(Source: "Customs: On the Seventh Day", Time, Jan. 14, 1966, p. 52).
 - d. Thus, the way is already paved in many non-Christian, non-Western nations for giving Sunday a special status. The camel's nose is now under the tent!
2. We have already noted in Part I that Satan will attempt to counterfeit the second coming of Christ "in different parts of the earth."
 - a. The miracles and supernatural aura surrounding this event will be especially calculated to dazzle the minds of peoples who are already especially susceptible to this form of "evidence."
 - b. Mention has already been made of the two major causes of the National Sunday Law in the USA--breakdown in morality at all levels of society and disasters of all sorts--is it not quite possible that this might be an additional factor in tipping the scales of public opinion in other countries?
3. Turkey: In 1988 I visited ancient Ephesus (the present-day port is named Kushadasi);
 - a. On the outskirts of Ephesus there is a shrine owned and operated by the Roman Catholic Church. Called "Mary's House," it is alleged that when John came to Ephesus to make it a center for his work he brought along Mary, the mother of Jesus, who was entrusted to his care by Christ at Calvary. It was from this home, according to official Roman Catholic dogma, that Mary was "a'ssumed" into heaven--a doctrine every Roman Catholic must accept upon pain of excommunication.
 - b. Larger-than-life-size portraits of two Popes are displayed in the entry hall of Pontiffs who made personal pilgrimages to this shrine.
 - c. In one room I was shown a handfull of Roman Catholic Turkish women, all praying to Mary--not many, for all non-Moslem citizens of Turkey number a mere 1% of the total population (of 50 million).

- d. But in another room, I was astounded to see Moslem women praying to Mary, I inquired of my Moslem guide as to the reason for this, and she replied
- (1) Moslems, although they definitely do not believe that Christ was God, do believe that Christ was a prophet (as, for example, Mohammed himself)--this is a teaching of their Koran.
 - (2) And in Islamic culture and religion, the mother of a prophet is most worthy of veneration!

IX. Recent Developments

A. Newsweek's "Obituary" for Mainline Protestant Denominations: Aug. 9, 1993

1. One of the most significant recent stories on the state of affairs in Protestant America was a three-page article, "Dead End for the Mainline?" in Newsweek, August 9, 1993, pp. 46-48.
 - a. The "Mainline" denominations are in a marked state of decline today:

Denomination	Membership Statistics		Percent of Loss
	1965	1993	
Presbyterians	4.2 million	2.8 million	33.4%
American Baptist	1.3	1.2	9.7%
Lutheran	5.7	5.2	8.8%
United Methodist	11.0	8.7	21.0%
United Church of Christ	2.0	1.5	25%
Episcopal	3.6	2.4	33.3%
Disciples of Christ	1.9	1.0	47.4%
Totals	29.7 million	22.8 million	23.24%

- b. But other non-traditional churches are growing by leaps and bounds:
 - (1) The Community Church of Joy, in Glendale, AZ, has 6,000 members, and an additional 6,000 who participate in the more than 100 recovery- and other special-interest programs which keep the church's doors open seven days a week.
 - (2) Pastor Walther Kallestad gears everything toward "meeting the needs" of his worshippers--and this includes a definite de-emphasis on doctrine:
 - (a) "People today aren't interested in traditional doctrines like justification, sanctification, and redemption," he told an interviewer.
 - c. Agonized Newsweek religion editor Kenneth L. Woodward, "There's a new Reformation in American religion, and this time it is not the Church of Rome but Lutheran and other mainline Protestant denominations that are under siege. . . . The leaders of the nation's once robust Protestant establishment face the loss of brand-name loyalty."
 - d. The bishops of the United Methodist Church Executive Committee in July, 1993, threw out the day's agenda, and, instead, spent three hours searching their souls with such questions as "What does it mean to be a United Methodist? What, if anything, is distinctive about our church?"

- e. Jim Andrews, head of the Presbyterian Church (USA), which recently eliminated 175 staff positions because of lack of sufficient funds, declared, "Churches without any self-understanding lose members."
 - f. D. Newell Williams, a church historian at Christian Theological Seminary in Indianapolis, in reference to the decline of the importance of doctrine, said, "The denominations no longer offer a distinctive Christian standard for judging statements about God or moral actions. Many people now see no reason to be Christian. The mainline churches are just plain boring...."
 - g. Robert Schuller of Garden Grove's Crystal Cathedral and well-known TV media speaker and spokesman for Christianity, recently formed "Churches Uniting in Global Mission," a national coalition of 200 pastors of "the most dynamic and successful" congregations. "The aim of this determinedly antidenominational network is to lure baby boomers back to churches by welcoming all comers regardless of their beliefs and appealing to their lack of theological convictions."
2. For a glimpse of contemporary religion in America, see two stories in the Riverside (CA) Press-Enterprise of Saturday, April 8, 1995:
 - a. Television's new interest in religion ("Television Networks Get Religion, a Little," p. H-4).
 - b. The unique nature of religion in America ("Pious in Public and Proud of It," p. H-3), in Appendix F

B. Historic Union of "Evangelicals and Catholics Together:" March 29, 1994

1. On March 29, 1994, 40 key Evangelical and Catholic leaders signed a statement at the Institute on Religion and Public Life in New York City, "urging their followers to accept each other as Christians" and to "put aside differences and contend for common civil causes;" "after nearly four centuries of division and hostility, Protestants and Catholics have taken an important step toward unity"--James R. Wallis, Jr., on page one of the Christian Coalition's Christian America: A Christian Review of the News, May/June, 1994. The story was headlined "Historic Christian Declaration Signed: Evangelical and Catholic Leaders Agree to Work Together." (For text, see Appendix G.)
2. David Briggs, an Associated Press religion writer, distributed a major story to newspaper subscribers to that wire service (see Appendix G.).
3. As an immediate result, on June 16, 1994, on the final day of the Southern Baptist Convention's annual session at Orlando, FL, that body voted to endorse the "ECT" Manifesto--the first major denomination to do so.
 - a. Southern Baptists had two representatives among the signatories on March 29 in New York. (For press reaction, see Appendix G.)

4. Christianity Today, the leading Evangelical journal in the USA today, in its May 16, 1994 edition, took notice of the landmark event in a news story and in a two-page editorial. (The latter was illustrated by a devastating cartoon, which spoke volumes more than the text possibly could!) (See Appendix G.)
 - a. Former Watergate personality and now a prison ministries chaplain Charles Colson (one of the two initiators of the accord), in his column in the Nov. 14, 1994 edition, explained "Why Catholics Are Our Allies." (See Appendix G.)
 - b. The news columns of the Dec. 12, 1994 edition carried two important documents:
 - (1) A "CT Institute" major treatment of a review of the new Catholic Catechism, entitled "Do We Still Need the Reformation?"
 - (2) J. I. Packer's forthright defense of his participation: "Why I Signed It." (See Appendix G.)
 - (3) Incidentally, the cover of that particular edition had a color sketch of the pure woman of Rev. 12, surrounded by red dragons, and the caption "Cosmic Combat"!
 - c. A "News Update" in the edition of March 6, 1995 told: "Evangelicals Clarify Accord With Catholics" (pp. 52, 53).

Conclusion

1. In 1884 Ellen White said that Babylon would unite at the end of time on least-common-denominator theological doctrines: immortality of the soul and Sunday-sacredness. As far as doctrine goes, this is about as much as the up-and-coming mega-churches of today have!
2. Some SDAs wrongly conclude, "If Sunday laws have to come, then let them come; the sooner the better--so Jesus can come!"
 - a. And they reason: Our lack of opposing them, thus allowing them to come by default, may actually hasten the Sunday law. So let's not fight them!
3. Not so, says EGW, who urged vigorous opposition by SDAs:
 - a. You may succeed only in extending the length of the time of trouble, not hastening the 2nd Coming!
 - b. We are not to sit quietly and do nothing (LDE 126, 127).
 - c. We are to oppose Sunday laws by pen and vote--if given the opportunity (LDE 127, 128). The people must know the real issues!
4. When Sunday laws were passed in Australia in the 1890s, EGW told our members there:
 - a. Show no defiance of the law.
 - b. Refrain from work on Sunday--instead, use the time for missionary work door-to-door.
 - c. When that happened, the Australian government rescinded the laws, to get the SDAs off their backs and back into their homes!

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(1) Christian Coalition's *Christian American: A Christian Review
of the News*, May/June, 1994, pp. 1, 4.
(2) David Briggs Associated Press report, March 30, 1994.
(3) Southern Baptists Adopt Recommendations, June 17, 1994.
(4) *Christianity Today* news report and editorial, May 16, 1994.
(5) Charles Colson's defense, CT, Nov. 14, 1994.
(6) J. I. Packer defense, CT, Dec. 12, 1994.

Appendix A

Church Union Based Upon Sunday Sacredness

Editorial by Marion G. Bradwell, Sunday: The Magazine of the Lord's Day Alliance of the United States, July/August, 1973. (Reproduced by permission.)

DATELINE SUNDAY!

In recent years we have seen the development of a new ecumenical spirit in the Churches of the United States as well as of the World. This drawing together was given objective image under the organization of such structures as the World Council of Churches, The National Council, The National Association of Evangelicals and The Consultation of Church Union, popularly known as COCU.

More recently, however, we have seen a shying away from some of these organizations, and a seeming loss of interest in them.

Does this mean that the Church of Jesus Christ is becoming more fractured and that brethren are being separated more definitely from one another? I do not think so. While it may be true that in some instances outward organizations, and mechanical structures have been losing ground, at the same time there is evidence that believers of similar theological stance have been drawing closer to one another.

Perhaps this is God's way of showing the Church that the unity of the Spirit is far more important than outward organization, and that there can be interdenominational cooperation without the necessity of having organic union.

This "oneness of the spirit" was brought home to me most clearly on my recent trip across the United States. During this time I had the opportunity of having fellowship with believers who live under the name of many different denominational structures. Among these were Southern Baptists, Nazarenes, Orthodox Presbyterians, United Brethren, Southern Presbyterians, Conservative Baptists, Reformed Church of America, United Presbyterians, Christian

Reformed, and Independents. With all of these, however, there was a spirit of oneness and unity that transcended our denominational labels.

The amazing thing was to discover how quickly this "oneness" developed, when Christian believers met together for prayer and fellowship. I remember most vividly the opportunity which my wife and I had of being in a pastor's home in Iowa following an evening service in the Church for a time of sharing Christian experiences and having prayer with a group of believers from that



Marion G. Bradwell

Church, not of our own denomination. At that time I commented to the group how close we felt to them in the few moments we had been together. Such is the bond of the Spirit, and such is the close relationship which Christians find in one another and in being together in the true "unity of the Spirit".

Then, too, it was most encouraging to those of us who are greatly concerned about the matter of Sunday observance that among all of these there was a common concern that the Lord's Day once again become what God intended it to be in the life of the Church and the means of blessing to His people. Certainly, (here) is one place where (all) of God's People, regardless of their denominational banner, can stand united for God's Day over against the secular forces of our time that would seek to rob the Church and society of the time which God intended man should have in the weekly rhythm of life.

Appendix B

Causes of American National Sunday-Observance Law--1: Breakdown in Morality

1. EGW predicted that just before the time of the end there would be a major breakdown in morality, public and private, evidenced in all levels of society, from the top to the bottom; and that this would be one of the two major causes of the National Sunday-Observance Law--a public reaction: "Let's make America be good."
 - a. Of course, morality can never be legislated (behavior, of course, can!).
2. America, in its two-century history as an independent nation has had crooks, in high places and low, from the beginning (and even before the beginning, in colonial times).
 - a. U. S. Grant was a great general--but a corrupt president.
 - b. Warren G. Harding is reported to have kept a mistress in the White House (Nan Brittain), and he appears to have done little to prevent or correct political scandals which racked his administration (e.g., "Teapot Dome," etc.).
3. But it remained for the presidency of Richard M. Nixon, and the scandal that became internationally known as "Watergate," to hit a new low:
 - a. Nixon was the first President to be driven from office in the 200 years of our history. But it didn't stop there.
 - b. Spiro Agnew, his Vice President, was thrown out for taking bribes in the very office of the Vice President.
 - c. And Attorney-General John Mitchell, who takes a constitutionally-prescribed oath to uphold all of the laws of the USA as its chief law-enforcement office, was indicted by a federal grand jury, tried in a federal court, found guilty, and spent some 20 months in a federal penitentiary!
4. Attorneys-General have not fared well since; the Justice Department has repeatedly been plagued with scandal since Mitchell:
 - a. Edwin Meese had trouble with Iran-contra and Wedtech 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 for 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.
 - (1) And U.S. District Court Judge Kimba Wood lost out at the last moment, as Baird's replacement, when it was learned she had employed illegal aliens (it wasn't against the law at the time she 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 saw all three candidates repeatedly caught up in telling bald-faced lies to their respective audiences.
 - a. Time ran a cover story in the Oct. 5, 1992 edition: "Lying: Everybody's Doin' It (Honest)."
 - b. Sissela 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 came out (discussing public morality since Watergate): "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 more international. They covered much larger territories and involved a great many people." 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).

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:
 - a. 61% of high schoolers, 32% of college students cheated on an exam at least once.
 - b. 33% of high school kids, 16% of college students, admit they've stolen from a store.
 - c. 33% in 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 doing so.
 - 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" capitalize and exploit such reports; and they are gaining much more political clout in America today than Jerry Falwell's Silent Majority ever had.
 - a. See G. Edward Reid, "The New Christian Right: The Road to Victory," Liberty, Jan.-Feb., 1993.

Appendix C

Causes of the American National Sunday-Observance Law--2: Ecological Disasters

1. The weather has changed--and not all for the good--in recent years:
 - a. In January, 1990, Britain was buffeted by a devastating wind, its worst storm in 300 years (MacLean's, Feb. 5, 1990, p. 38).
 - b. All over the world similar unprecedented disasters are happening with such clockwork-like regularity that we almost forget their importance.
2. In 17 deadly days--Aug. 25 to Sept. 11, 1992--five devastating plagues befell planet earth:
 - a. August 25: Hurricane Andrew hit Florida and Louisiana in the southern United States, the first Category 5 (on the Saffie-Simson scale of 1-5--5 being the worst) to strike the U.S. mainland since Camille in 1969. It was "the most costly"--and extensive--"storm in U.S. history." Results: \$20 billions just in property damage; 250,000 rendered homeless (equal to the population of Las Vegas, NV); hundreds of square miles totally flattened, tens of thousands becoming jobless as well as homeless, with jobs and places of business evaporated in a single day (Newsweek, Sept. 7, 1992, pp. 16-31; Sept. 14, 1992, pp. 24-28).
 - b. August 28: Typhoon Omar wreaked vengeance on the Central-Pacific island of Guam, a Category 4 storm with winds gusting to 165 miles-per-hour. Fortunately, no deaths were reported, but 5,000 families were instantly made homeless, 80 were injured, and \$304 millions in property damage was sustained. Adventist World Radio headquarters suffered extensive damage to all four antennae and to both of its two transformers (Interview with Andrea Steele, Director of Public Relations/Development, AWR/Guam, Silver Spring, MD, Sept. 28, 1992).
 - c. September 1: 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 building!) past the western beaches of Nicaragua in Central America, cutting a 200-mile-wide swath of destruction. Toll: 116 known dead; more than 100 still missing a month later, and 16,046 rendered homeless (The Washington Post, Sept. 3, 1992, pp. A-1, A-40; Sept. 4, 1992, p. A-27).
 - d. September 10: "Unprecedented" torrential rains flooded extensive areas of Pakistan on the subcontinent of Asia, destroying all crops for hundreds of square miles. Toll: 2,000 known drowned; no accurate estimate of the injuries; 3 millions instantly made homeless, property and agriculture losses of at least \$2 billion--"the worst disaster to devastate Pakistan since it became a nation in 1947," according to officials at the Pakistani Embassy in Washington, DC. And, sadly, news of the disaster was largely ignored by the mass media in America. (Interviews with Pakistani Embassy PIO Malik Zahour Ahmet and Asst. PIO Ghazala Aslam, Washington, DC, Sept. 28, 1992).

e. September 11: Hurricane Iniki's Category 4 winds of 145-175 miles-per-hour hit the island of Kauai in Hawaii (resident pop. 50,000, plus thousands of visiting tourists), damaging one-third of all private homes, 90% of all public buildings, and all 70 hotels. The \$1 billion tourist industry--the No. 1 income-producer on the island--was wiped out for the remainder of 1992 and probably most of 1993. The 2nd-largest industry--sugar cane, macademia nuts, and crops of coffee and guava--were just then ready for harvest, and were totally wiped out in a single night. The island's previous level of 5% unemployment instantly rose to more than 50%. (The Washington Post, Sept. 12, 1992, p. A-4; Sept. 13, 1992, p. A-1; Sept. 17, 1992, p. A-3).

--five deadly disasters in just 17 days (Aug. 25 to Sept. 11, 1992)--
AND THE END IS NOT YET!

3. Guam was subsequently visited by an additional 5 typhoons, between Oct. 21 and Nov. 23, 1992!
4. Newsweek's Sept. 7, 1992 edition devoted a full page to an examination of the question: "Was Andrew a Freak?--Or a Preview of Things to Come?"
 - a. Conclusion: we haven't seen anything yet!
 - b. Because of the greenhouse effect and global warming, 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!).
 - c. M.I.T. Meteorologist Kerry Emmanuel reportedly declared, We can now see a potential "50 percent increase in the destructive potential of the most powerful tropical storms."
 - d. Later in the article the reporter predicted an increase in not only frequency, but also in individual severity, of future storms.
5. On Sept. 9, 1992, 15 days after Hurricane Andrew hit, Dr. Bob Sheets, head of the National Hurricane Center, visited portions of that vast wasteland that is today South Florida, and the next day he reported to the press that the original estimates of 150-160 mile-per-hour winds must now be revised to 190-200 mile-per-hour winds, on the basis of the nature of the extensive damage wrought by Andrew.
 - a. Dr. Ted Fujita, world-famous authority on tornados of the University of Chicago, agreed.
6. In 1884 the twin concepts of "more" in number, and "stronger" in intensity, individually, were first voiced by EGW in The Great Controversy. Solemnly, she wrote: "These visitations are to become more and more frequent and disasterous" (4SP 407, 408; 1888 and 1911 eds., pp. 589-90).
 - a. And she specifically identified economic disasters, transportation disasters, and 10 natural calamities--including air pollution--as being caused by Satan.
 - (1) He has been experimenting in the laboratory of nature for 6,000 years, and he has learned his lessons well.
7. EGW also said that Protestant leaders would seize upon these disasters (originated by Satan), and say they were the judgments of God because the nation was transgressing His laws--and use that as an excuse to bring in a National Sunday-Observance Law.

Appendix D

The National Sunday-Observance Law in the United States: The Unfolding Drama in 1994: A Contemporary Postscript

1. Human survival is the most basic, fundamental human instinct of all.
2. In the last days it will manifest itself in two separate but related ways:
 - a. Fear of what GOD may do to the planet and its inhabitants through disasters--chiefly, ecological and transportational--which are now alleged by Protestant clergy to be of divine origin rather than Satanic, and are progressively escalating both in number and individual intensity because of human desecration of God's alleged holy day, Sunday.
 - b. Fear of what MAN may do to his fellow man through criminal activity, which is also demonstrating a double escalation in terms of both number and also individual severity of such acts.
3. A very human reaction in the near future will be a concern to attempt to remedy this intolerable situation by means of legislative enactments with increasingly harsh penalties, the while conveniently forgetting that that while behavior indeed can be legislated, morality itself cannot.
 - a. A national Sunday-observance law will ultimately become part and parcel of this "package" of remedies at some as-yet future point.
4. SDAs and other peoples of conscience will be placed in a quandry and dilemma of trying to obey God (who Biblically requires worship on His holy day, the Biblical seventh-day Sabbath on Saturday) and man (who will now require the same on Satan's spurious "sabbath," the Sunday).
 - a. With Peter, when forced to choose between obedience to God and obedience to man, Christians will unhesitatingly choose God (see Acts 5:29).
 - b. And they will thus oppose a national Sunday-observance law before it is passed, and refuse to observe it after it becomes the law of the land.
5. And the inevitable, inescapable result will be that their refusal to comply with this national ordinance will cast them in the unenviable, invidious role of being national "enemies" of the people, as EGW predicted 110 years ago, in 1884.
 - a. "Enemies of Temperance and Reform": because, particularly in the USA, "the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement. . . ." (GC 587:1).
 - b. "Enemies of Law and Order": because by their failure to obey the national Sunday-observance law, they will now be legally (as well as technically) "criminals," by statute definition; and their refusal to obey will be viewed generally "as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth."
 - (1) "Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government" (GC 592:1).
6. Especially significant of this prophesied trend is the TIME cover story of February 7, 1994 (cover plus pp. 50-59, with related story), with the front-page caption: "Lock 'em Up and Throw Away the Key: Outrage Over Crime Has America Talking Tough", superimposed over an illustration of a man incarcerated in the Puritan-era pillory, fashioned in the shape of an American flag!
 - a. Editorial comment on the Table of Contents entry: "Cracking down on

- a. On Sept. 12, 1992, Pat Robertson, in the final meeting of the Christian Coalition at Virginia Beach, VA, told his followers:
 - (1) "The San Francisco earthquake, and the recent natural disasters of Hurricane Iniki are evidences that God is displeased with 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 to General Conference Committee).
- b. The next step will be to call for a Sunday law to make America be good so as to stop these disasters from God which are a sign of His displeasure.
 - (1) And we were told all of this back in 1884!

POSTSCRIPT FOR 1993/1994

Disasters in 1993/1994 thus far:

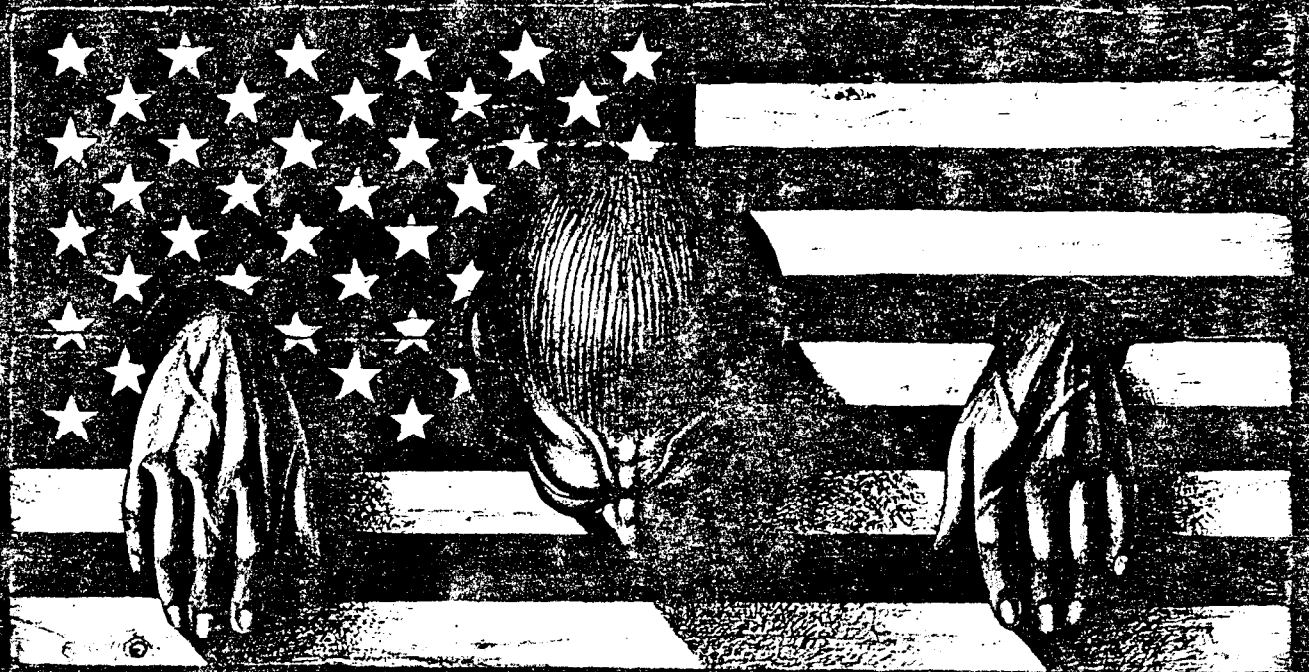
1. The flooding of the Mississippi and Missouri River basins.
2. The fires at Malibu.
3. The Los Angeles earthquake of Jan. 17, 1994

- crime." With Americans saying crime has become their No. 1 concern, politicians are talking touch. But are they also talking sense?"
- (1) "Are prisons the answer? More facilities and longer terms may only increase the crime rate," according to a second, related report which follows the cover story.
- b. A poll of public opinion ("What is the main problem facing the country today?"), taken in February, 1993, and repeated in January, 1994, shows that the two top issues today are:
- (1) "Crime"--up, in the past 11 months, from 4% to 19%--a 400% jump.
(2) "Lack of morals/values": up from 4% to a current 12%--a 300% jump (p. 52).
- c. The omnibus crime bill, presently pending in Congress (which seeks to harmonize two separate bills passed last year in the House of Representatives and Senate), among other provisions now adds the death penalty (Senate version) for 52 additional crimes ("many of them marginal ones that federal law [now] tends to cover").
- (1) This may be especially significant in view of the fact that the Book of Revelation predicts that, in the end, death will be proscribed for all who do not have the mark of the beast nor his number in forehead or right hand!
- d. Legitimate concerns for civil liberty infringement resulting from some proposed legislative remedies is being brushed aside by greater concern for personal safety on the part of the populace. Charles Colson, a leading exponent of prison reform, states: "People will gladly trade freedom for law and order" (p. 53).

**THE STATE
OF BILL CLINTON**

LOCK 'EM UP

Outrage over crime has America talking tough



Appendix E

Some Contemporary Concerns About Religious Liberty

Sunday observance and other significant signs of the times

by John V. Stevens, Sr.

The Supreme Court—where justices determine what your constitutional rights are—where your freedom begins and ends—is also the place where an ominous sculpture occupies the most strategically important position, directly above the chief justice.

It depicts the Ten Commandments with the Majesty of Law sitting on the left, obscuring the Sabbath Commandment with his knee, and Power of Government on the right. The law is dominated by the rising sun. Is the covering of the Sabbath Commandment and the rising sun depicting a coming dramatic Supreme Court decision to be made one day? That Sabbath observers will no longer have protection? That Sunday observance will become a symbol of our nation and its efforts to globalize this child of the papacy, the Day of the Sun?

While there is no national Sunday law in the United States, nor any bills in congress to mandate it, there are significant signs of the times that unquestionably reveal the growing demand for Sunday observance as certain as the dawn precedes the sunrise.

Sunday observance grows

Pope John Paul II told Austrian judges, "Sunday has a meaning that is not only religious, but which should be considered as a universal cultural value." (*Clarion Herald*, 7-19-90).

French bishops heard the Pope at the Vatican voice, "Of special concern should be protecting Sunday as a holy

John V. Stevens, Sr., is Pacific Union Conference director of public affairs and religious liberty.

day against the current trends to make it a regular work day . . . The traditional function of Sunday, day of the Lord, tends to be truncated." The church wants to join with others in working for the common good, he said (*Clarion Herald*, 3-26-92).

While visiting his native country, the Polish Pope preached a series of sermons on the Ten Commandments. He emphasized that Sunday is a particularly holy day. This commandment is "for whole nations and societies. . . we Catholics ask that our point of view be taken into account." (*The Wanderer*, 7-4-91)

The ultimate issue

The European Community has embraced the controversial "social dimension" which calls for national Sunday laws. The EC amended her basic document, The Treaty of Rome. Every participating country has surrendered part of its national sovereignty and with it some of the rights of its own people.

Ultimately the issue over which all Christendom will be divided will be the Law of God—between those who keep His memorial of creation, the seventh-day Sabbath, and those who follow the world's recognized spiritual leader, the Pope. He calls on all peoples, even non-Christians, to observe Sunday, and in so doing, yield their allegiance to the self-proclaimed power that seeks the worship of all peoples.

On May 15, 1961, the papal encyclical, *Mater et Magistra*, *Mother and Teacher of Nations*, stated, "She (Catholic church) has never failed to insist that the Third Commandment 'Re-

member to keep holy the Sabbath day,' be carefully observed by all." It calls on "all men, whether public officials or representatives of management and labor, that they observe this command of God Himself, and the Catholic Church, and judge in their souls that they have a responsibility to God and society within this regard." Interestingly enough, just two weeks later the U.S. Supreme Court handed down a decision which upheld Sunday laws in Maryland and Pennsylvania, and declared that they were constitutional.

In 1991, the papal encyclical, *Centesimus Annus*, affirmed Sunday rest and "the worship which they owe to Almighty God...in this regard, one may ask whether existing laws and practice of industrial societies effectively insure in our own days the exercise of this basic right to Sunday rest."

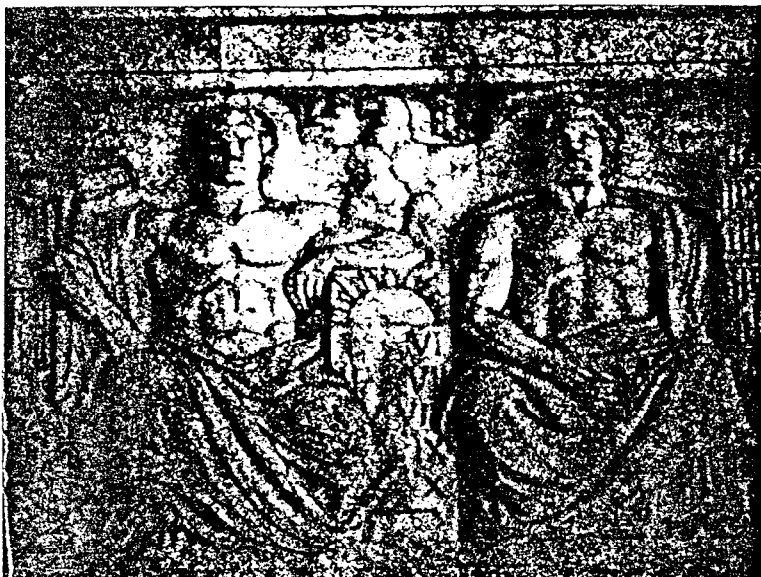
The Southern Baptist Convention held June 9 to 11, 1992 in Indianapolis, Indiana, voted Resolution 14—On Keeping The Lord's Day. "Whereas, since much of the moral breakdown on our society has come since keeping the Lord's Day holy has been largely disregarded...be it finally Resolved, that Southern Baptists express concern over the continuing secularization of the Lord's Day."

A century ago E.G. White wrote, "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." *Great Controversy*, p. 592.

Retribution or signs?

Recent destruction in Florida by hurricane Andrew, the midwest's worst flood in U.S. history, have caused *Time* magazine, August 9, 1993, to quote Jerry Fallwell's observation that recent natural disasters are evidence of Divine retribution on our nation because of our treatment of the unborn and for trashing the Judeo-Christian ethic. Add to those the recent raging fires in Southern California.

In *Great Controversy*, p. 589-590, are listed numerous natural disasters that will immediately precede the coming



The Ten Commandments are dominated by a rising sun, while The Majesty of Law (left) obscures the Sabbath commandment with his knee in a dramatic sculpture in the U.S. Supreme Court chamber.

of Christ. "And then the great deceiver will persuade men that those who serve God are causing these evils...It will be declared that men are offending God by the violation of the Sunday Sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced."

The other error

Great Controversy, p. 588 clearly identifies, "the two great errors" that will capture the attention of the world—Sunday sacredness and the natural immortality of the soul. Seventh-day Adventists understand well the former issue. The latter issue is the basis of Roman Catholic opposition to abortion. They believe an immortal, invisible, intelligent soul inhabits the fertilized egg at conception. The abortion issue is as vital to the church authority as is Sunday sanctity.

John Cardinal O'Connor of New York stated, "The fact is that attacks on the Catholic Church's stand on abortion—unless they are rebutted—effectively erode church authority in all matters, indeed, on the authority of God Himself." (*The Wanderer*, 4-23-92).

Expect this current controversial issue in the U.S. to end in the outlawing of choice on abortion just as surely as choice will be outlawed for true Sabbath observance.

Other signs worth watching and evaluating are:

- The growing role of the United States as the world policeman.

- The New World Order which utilizes Revelation 13 economic and death sanctions on nations which refuse to line up.

- The ability of the United States and United Nations to turn the world against a religious minority in the religious war in Yugoslavia among Catholics, Muslims and Orthodox.

- The growing power of Protestant Fundamentalism bent on taking over the government on all levels, enforcing their belief and practice on society.

- The growing conservative movement and the rapid deterioration of liberalism which has been the guardian of our religious freedoms.

- The mounting influence of the Pope and his recent third trip to the United States.

- The fall of Communism which

was the only formidable enemy of the Papacy and church-state union.

- The Supreme Court's refusal to hear on appeal a case in which the Hawaii Protestant Kamehameha schools were ruled insufficiently religious and required to hire non-Protestant teachers. The suit was brought by a Catholic teacher. The Clinton administration has not reversed the conservative trend of the court.

- The merging of conservative Catholics, Evangelicals, Protestants, Mormons, and observant Jews.

- An English Catholic intellectual called on the Pope to convene a Third Vatican Council to end an era of confusion and called for "a new religious order."

Our faith is in God

Seventh-day Adventists do not fear what is coming, but rather rejoice that God will keep us faithful. The purpose of prophetic fulfillment is to build belief, faith, trust. John 14:29. More specifically, it is to build faith in Christ as the Savior. John 13:19. In the end time Christ predicted that there would be little faith—but His children would have the faith of Jesus, keeping His commandments. This faith makes the second coming a blessed hope. "Many prophets and kings have desired to see those things which ye see and have not seen them." Luke 10:24. How blessed we are.

Finally, the Gospel is a message of freedom from the power and slavery of sin. It enables the remnant to worship and serve the Creator in the hour of judgment, to be free from the confusion and failure of false religion, and to be loyal in the face of global religion that defies Deity.

It is time for the annual emphasis on religious liberty. Give generously so that the Church can bring this message of freedom to government leaders who hold our outward freedoms in their hands. Remember, no outside power can influence or withdraw our inward freedom, our faithfulness to Christ, except ourselves. Be liberal for *Liberty* magazine on Sabbath January 22, or on your Religious Liberty Day. Let us first of all commit ourselves and then our means.

Appendix F

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Religion & Ethics

Television networks get religion, a little

► It's hardly a tidal wave, but spirituality is making inroads in a medium that has been phobic or irreverent about the subject in the past.

By Tim Funk
Knight-Ridder Newspapers

The Rev. Hannah Miller (Patty Duke) has driven to a quiet lakefront to have a talk with her boss. "How am I doing? I mean, am I doing OK?" she asks, squinting heavenward. "I know, you don't give hints. All I can do is try to hear you, listen to my heart and do the best I can."

Prayer. It's a common occurrence in a country where, according to a recent Gallup poll, 63 percent consider their religion either very important to them or the most important thing in their lives. But prayer has always been a rarity on American television, which has tended in recent years to cast religious characters as uptight, money-grubbing or just strange.

That may be about to change — at least a little. No one's predicting that Duke's series, which premiered last Saturday night on NBC, will usher in a flood of new shows about religion. But it does represent the first trickle of something new at a time when many Americans appear to be searching for more spirituality in their lives.

Whatever its dramatic sins — and they are legion — NBC's "Amazing Grace" at least treats religious people and their faith seriously. Hannah Miller is a divorced mom — and recovering prescription-drug addict — who becomes a Protestant minister after a near-death experience. On last week's opener, she's hired to pastor her first

church, in small-town Idaho.

"The show's an attempt, certainly, to bring the actual, living practice of spirituality to television," said Duke, who was raised a Roman Catholic and now attends a Unity church. "The religious concept of 'doing unto others' — the Golden Rule — is what Hannah tries to live by."

That's also what motivates the heroine of "Christy," a CBS series about a mission school in the Tennessee Smokies that will return to the schedule for at least two weeks, starting April 15. (Ironically, it'll go head-to-head with "Amazing Grace.")

"Dear God," Christy (Kellie Martin), a 19-year-old teacher, prayed on-camera last year. "When I came here (to the mission school, in 1912), maybe I was partly running from home for fun and adventure. But I think you had something else in mind. What I'm trying to say is, if you can use me in this cover, well, here I am."

Betsy Frank, an executive vice president for New York-based Zenith Media Services, said TV producers in Hollywood are trying to sell the networks on several other shows with religious characters and settings.

"Those who develop shows sense that the country is becoming more spiritual," said Frank, who screens new shows for advertisers. "It seems that each network has shows, comedies and dramas, that are based around clerics. . . I'm hesitant to call it a trend, but there are a lot more religion shows in development than I've seen in a long time."

Minnesota-based radio star Garrison Keillor is developing a half-hour series for ABC that centers on a small-town pastor and his family.

NBC will consider a fall season slot for "Son of a Preacher Man," a family sitcom about a preacher, his wife and two kids.

And David E. Kelley, the creator of "Picket Fences" and "Chicago Hope," hopes to sell the Fox network on "The Pastor's Wife," set in Grace Lutheran Church on Staten Island. Given Fox's irreverent focus, the comedy-drama series could prove to be more racy than religious. Fox will say only that "the series takes a look at religion through the eyes of a young pastor (Kyle Chandler), newly assigned to a quirky congregation." The pastor's writer wife is a Stephen King wanna-be. And the church's senior pastor, the Fox release says, "is a cleric who takes ecumenicism to startling dimensions."

Cable channels, too, are exploring religion like never before:

- TNT will air a made-for-cable-TV movie about Old Testament figure Joseph on April 16.

- Lifetime will profile Mary Magdalen (tomorrow).

- The Learning Channel, now on Vision Cable, is offering a two-parter on angels. (The first part aired Sunday; the second will air tomorrow.)

- And this Easter season, A&E will present a "Biography" special on Jesus (April 16) and an "Investigative Reports" episode (Friday) on "stigmata" — that rare phenomenon in which devout people claim to have marks on their bodies resembling the crucifixion wounds of Jesus.

Tom McCollough, an associate professor of religion at Duke University, says television's new attraction to things spiritual appears to be a reflection of what's going on in the country.

"It's one of the many tokens of serious interest in religion at a deeper level," McCollough said, citing books on the best-seller list that deal with matters of the soul. "Americans year in and year out describe themselves as religious. But it seems to me there's a deeper kind of search going on now."

"Amazing Grace" star Patty Duke says

her life has been one long spiritual search.

"I was born Catholic and, at 12, became a Christian Scientist," she said. "Then in the '60s and '70s, I took a new route and wound up a student of various Eastern disciplines. I seem to be heading back to some form of Catholicism. At least the (Catholic) symbols are very much a part of what made me. Am I religious now? I don't know. Am I a seeker? Absolutely. I have become a believer again."

Though "Amazing Grace" treats religious people with respect, the series comes down with a bad case of timidity whenever it's time for the characters to express their beliefs.

Duke's Hannah Miller is definitely a Protestant minister, but the series keeps her denomination and theology murky. She closes her service with a choir-led rendition of "Amazing Grace," but Miller's few sermons in the first three episodes could just as easily have been given by a psychologist or social worker. Duke said that was intentional.

"Because of the real limitation of television in terms of not wanting to alienate viewers, we kept it vague," Duke said. "And for my taste, it was important that this person (Miller) not be closed off from any of the language we have in the universe for God and religion. So she picks whichever one she likes that day? Yes, I guess in a way she brings in things from all over the place — from wise sayings, but also from the Thai grocer down the street."

James Nuechterlein, associate director of the Interreligious Institute on Religion and Public Life in New York, calls this kind of faith "generic, 'somebody-up-there-likes-me' religion." He said he can understand why it's espoused on a commercial medium like TV — "as soon as you get specific, you're getting into tricky areas" — but added that it's also a reminder of why pop culture usually avoids religion.

Religion & Ethics

Pious in public and proud of it

By Gustav Niebuhr
New York Times News Service

America is a nation where public expressions of religion seem always to be in season.

Across the country, city councils begin the most routine business sessions with an invocation. Athletes, fresh from the warfare of the playing field, bow heads and join hands in the locker room as they would in a church. And the vigilance of civil libertarians notwithstanding, creches still pop up on public property at Christmastime.

Such open displays of piety may prompt Europeans to scratch their heads, even to snicker at what appears to be religion at its most superficial. Certainly, all this would look odd, maybe even politically suspect, in places like London, Berlin or Madrid.

But public acknowledgment of the divine remains an integral part of life in much of America.

Secularism didn't succeed

Forget the supposed lessons of the 1960s: The high tide of secularism then was more characteristic of that decade than indicative of the future. Talk of God being dead sounded loudest in academia and the press, not on Main Street, much less in its pews.

The courts helped drive a mood of disestablishment with rulings against school prayer, but outright secularism never gained much of a constituency in the nation at large.

Some historic Protestant denominations, like Presbyterianism and Episcopalianism, suffered big drops in membership, but others, particularly Baptists and Pentecostals, surged.

These days, with a new millennium approaching, mass-circulation magazines declare a growing interest in matters spiritual — angels, prayer, miracles, messages from the other side and more. And the oft-heard story in church circles is that those who lost their religion as adolescents and young adults are coming back as parents, to worship with their children.

"You have to realize that America is, of the most advanced industrial nations, the most religious," said Robert N. Bellah, professor of sociology at the University of California at Berkeley and an author of "Habits of the Heart: Individualism and Commitment in American Life" (HarperCollins). "The amount of time and money people give to religion is enormous."

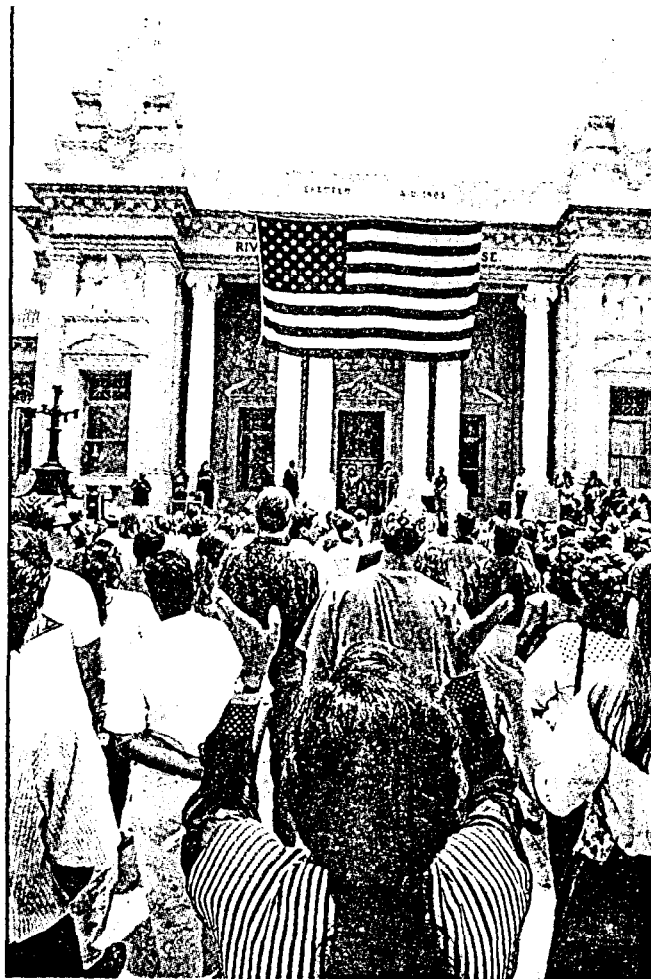
Sixty-two cents of every charitable dollar given by individuals annually goes to religious institutions, said Virginia Hodgkinson, vice president for research at Independent Sector, a coalition of charities, foundations and corporations that tracks trends in giving and volunteering.

A poll released last year by a consortium of social science research centers showed that, among the dozen technologically advanced nations surveyed, belief in God was highest in the United States and Ireland.

The International Social Survey Program poll, which tabulated responses from 19,000 people, found Americans scoring higher than most in church attendance, belief in an afterlife and the conviction that God truly cares about individuals.

From the results, the pollsters suggested that religious

In U.S., religion is regarded as foundation of civic virtue



The Press-Enterprise

Observances such as the National Day of Prayer, marked in 1993 with a gathering on the Riverside County Courthouse steps, show many Americans are comfortable displaying their faith in public.

belief in the United States, Ireland and Poland might well be higher than ever.

'A free market'

In this country, popular piety has been nourished by the very fact that it is voluntary, say those who study religion and law. The First Amendment's establishment clause bars the federal government from promoting any particular faith. Thus, religious observance has flourished where none is required, and the expression of faith has

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THE PRESS-ENTERPRISE
Saturday, April 8, 1995

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avoided the taint of links with narrow political or class interests.

"Here, it's every man for himself," said James Dunn, executive director of the Baptist Joint Committee on Public Affairs in Washington. "It's a free market."

But if they created a government barred from sponsoring religious rites, why do so many Americans still seem to favor and accept a public display of faith? What to make of the U.S. Senate opening its sessions with an invocation, or a group of civic and business leaders pausing at a ground-breaking for prayer from a local minister?

"It's an effort by religious people to do their mild thing in public," said James Wall, editor of *The Christian Century*, a weekly magazine. "I think it's a positive result of not having a state church."

Maintaining civic virtue

It is linked with something more than that, too. Americans have historically seen in religious practice a key to maintaining civic virtue.

Many of the Founding Fathers were deists — believing that God creates life and then takes no further part in the affairs of humankind and nature — and some like Thomas Jefferson played decisive roles in breaking the legal ties of historic churches to the states. But they saw a public value in citizens' exercising their religious beliefs.

George Washington — who spoke of a deity in the most impersonal language — said as much in his Farewell Address in 1797. "And let us with caution indulge the supposition that morality can be maintained without religion," the president said. "Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."

Four decades later, Alexis de Tocqueville found similar sentiments widely shared. "The Americans show by their practice that they feel the high necessity of imparting morality to democratic communities by means of religion," he wrote.

Venerable tradition

This has never been a complicated business. In the United States, interest in theological nuance and denominational distinctions tends to be limited at best. The prayers that get uttered around public events focus on basic concepts — the supremacy of God or Scripture's pre-eminence as a source of ethics.

In his research for "Habits of the Heart," Bellah said he encountered many people who eschewed any formal religious label but who nonetheless spoke of themselves as people of faith. "People would say, I'm not religious, but I'm very spiritual," he said.

In a sense, Bellah said, these people spoke out of a venerable national tradition, one exemplified by presidential inaugural addresses, in which the nation's leaders have invariably invoked the deity, but at the same time have carefully avoided religious distinctions.


Appendix G

Documentation on "Evangelicals & Catholics Together," March 29, 1994

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A CHRISTIAN REVIEW OF THE NEWS

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Eleventh Commandment
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Minority Conservatives



HISTORIC CHRISTIAN DECLARATION SIGNED

Evangelical and Catholic Leaders Agree to Work Together

By James R. Wallis, Jr.

After nearly four centuries of division and hostility, Protestants and Catholics have taken an important step toward unity. Forty key Evangelical and Catholic leaders signed a statement at the Institute on Religion and Public Life in New York City, on March 29, 1994, urging their followers to accept each other as Christians, put aside differences and contend for common civil causes.

The declaration, entitled "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium," was initiated in September 1992 by Charles Colson of Prison Fellowship and Father Richard John Neuhaus of the Institute on Religion and Public Life.

"We have differences," said Colson, "but on the ancient creeds and the core beliefs of Christianity we stand together. Christianity is besieged on all sides—by a militant nation of Islam and by the aggressive secularism of Western life."

An editorial in the *Wall Street Journal* on April 4 hailed the resurgence of religion in American public life.

"This is the wave of the future. It is as significant a coalition to the future of American Politics as the unification of blacks and Jews during the civil rights struggle," Dr. Ralph Reed executive director of the Christian Coalition told the *Wall Street Journal*.

RECENT COALITION BATTLES

Last year in the New York City School Board races, that coalition came together to score a major victory for people of faith. At stake were 288 unpaid school board seats in the nation's largest city. The board had become the focus of a battle for control of the schools after the introduction of the Rainbow Curriculum, a promotion of the homosexual lifestyle.

It was the all the impetus many religious people of faith needed to get involved in the election of school board members who would reflect their own values.

Catholic, Hispanic, and Jewish groups joined the Christian Coalition to distribute more than 500,000 voter guides detailing how school board candidates stood on a wide range of educational issues. Cardinal John J. O'Connor allowed the distribution of the voter guides in the Catholic Archdiocese of New York in an unprecedented effort. The guides were distributed in more than 2,000 churches, including 300 Catholic Churches and 500 African-American and Hispanic Churches.

Although the bi-partisan coalition was opposed by People for the American Way, it managed to elect 51 percent of the pro-family candidates on the ballot.

Another example of the cooperation between Catholics and Evangelicals is developing in Philadelphia. The Archdiocese of Philadelphia has agreed to distribute 350,000 voter guides provided by the Christian Coalition in 5 counties for the upcoming May 10 primary. Philadelphia voters will decide on several candidates and an important local ballot initiative.



Fr. Richard Neuhaus of the Institute on Religion and Public Life and Charles Colson of Prison Fellowship were the chief architects of the declaration.

WINN'S WINN SIGN THE AGREEMENT

The Declaration signed in March formalizes this ongoing relationship and cooperation between Catholics and Protestants. During the last few years these traditional theological foes have united to oppose abortion and pornography, and it was cooperation on these moral issues which began to thaw the chilled relationship.

Pat Robertson, founder of the Christian Coalition, also signed the document.

"The moral crisis facing society today," Robert-

Christian Coalition
P.O. Box 1990
Chesapeake, Virginia 23327

MAY/JUNE
1994

See DECLARATION, page 4

CHRISTIAN ACCORD

DECLARATION, continued from page 1

son said, "and the obvious social breakdown mandates a closer cooperation between people of faith. The time has come where we must lay aside minor points of doctrinal differences and focus on the Lord Jesus Christ."

Other prominent leaders from both groups signed the document. On the Evangelical side, signers included Dr. Bill Bright (Campus Crusade For Christ), Dr. Os Guinness (Trinity Forum), Dr. Richard Mouw (Fuller Theological Seminary), Dr. Mark Noll (Wheaton College), Dr. James J.I. Packer (Regent College, BC), Dr. Richard Land (Christian Life Commission of the Southern Baptist Convention), Dr. Jesse Miranda, (Assemblies of God) and Dr. John White (Geneva College and the National Association of Evangelicals).

The signatories representing the Catholic tradition included Professor Robert Destro (Catholic University of America), Mr. Keith Fournier (ACLJ), Dean Nathan Hatch (University of Notre Dame), Michael Novak (*Crisis*) and Cardinal John J. O'Connor (Archdiocese of New York). There are an estimated 52 million American Catholics and 24 million Evangelicals in America.

The signers made it clear that they represented only themselves and not their denominations or organizations.

"I'm putting the storm windows and doors on," said Colson, anticipating opposition to the document. His praise of Mother Teresa got him in trouble with some Evangelicals. And not all Evangelicals viewed the signing with enthusiasm.

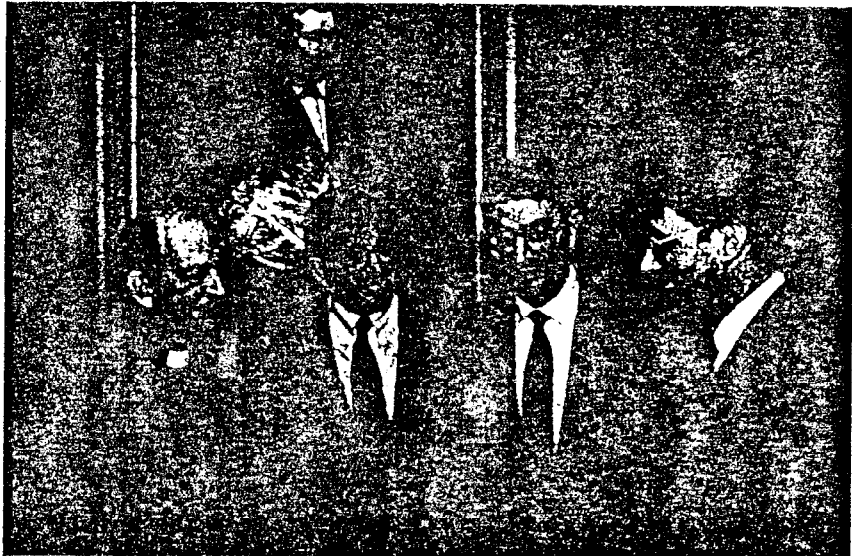
David Howard, immediate past international director of the World Evangelical Fellowship, told *World* magazine he was troubled by the papers' intimation that all Catholics were off limits to evangelization by Protestants and that Evangelical converts should be sent to Catholic churches.

WE CONTEND TOGETHER

The core of the statement is the section entitled "We Contend Together." It is a strong call for unity on common issues "for the right ordering of civil society. We embrace this task soberly; knowing the consequences of human sinfulness, we resist the utopian conceit that is within our power to build the Kingdom of God on earth. ... To propose that securing civil virtue is the purpose of religion is blasphemous. To deny that securing civil virtue is a benefit of religion is blindness."

But often government has become hostile toward spiritual things.

"Americans are drifting away from, are often explicitly defying, the constituting truths of this ex-



Fr. Richard Neuhaus, Institute on Religion and Public Life; Charles Colson, Prison Fellowship; George Weigel, President of the Ethics and Public Policy Center; and Kent Hill, President of Eastern Nazarene College—at the press conference on March 29 in New York City.

periment in ordered liberty. It is increasingly the case that wherever government goes religion must retreat, and government increasingly goes almost everywhere," the document reads.

In the face of this greater threat to a free society, the document calls for religious people of faith in God to contend for the foundational truths of America's constitutional order.

"This statement lays the groundwork for moving forward in a spirit of cooperation," said Pat Robertson. "I am lending my support because I believe it's imperative that we work to bring the body of Christ together."

A COMMON FOE

The authors estimate that there are one billion Catholics worldwide and 300 million Evangelicals. They urge the two Christian blocks to stop proselytizing each other and concentrate on the nearly 4 billion people who do not profess Christ in any form.

"As in times past," the statement reads, "so also today and in the future, the Christian mission, which is directed to the entire human community, must be advanced against formidable opposition. ...

Islam, which in many instances denies the freedom to witness to the Gospel, must be of increasing concern to those who care about religious freedom and the Christian mission. ... With Paul and the Christians of the first century, we know that 'we are not contending against flesh and blood, but against the principalities, against the powers, against the

"I am lending my support because it's imperative that we work to bring the body of Christ together."

Pat Robertson

world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

NINE COMMON CAUSES ARE DETAILED BY THE STATEMENT

- 1 Full legal protection for the unborn and opposition to abortion.
- 2 The restoration of moral education and the teaching of America's true religious history in the public schools.
- 3 Parental choice in education.
- 4 Opposition to pornography in all its forms and the removal of false legal and constitutional crutches protecting pornographers and artists.
- 5 Acceptance of all races, religion, ethnicity, sex and class based on the biblical truth of man created in the Image of God, including to reward people "according to their character and competence."
- 6 A free society with a "vibrant market economy," based on the "Christian understanding of human freedom."

- 7 A renewed appreciation and respect for Western culture and a caution about multiculturalism and political correctness: "What is called multiculturalism can mean respectful attention to human differences. More commonly today, however, multiculturalism means affirming all cultures but our own."
- 8 For government to reverse its hostility towards the private sector—"families, churches, and the myriad voluntary associations. The state is not the society, and many of the most important functions of society are best addressed in independence from the state."
- 9 A responsible foreign policy based on a "concern for the defense of democracy and, wherever prudent and possible, the protection and advancement of human rights, including religious freedom."

TRUTH ABOVE HARMONY

The traditional areas of disagreement between Evangelicals and Catholics are explained in some detail, but the document calls for unity on common civil concerns. (See inset)

"I really do think it is a historic moment," said John White, president of Geneva College and former president of the National Association of Evangelicals. "I don't know of any other time in history when these two communities have... spoken together."

This historic declaration is a clear statement that Christians are asking for and gaining a place in the public marketplace of ideas.

Many voices have argued for the total separation of church and state, and the church has been abrogated to a secondary status, but as the *Wall Street Journal* acknowledges, "A reaction from this country's religious tradition was inevitable. It has arrived."

Common causes unite Catholics, evangelicals

Church leaders try to span differences

By David Briggs

AP religion writer

NEW YORK — They toiled together in the vineyards of the movements against abortion and pornography, and now leading Catholics and evangelicals are asking their flocks for a remarkable leap of faith: to finally accept each other as Christians.

In what's being called a historic declaration, evangelicals including Pat Robertson and Charles Colson joined with conservative Roman Catholic leaders Tuesday in upholding the ties of faith that bind the nation's largest and most politically active religious groups.

They urged Catholics and evangelicals to increase their efforts against abortion and pornography and to lobby for value-laden education, but to no longer hold each other at theological arm's length and to stop aggressive proselytization of each other's flocks.

"As evangelicals and Catholics, we dare not by needless and loveless conflict between ourselves give aid and comfort to the enemies of the cause of Christ," said the signers of "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium."

John White, president of Geneva College and former president of the National Association of Evangelicals, said the statement represented a triumphant moment in American religious life after centuries of distrust.

"I really do think it is a historic moment. I don't know of any other

time in history when these two communities have stood together, spoken together" on matters of faith, White said.

The consultation was started in 1992 by Colson, the former Watergate figure who founded the international Prison Fellowship ministry, and the Rev. Richard Neuhaus, director of the Institute on Religion and Public Life in New York. The document, which does not represent an official stance of any denomination, was drafted during the next two years by a group of evangelical and Catholic scholars. Forty people had signed the document by Tuesday.

On the Catholic side, endorsers include Archbishop Francis Stafford of Denver, Bishop Carlos A. Sevilla of the Archdiocese of San Francisco and prominent theologians such as Neuhaus and Michael Novak, recent winner of the Templeton Prize for Progress in Religion.

Other evangelical endorsers include the heads of the Home Mission Board and Christian Life Commission of the Southern Baptist Convention, the nation's largest Protestant denomination, and Bill Bright, founder of Campus Crusade for Christ.

In the last generation, it has become common for evangelicals and Catholics to work together on issues such as abortion, pornography, vouchers for religious education and voluntary school prayer. But evangelical leaders often placated their most conservative members with the assurance the alliance was only for practical ends.

What's different in the statement is the effort to turn the theological

swords honed over centuries of conflict into a recognition of the common faith.

"We together, evangelicals and Catholics, confess our sins against the unity that Christ intends for all his disciples," the statement says.

The statement does not gloss over theological differences between the two groups, including whether the Bible should be interpreted on its own, as many evangelicals believe, or whether church tradition and leaders also play an interpretive role.

But the statement also declares evangelicals and Catholics affirm the central beliefs in the resurrection and divinity of Christ.

"All who accept Christ as Lord and savior are brothers and sisters in Christ," the declaration says.

Addressing a major source of tension between Catholics and evangelicals in the United States, Eastern Europe and South America, the declaration says "it is neither theologically legitimate nor a prudent use of resources" to proselytize among active members of another Christian community.

What has brought the two communities to this point, some of the signers said, are the experiences of worshiping together in the charismatic movement and working together in political causes such as the anti-abortion movement.

Evangelicals can no longer consider Catholics as ogres or anti-Christians, said Mark Noll, a historian at Wheaton College.

"In the best American fashion, activism has led to reflection," Noll said.

From the San Bernardino, California *Sun*
Friday, June 17, 1994, Page A2

Baptists call for Catholic dialogue

By **DAVID BRIGGS**
The Associated Press

ORLANDO, Fla. — Southern Baptists and Roman Catholics can be more than political soul mates, the nation's largest Protestant denomination declared Thursday.

In a major step toward ecumenism, the Southern Baptist Convention said born-again believers may be found in all Christian denominations, and endorsed Baptist-Catholic dialogue.

"We live in a land where there is a demonic onslaught against the forces of decency and righteousness, and we need to stand with good people together," Timothy George, dean of Beeson Divinity School in Montgomery, Ala., told the convention on the final day of its 137th annual meeting.

The declaration overwhelmingly approved by about 7,500 convention delegates places no limits on the freedom of Baptists to persuade other Christians to switch churches. It also acknowledges serious theological differ-

NEWSWATCH

RELIGION

ences with Catholics on issues that include papal infallibility and the relation between the Bible and church tradition.

"It certainly is a major step to consider whether members of other churches really are part of the Body of Christ," said the Rev. Frank Ruff of the Secretariat for Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops.

Baptists and Catholics have quietly had conversations since 1971, beginning with informal regional dialogues and progressing to national conversations between Catholic and Baptist scholars. This year, participants in a Catholic-Baptist dialogue jointly sponsored by the Baptist Home Mission Board and the bishops conference published five pamphlets offering biblical reflections on social issues, including the environment and racism.

Still, such conversations have never been formally endorsed by

the annual convention.

What brought the discussion into the forefront this year was a widely publicized appeal for closer relations signed by conservative Catholic leaders and prominent evangelicals, including Pat Robertson, Charles Colson and the heads of both the Home Mission Board and the Christian Life Commission of the Southern Baptist Convention.

"As evangelicals and Catholics, we dare not by needless and loveless conflict between ourselves give aid and comfort to the enemies of Christ," said the declaration. It urged the groups to increase efforts against abortion and pornography and no longer hold each other at theological arms length.

The resolution approved Thursday said Baptists are committed to missionary work among members of any church who don't have a personal relationship with Christ "and we reject any suggestion that such witness be characterized as 'sheep stealing,' proselytizing or a wasteful use of resources."

INTERFAITH ACCORD

Evangelicals, Catholics Pursue New Cooperation

In America's present cultural conflict, it is important to know who your friends are. And today, with greater regularity, evangelicals and conservative Catholics are discovering they have more in common than they thought—more, perhaps, than has been keeping them apart.

The common purpose of maintaining biblical orthodoxy amid cultural chaos has driven a select group of Catholic and evangelical leaders to draft an unprecedented statement of accord: "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium."

Prominent evangelicals who have publicly endorsed the 25-page document include Pat Robertson of the Christian Broadcasting Network; Bill Bright of Campus Crusade for Christ; Os Guinness of Trinity Forum; and scholars such as Mark Noll, Wheaton College; Thomas Oden, Drew University; and J. I. Packer, Regent College. Among the statement's Catholic signatories are constitutional attorney William Bentley Ball; economic philosopher Michael Novak, American Enterprise Institute; and theologian Avery Dulles, Fordham University.

The idea was born during discussions between Prison Fellowship Founder Charles Colson and Catholic priest Richard John Neuhaus of the New York City-based organization Religion and Public Life. Neuhaus's organization coordinated the meetings and discussions that produced the document.

Political motives?

The statement draws attention to common moral and social agendas, which include support for unborn life, the preservation of religious freedom, and parental choice in education. However, it does not address the social issue on which the two communities would likely disagree: legalized gambling.

Perhaps because the statement's primary drafters are better known for their contributions to public and international policy than for theological expertise, some media outlets have portrayed the effort as a marriage of political convenience. Strongly rejecting this interpretation, Neuhaus says, "By far, the document's most important single statement . . . is the affirmation that evangelicals and Catholics are brothers and sisters in Christ. Everything else flows from that." Tensions between Catholics and evangelicals, es-

pecially in Latin America, he says, provided the initial spark for dialogue.

The document cautions against "sheep stealing": "It is neither theologically legitimate nor a prudent use of resources for one Christian community to proselytize among active adherents of another Christian community."

Climate of cooperation

"There was a time when evangelicals said if you were a Roman Catholic you can't be a Christian," says Geneva College president John White, who was involved with the project from the beginning. The statement, says White, in effect gives grassroots Catholics and evangelicals "permission to work together on major social and cultural issues," while mandating that differences "be expressed in a more nuanced and civil way."

Over recent decades, several factors have contributed to the growing mutual respect between evangelicals and Catholics, including the ecumenical openness of the Second Vatican Council, charismatic renewal, the pro-life movement, and Pope John Paul II's openness.

Acknowledging differences

The statement officially represents no evangelical organization nor the Catholic Church, though Neuhaus says that "appropriate parties at the Holy See" gave the effort their "strongest encouragement."

The document acknowledges "deep and longstanding theological differences between evangelicals and Catholics." Either stated or implied throughout, however, is the assertion that these differences do not have an impact on Christianity's core of essential beliefs and thus should not prevent the communities from working together.

Not surprisingly, the statement has drawn ire from the fundamentalist camp, where boundaries of acceptable theological formulation are much more tightly drawn. Bob Jones III regards it as evidence that "the ecumenical church, which will be the church of the Antichrist, is rapidly forming."

According to Neuhaus, earlier drafts sought to distinguish between evangelicals and fundamentalists, but that proved problematic. For purposes of the document, he says, evangelicals are those who describe themselves as such.

May 16, 1994

CHRISTIANITY TODAY

↑ Note
By Randy Frame.

EDITORIALS

Catholics and Evangelicals in the Trenches

A recent document spells out new ways to share a foxhole in the culture wars.

In 1534, Abbot Paul Bachmann published a virulent anti-Protestant booklet entitled "A Punch in the Mouth for the Lutheran Lying Wide-Gaping Throats." Not to be outdone, the Protestant court chaplain, Jerome Rauscher, responded with a treatise of his own, entitled "One Hundred Select, Great, Shameless, Fat, Well-Swilled, Stinking, Papistical Lies."

Such was the tenor of theological discourse among many of the formative shapers of classical Protestantism and resurgent Roman Catholicism in the sixteenth century. How surprised those feisty forebears would be to learn that their "conservative" heirs, removed by five centuries and an ocean, could find so much on which to agree in the historic document released last month, "Evangelicals and Catholics Together: The Christian Mission in the Third Millennium." Convened by evangelical leader Charles Colson of Prison Fellowship and Roman Catholic thinker Richard John Neuhaus of the Institute on Religion and Public Life (and

a former Lutheran clergyman), a group of some 30 evangelical and Catholic representatives have proposed ways to deepen cooperation and lessen conflict between these two major faith communities. Marked by civility, candor, and conviction, their statement reflects the changing pattern of American church life over the past generation. Traditional Catholics and conservative Protestants, once bitter rivals, have become wary allies in the culture wars that so sharply divide the American people in general.

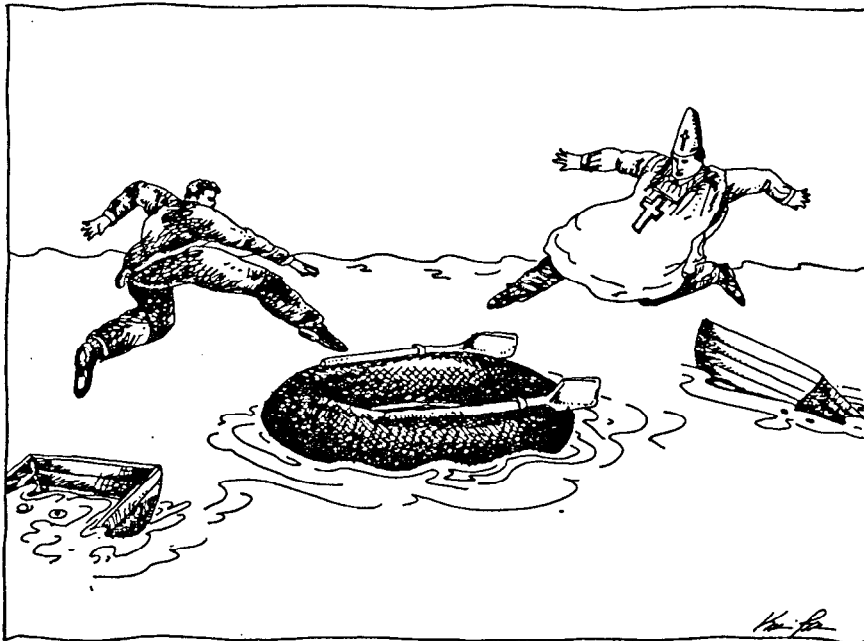
For more than 30 years, a select group of American Catholics and evangelicals has stood side by side in support for parental choice in education, advocacy of the traditional values of chastity, family, and community, opposition to abortion on demand, and repudiation of pornography—all derived from deeply held religious conviction.

Born of the trenches

Here is an ecumenism of the trenches born out of a common moral struggle to proclaim and embody the

gospel of Jesus Christ to a culture in disarray. This is not merely a case of politics making strange bedfellows. It is more like Abraham bargaining with God for the minimal number of righteous witnesses required to spare the sinful city of Sodom.

For too long, ecumenism has been left to Left-leaning Catholics and mainline Protestants. For that rea-



son alone, evangelicals should applaud this effort and rejoice in the progress it represents. However, lest anyone be carried away by the ecumenical euphoria of the moment, it needs to be stated clearly that the Reformation was not a mistake.

Both the formal and material principles of the Reformation—that is, the infallibility of Holy Scripture and justification by faith—are duly affirmed in this statement. But how these principles relate to a host of other issues such as church authority, sacramental efficacy, and authentic ministry are acknowledged points of difference. The fact that evangelicals share more in common with born-again Catholics than with liberal Protestants—on theological as well as social grounds—should not blind us to the fact that substantial and persistent differences remain between us. The framers of this document have not dodged these issues, but they must pursue them further on the basis of the commonly confessed Trinitarian and Christological consensus. Only in communities of faith where heresy is a possibility and truth has not been reduced to mere

opinion can genuine theological debate take place.

A time to sew, not to rend

The document's call for universal religious liberty and world evangelization can be warmly embraced, but the plea to refrain from "proselytizing" can be affirmed only if it is understood that nominal church membership (whether Catholic or Protestant) makes no one a Christian. Personal faith in Jesus Christ as sole and sufficient Savior for all people everywhere is the message we proclaim, and no Christian can relinquish the responsibility to bear witness to that good news to anyone anywhere.

For faithful evangelicals and believing Roman Catholics, this is a time to sew, not a time to rend. In expressing our common convictions about Christian faith and mission, we can do no better than to heed the words of John Calvin: "That we acknowledge no unity except in Christ; no charity of which he is not the bond, and that, therefore, the chief point in preserving charity is to maintain faith sacred and entire."

By senior editor Timothy George, dean of Beeson Divinity School, Samford University, Birmingham, Alabama.



CHARLES COLSON

Why Catholics Are Our Allies

Let's be certain that we are firing our polemical rifles against the enemy, not against those fighting alongside us.

In today's culture war, Christians ought to heed von Clausewitz's classic principle: Concentrate your forces. This was the driving motivation for those who signed the *Evangelicals and Catholics Together* (ECT) statement last spring (CT, May 16, 1993, p. 53).

Believers on the front lines, battling issues such as abortion, pornography, and threats to religious liberty, find themselves sharing foxholes with conservatives across denominational lines—forging what theologian Timothy George calls “an ecumenism of the trenches.” Unlike liberal ecumenism, which seeks unity by disregarding doctrine, conservatives insist on respect for our distinctive theological traditions. Yet to fight a culture war, we must also rally around what C. S. Lewis called “mere Christianity.”

By that Lewis meant the common ground shared by all believers. He likened it to a central hallway in a house, through which everyone must enter. In becoming Christians, we all embrace a body of central truths, such as Creation, the Fall, substitutionary Atonement, and the infallibility of Scripture. But once inside the house, we find our fellowship within particular theological traditions. Lewis likens this to many rooms leading off the hallway, where we find “fires and chairs and meals.”

But if we fellowship in the individual rooms, we face the world from the hallway. Lewis believed that denominational divisions should never be discussed before nonbelievers. When confronting the non-Christian world—whether in evangelism or political activism—we should present a united front. This is the goal of ECT. The statement is candid about differences between the rooms; they are great and should not be trivialized. But its principal purpose is to gather Christians in the hallway, that arena of truth that unites all our traditions.

Why is this so important?

That's the question my Protestant friends ask me most often about ECT. Why raise the contentious issue of theological unity? they ask. On issues like abortion, why can't we simply forge political alliances with Catholics—as we might with Mormons or Muslims—on the basis of common grace?

But this argument ignores the existence of the central hallway: It shatters the house into disconnected rooms, as though Christian traditions had little in common. Political alliances express our unity merely as citizens. But today's culture war is taking place at a level much deeper than politics. At root, it is a battle for truth—and to fight effectively we need a distinctive Christian presence and world-view. As the hosts of secularism and New Age spirituality threaten to sweep every trace of Christianity from the public arena, it is urgent that we gather in the central hallway.

At the threshold of this century, the great Dutch Calvinist Abraham Kuyper stated the need succinctly: In war against atheism and pantheism, he wrote, “Rome is not an antagonist, but stands on our side, inasmuch as she recognizes and maintains the Trinity, the deity of Christ,” and the other fundamental doctrines. When Catholics battle the church's external enemies, Kuyper argued, Protestants should welcome them as allies.

Likewise, when Catholics battle the church's internal enemies—theological liberals. The great divides within Christendom no longer fall along denominational lines but between conservatives and liberals *within* denominations. At the turn of the century, J. Gresham Machen, a defender of Protestant orthodoxy, wrote: “We would not obscure the difference which divides us from Rome. The gulf is indeed profound. But profound as it is, it seems almost trifling compared to the abyss which stands between us and many ministers of our own church.”

ECT calls all orthodox believers to unite on the great truths of the faith against both secular modernism and theological liberalism. To see our task as merely forging political alliances, based on common grace, is to miss the gravity of the conflict we face and to deprive us of our best weapon. As Kuyper put it, the war is between comprehensive “life systems”—in which “principle must bear witness against principle, worldview against worldview, spirit against spirit.”

Our best weapon is the distinctiveness of Christian truth, expressed in unity by all true believers. The biblical ethic is unique: It does not merely prescribe a set of rules, it also promises the power of the indwelling Holy Spirit to overcome our sin. This is the power that enables Christians to stand their ground on the cultural battleground. In the abortion debate we have seen how quickly mere political allies can flee. Common grace does not keep soldiers in the trenches.

This is also the spiritual power that enables us to give a living demonstration of the truth. Kuyper's determination to unite with believers across denominational lines helped transform the cultural, moral, and political climate of Holland. He started a newspaper, founded a university, was elected prime minister, and crafted laws for moral reform and religious liberty. Today Prison Fellowship gives a striking witness, as 55,000 volunteers of all denominations work on behalf of prisoners—showing love to the outcasts of society.

Let that be a model for our efforts to transform society: to concentrate our forces. And let's be certain that we are firing our polemical rifles against the enemy, not against those fighting in the trenches alongside us in defense of the Truth. **CT**

CT INSTITUTE



Why I Signed It

The recent statement 'Evangelicals and Catholics Together' recognizes an important truth: Those who love the Lord must stand together.

J. I. PACKER

Evangelicals and Catholics Together: The Christian Mission in the Third Millennium" (ECT) is the title of a programmatic statement composed by eight Protestants (leader, Charles Colson) and seven Roman Catholics (leader, Richard John Neuhaus) and endorsed by 12 more Protestants and 13 more Roman Catholics. It appeared in the journal *First Things* in May of this year and, shortened, in the Spring edition of *Touchstone*.

The statement is not, of course, official, nor has it any more authority than the personal credit of those who have put their names to it. It does not commit the churches, institutions, and organizations to which they belong: each subscriber speaks simply for himself. The hope, however, clearly is that the document will make waves and change established behavior patterns. In this way its strategic importance

could be far-reaching, for the lead it gives has not been given before.

The plot-line of its 8,000 words is simply summarized. After stating that its concern is with "the relationship between evangelicals and Catholics, who constitute the growing edge of missionary expansion at present and, most likely, in the century ahead," it announces its composers' agreement on the Apostles' Creed and on the proposition that "we are justified by grace through faith because of Christ"; it affirms a commitment to seek more love, less misrepresentation and misunderstanding, and more clarity about continuing doctrinal differences between the two constituencies; then it declares war on anti-Christian statism and specifies social values that must be fought for; and it sketches out a purpose of nonproselytizing joint action for the conversion and nurture of outsiders. Grassroots "co-belligerence," to borrow Francis Schaeffer's word, is its theme. It identifies common enemies (unbelief, sin, cultural apostasy) and pleads that the counterattack be cooperative up to the limit of what conscience allows.

Hitherto, isolationism everywhere in everything has been the preferred policy

of both Catholics and evangelicals, and a good deal of duplication and rivalry, fed by mutual suspicion and inflammatory talk, has resulted. This is particularly so in Latin America, where the Roman Catholic Church sometimes walks hand in hand with landowners and power brokers, and evangelicals multiply by the million, mostly through bringing true life in Christ to lapsed Catholics. But Latin America is not the only part of the world where isolationist animosities are strong. To transcend these tensions by undercutting isolationism itself is part of ECT's aim. So inevitably, ECT has run into trouble. Many isolationists are unwilling either to rethink or, under any circumstances, to change.

I was surprised at the violence of initial negative Protestant reaction, but I should not have been. Years ago, I came to realize that fear plays a larger part in North American motivation than is ever acknowledged. The sitting-on-a-volcano feeling is very American and is easily exploited. But fear clouds the mind and generates defensive responses that drive wisdom out of the window.

So I ought to have anticipated that some Protestants would say bleak, skewed, fearful, and fear-driven things about this document—for instance, that it betrays the Reformation; that it barter the gospel for a social agenda; that it forfeits the right to share Christ with nominal Roman Catholics; that by saying "we are justified by grace through faith because of Christ" it abandons justification by faith alone; and that its backers should be dropped from evangelical fellowship. All these untrue things have been said—and it is time, I think, to set the record straight.

What I write has inevitably a personal angle, for though I was not a drafter of the document, I endorsed it. Why? Because it affirms positions and expresses attitudes that have been mine for half a lifetime, and that I think myself called to commend to others every way I can. Granted, for the same half lifetime I have publicly advocated the Reformed theology that was first shaped (by Calvin) in opposition to Roman teaching about salvation and the church and that stands opposed to it still—which,

I suppose, is why some people have concluded I have gone theologically soft, and others think I must be ignorant of Roman Catholic beliefs, and others guess that I signed ECT without reading it. But in fact, while maintaining what Reformed theology has always said about the official tradition of the Church of Rome, I have long thought that informal grassroots collaboration with Roman Catholics in ministry is the most fruitful sort of ecumenism that one can practice nowadays. And it is that, neither more

Years ago, I came to realize that fear plays a larger part in North American motivation than is ever acknowledged.

nor less, that ECT recommends.

Perhaps I should say this more bluntly. I could not become a Roman Catholic because of certain basic tenets to which the Roman system, as such, is committed. Rome's claim to be the only institution that can without qualification be called the church of Christ is theologically flawed, for it misconceives the nature of the church as the New Testament explains it. The claim is historically flawed, too, for the papacy, which is supposed to be of the church's essence, was a relatively late development; if pipeline continuity of priestly orders and a sacramentalist soteriology are of that essence, then Eastern Orthodoxy's claim to be Christ's one church is stronger.

Also, developed Roman teaching on the Mass and on merit cuts across Paul's doctrine of justification in and through Christ by faith. And all forms of the Mary cult, the invoking of saints, the belief in purgatory, and the disbursing of indulgences (which still goes on) damp down the full assurance to which, according to Scripture, justification should lead through the ministry of the Holy Spirit.

Finally, the infallibility claimed for all conciliar and some papal pronouncements, and the insistence that the faithful should take their beliefs from the church as such rather than from the Bible as such, make self-correction, as ordinarily understood, impossible. The

assumption that the church is never wrong on basics is very cramping.

So I find the Roman communion, as it stands, unacceptable, just as more than four-and-a-half centuries of Protestants did before me.

Why, then, should any Protestant, such as myself, want to maximize mission activity in partnership with Roman Catholics? Traditionally, Protestants and Catholics have kept their distance, treating each other as inferiors; each community has seen the other as out to deny precious elements in its own faith and practice, and so has given the other a wide berth. There are sound reasons why this historic stance should be adjusted.

First: Do we recognize that good evangelical Protestants and good Roman Catholics—good, I mean, in terms of their own church's stated ideal of spiritual life—are Christians together? We ought to recognize this, for it is true.

I am a Protestant who thanks God for the wisdom, backbone, maturity of mind and conscience, and above all, love for my Lord Jesus Christ that I often see among Catholics, and who sometimes has the joy of hearing Catholics say they see comparable fruits of grace in Protestants. But I am not the only one who is thus made aware that evangelicals and Catholics who actively believe are Christians together. The drafters of ECT declare that they accept Jesus Christ as Lord and Savior, affirm the Apostles' Creed, "are justified by grace through faith because of Christ," understand the Christian life from first to last as personal conversion to Jesus Christ and communion with him, know that they must "teach and live in obedience to the divinely inspired Scriptures, which are the infallible Word of God," and on this basis are "brothers and sisters in Christ." Though Protestant and Catholic church systems stand opposed, and bad—that is, unconverted—Catholics and Protestants are problems on both sides of the Reformation divide, good Protestants and Catholics are, and know themselves to be, united in the one body of Christ, joint-heirs

not only with him but with each other.

Now, this mutual acknowledgment brings obligations, and one of these is observance of the so-called Lund principle, formulated decades ago in light of Jesus' high-priestly prayer for the unity of all his disciples. This prayer clearly entails the thought that God's family here on earth should seek to look like one family by acting as one family; and the Lund principle is that ecclesiastically divided Christians should not settle for doing separately anything that their consciences allow them to do together. The implication is that otherwise we thwart and grieve the Lord. Where there is fellowship in faith, fellowship in service should follow, and the cherishing of standoffishness and isolationism becomes sin. So togetherness in mission is appropriate.

Second: do we recognize that the present needs of both church and community in North America (not to look further for the moment) cry out for an alliance of good evangelical Protestants with good Roman Catholics (and good Eastern Orthodox, too)? We ought to recognize this, for it, too, is true.

Vital for the church's welfare today and tomorrow in the United States and Canada is the building of the strongest possible transdenominational coalition of Bible-believing, Christ-honoring, Spirit-empowered Christians who will together resist the many forms of disintegrative theology—relativist, monist, pluralist, liberationist, feminist, or whatever—that plague both Protestantism and Catholicism at the present time. Such a coalition already exists among evangelicals, sustained by parachurch organizations, seminaries, media, mission programs and agencies, and literature of various kinds. It would be stronger in its stand for truth if it were in closer step with the parallel Catholic coalition that has recently begun to grow.

Time was when Western Christendom's deepest division was between relatively homogeneous Protestant churches and a relatively homogeneous Church of Rome. Today, however, the deepest and most hurtful division is between theological conservatives (or

“conservationists,” as I prefer to call them), who honor the Christ of the Bible and of the historic creeds and confessions, and theological liberals and radicals who for whatever reason do not; and this division splits the older Protestant bodies and the Roman communion internally. Convictional renewal within the churches can only come, under God, through sustained exposition, affirmation, and debate, and since it is substantially the same battle that has to be fought across the board, a coalition of evangelical and Catholic resources for the purpose would surely make sense.

It is similarly vital for the health of society in the United States and Canada that adherents to the key truths of classical Christianity—a self-defining triune God who is both Creator and Redeemer; this God’s regenerating and sanctifying grace; the sanctity of life here, the certainty of personal judgment hereafter, and the return of Jesus Christ to end history—should link up for the vast and pressing task of re-educating our secularized communities on these matters. North American culture generally has lost its former knowledge of what it means to revere God, and hence it has lost its values and standards, its shared purposes, its focused hopes, and, in a word, its knowledge of what makes human life human, so that now it drifts blindly along materialistic, hedonistic, and nihilistic channels. Again, it is the theological conservationists, and they alone—mainly, Roman Catholics and the more established evangelicals—who have resources for the rebuilding of these ruins, and their domestic differences about salvation and the church should not hinder them from joint action in seeking to re-Christianize the North American milieu.

In its section titled “We Contend Together,” ECT spells out a resolve to uphold religious freedom, sanctity of life, family values, parental choice in education, moral standards in society, and democratic institutions worldwide. This should be as much an agenda for all evangelicals as it is for any Catholic, and these contentings are crucial at present; but they will only gain credibility if the view of reality in which they are rooted takes hold of people’s minds. Propagating the basic

faith, then, remains the crucial task, and it is natural to think it will best be done as a combined operation. So togetherness in witness is timely.

ECT is playing catch-up to the Holy Spirit, formulating at the level of principle a commitment into which many have already entered at the level of practice.

Third: do we recognize that in our time mission ventures that involve evangelicals and Catholics side by side, not only in social witness but in evangelism and nurture as well, have already emerged? We ought to recognize this, for it is a fact.

From the many available examples, I take three. Among them, they illustrate the point sufficiently. The late Francis Schaeffer focused the concept of co-belligerence, that is, joint action for agreed objectives by people who disagree on other things, and then implemented it by leading evangelicals into battle alongside Roman Catholics on the abortion front, where—thank God!—they remain. Billy Graham’s cooperative evangelism, in which all the churches in an area, of whatever stripe, are invited to share, is well established on today’s Christian scene. And so are charismatic get-togethers, some of them one-off, some of them regular, and some of them huge, where the distinction between Protestant and Catholic vanishes in a Christ-centered unity of experience. So the togetherness that ECT pleads for has already begun.

ECT, then, must be viewed as fuel for a fire that is already alight. The grassroots coalition at which the document aims is already growing. It can be argued that, so far from running ahead of God, as some fear, ECT is playing catch-up to the Holy Spirit, formulating at the level of principle a commitment into which many have already entered at the level of practice; and certainly, the burden of proof must rest on any who wish to deny that this is so.

I conclude, then, on grounds of biblical principle, reinforced by current pressures and precedents, that ECT’s modeling of an evangelical–Roman Catholic commitment to partnership in mission within set limits and without conviction-

al compromise is essentially right, and I remain glad to endorse it. In the days when Rome seemed to aim at political control of all Christendom and the death

of Protestant churches, such partnership was not possible. But those days are past and after Vatican II can hardly return. Whatever God’s future may be for the official Roman Catholic system, present evangelical partnership with spiritually alive Roman Catholics in communicating Christ to unbelievers and upholding Christian order in a post-Christian world needs to grow everywhere, as ECT maintains. This should be beyond question.

Concerning ECT itself, however, questions remain, and it is time to turn to them. Whether it was wisest to write this document in a flowing, rhetorical, open-textured way, so that it reads like a political speech; whether it would have helped to have professional evangelical theologians involved in the drafting process (there were none); and whether any particular rearrangements, additions, and tightenings up would make ECT more persuasive to its suspicious critics—all are questions we may leave on one side. ECT’s tone and thrust are right, and anyone who has learned not to rip phrases out of their context will see well enough what is intended.

Some, however, denounce ECT as a sellout of evangelical Protestantism and conclude that the evangelical team was incompetent, irresponsible, and outmaneuvered. The difficulties these critics feel raise issues of importance.

First: Does it not always put you in a false position to work with people with whom you do not totally agree? Not if you agree on the specific truths and goals the proposed collaboration involves, and if the points of nonagreement and therefore the limits of togetherness in action are well understood. Here, I judge, ECT, fairly read, passes muster.

Second: May ECT realistically claim, as in effect it does, that its evangelical and Catholic drafters agree on the

gospel of salvation? Yes and no. If you mean, could they all be relied on to attach the same small print to their statement, "we are justified by grace through faith because of Christ," no. (The Tridentine assertion of merit and the Reformational assertion of imputed righteousness can hardly be harmonized.) If you mean, do all present-day Catholics focus on the living Christ, Lord, Savior, and coming King as the direct object of the sinner's faith and hope in the way ECT does, doubtless no again. (I imagine some traditional Catholics have problems with ECT at this point, though today's Catholic theologians observably do not.) But if you mean, does ECT's insistence that the Christ of Scripture, creeds, and confessions is faith's proper focus, and that "Christian witness is of necessity aimed at conversion," not only as an initial step but as a personal life-process, and that this constitutes a sufficient account of the gospel of salvation for shared evangelistic ministry, then surely yes. What brings salvation, after all, is not any theory about faith in Christ, justification, and the church, but faith itself in Christ himself. Here also ECT, fairly read, seems to me to pass muster, though the historic disagreements at theory level urgently now need review.

Third: Does not ECT treat baptismal regeneration, which Catholics affirm and evangelicals deny, as acceptable doctrine? No. Its logic (smudged somewhat by loose drafting, but clear enough to fair readers) is that agree-

Informal grassroots collaboration with Roman Catholics in ministry is the most fruitful sort of ecumenism.

ment on the necessity of personal conversion makes evangelistic cooperation viable, in principle and in practice, despite this continuing disagreement. ECT clearly envisages an evangelism that, by requiring transactional trust in the living Christ, rules out all thought of baptism without faith saving anyone.

Fourth: Does not ECT imply that Protestants should stop trying to evangelize Roman Catholics, or make Protestants out of them? No. ECT walks

a tightrope here, as follows: "We condemn the practice of recruiting people from another community for purposes of denominational or institutional aggrandizement. . . . It is neither theologically legitimate nor a prudent use of resources for one Christian community to proselytize among active adherents of another Christian community. . . . Those converted . . . must be given full freedom and respect as they discern and decide the community in which they will live their new life in Christ."

It is clear that sharing Christ with inactive, nominal, lifeless-looking adherents of any communion is permitted by this wording; so is explaining the pros and cons of choosing a church, and the importance, for growth, of being under faithful ministry of the word. What is ruled out is associating salvation or spiritual health with churchly identity, as if a Roman Catholic cannot be saved without becoming a Protestant or vice versa, and on this basis putting people under pressure to change churches.

The flow of thought in the above extract shows that "theologically legitimate" means "theologically appropriate." This is not the only example of loose phrasing in ECT. But all comes clear if one follows the flow of ideas.

So I find that ECT is not at all a sellout of Protestantism, but is in fact a well-judged, timely call to a mode of grassroots action that is significant for furthering the kingdom of God.

To be sure, ECT is only a beginning. Those for whom anti-Romanism or anti-

Protestantism is part of their identity and ministry will need more than ECT to alter their mindset, as will those Protestants who deny that Roman Catholics

can be Christians without leaving Rome. There needs now to be a rigorous review of how the theological questions that have thus far divided the Catholic and Protestant churches look in light of the new ECT commitment. Well does ECT say, "The differences and disagreements . . . must be addressed more fully and candidly in order to strengthen between us a relation of trust in obedience to truth." Without this ECT will get nowhere, nor will it deserve to.



To help shape this proposed study of the historic disagreements, Michael Horton and I put together some agenda suggestions that are printed in *Modern Reformation* (July-August 1994). What is important, however, is not that the work be done our way, but that the work be done as distinct from not done; for such study is the necessary next step.

But ECT is a good beginning, and for it I continue to thank God. ☐

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144,000

KNOWN FACTS CONCERNING THE 144,000
FROM THE BIBLE AND ELLEN G. WHITE

Roger W. Coon

The following outline attempts to summarize and synthesize all known facts as found in the Bible and Spirit of Prophecy writings (as listed in 2 Index 1917):

I. BEFORE TRANSLATION -- The 144,000 on Earth

1. They are redeemed from among men on the earth. (Rev. 14:4; GC 648:3; PK 591; ST 476)
2. They are living saints, 144,000 in number. (EW 15:0; LS 65; 1T 59)
3. They have gotten the victory over the Beast: image, mark, number. (Rev. 15:2; GC 648:3)
 - a. They have come out of great tribulation--passed through:
 - (1) Great Time of Trouble ("such as never was"), trouble through which no other company ever called to endure, 7 last plagues; endured suffering, hunger, thirst. (GC 649:0)
 - (2) Time of Jacob's Trouble. (GC 649:0)
 - b. Stood without an Intercessor following Close of Probation and through final pouring out of God's judgments. (GC 649:0)
 - c. They hear voice of Father announce day/hour of Jesus' coming (they know & understand voice; wicked think thunder/earthquake). (EW 15:0; LS 65; 1T 59)
 - d. They have Holy Spirit poured out on them--faces lighted up, shining like Moses in mount. (EW 15:0; 37; LS 117)
 - e. Were all sealed and perfectly united. (Rev. 7:4; EW 15:1; LS 65; 2SG 32; 1T 59)
 - (1) In the sealing time, in closing work of the church, they will feel most deeply the wrongs of God's professed people. (3T 266:2)
 - f. Have inscription in forehead: God, New Jerusalem, and a glorious star containing Jesus' new name. (EW 15:1; LS 65; 2SG 32; 1T 59)
 - g. Wicked are enraged at, rush up to lay violent hands on, but fall at their feet, helpless. (EW 15:1)
 - h. They are delivered by God's voice from death decree. (GC 649:0; EW 37:0; LS 117)
 - i. Their eyes see the sign of the Son of Man: small black cloud, one-half size of man's hand. (EW 15:2)
4. At the special (partial) resurrection of the righteous, the graves open, the dead come up, and the 144,000 recognize friends torn from them by death, and are reunited with them. (EW 16:1; LS 66; 2SG 33; 1T 60)
5. Finally, they are changed, and translated, and caught up to meet the Lord in the air. (EW 16:1)
 - a. They are translated from among the living on the earth; are counted as firstfruits. (GC 649:0; PK 591; ST 476)

KNOWN FACTS CONCERNING THE 144,000 -- 2

II. AFTER TRANSLATION -- The 144,000 in Heaven/New Earth

1. Characteristics of:
 - a. They reflect the image of God. (7BC 978)
 - b. They have washed their robes and made them white. (GC 649:0)
 - c. In their mouth there is no guile. (GC 649:0)
 - d. They are without fault before God (virgins, not defiled with women-- Rev. 14:4) (GC 649:0; PK 591; 3T 266)
2. They are clothed with glorious white mantle from shoulders to feet. (EW 17:)
3. They stand on the sea of glass in a perfect square. (EW 16:2; GC 648; LS 66 2SG 34; 1T 61)
4. They have harps in their hands. (Rev. 14:2; 15:2)
5. They sing a new song. (Rev. 14:3; GC 649:0; PK 591; 5T 476)
 - a. Before God's throne. (GC 649:0; PK 591; 5T 476)
 - b. Called Song of Deliverance. (GC 648-49)
 - c. Called Song of Moses & Lamb. (Rev. 15:3; GC 649:0)
 - d. It is a song of their experience--an experience such as no other company ever had. (GC 649:0)
 - e. It is a song no other man can sing who has not had the experience. (GC 649:0; PK 591; 5T 476)
6. Jesus gives the 144,000 their crowns from His hand:
 - a. Some are heavy with stars, others have but few stars.
 - b. But all are perfectly satisfied with their own crown. (EW 16:2)
7. Privileges of the special company:
 - a. The only ones allowed into the Temple. (EW 19:0; 2SG 54; 1T 69)
 - (1) They serve before Christ in the Temple day and night. (Rev. 14:5; GC 649:0)
 - (2) In the Temple there are tables of stone with the names of the 144,000 engraved upon them in letters of gold. (1T 69:1; EW 19; 2SG 55)
 - b. They follow the Lamb whithersoever He goeth throughout the universe. (Rev. 14:4; GC 649:0) [Note: In order to have this privilege, later, God's people must follow Him now, in their daily lives, faithfully, not fitfully or capriciously when it suits their advantage. 7BC 978]
 - c. They are privileged to visit all the other worlds. (EW 40:0)

III. MISCELLANEOUS STATEMENTS CONCERNING THE 144,000

1. Ellen White was told that if she remained faithful, she would be with (in contradistinction to being one of) the 144,000. (EW 40:0)
2. A false position on the 144,000 which Mrs. White condemned in her early ministry: the idea that this company is the group which was raised with Christ at the time of His resurrection (31 A.D.). (LS 110-11; 2SG 98:0)
3. A warning concerning over-much concern about the specific identity of:
 - a. Avoid controversy on this subject.
 - b. This is one of a group of topics which will not help God's people spiritually.
 - c. God is not leading out in discussions of this sort.
 - d. Don't present to the people things not in His word; rather, we should study and appreciate that which He has revealed.
 - e. Don't be engulfed in curiosity over theories which are not necessary for God's people to consider. (1SM 174; 7BC 978)

Ellen G. White Estate
Washington, DC
June 7, 1989

GOOD NEWS ABOUT THE 144,000

So you needn't have that "left out" feeling

Seventh-day Adventists have always been fascinated with the 144,000—the special group to be "sealed" from the final tempest (Rev. 7:1-8)—since it seems to indicate the exact number of those saved when Jesus comes.

To the pioneers of the Advent movement the number must have seemed impossibly large. Now, to a church of nearly 5 million that recognizes believers in all denominations, it seems impossibly small.

Whether the number is impossibly large or impossibly small, is there any chance we can be a part of it? First, let us examine the biblical data.

Revelation 7 indicates a sealing of 144,000—12,000 from each of the 12 tribes of Israel. Immediately it becomes evident that the number is arbitrary rather than natural.

How are we to understand "Israel"? Today Israel is a modern nation in the Middle East. Since all the tribes but Judah and Benjamin lost their identity when they intermarried with the surrounding nations at the time of the Assyrian captivity, how shall we understand these nonexistent tribes?

We discover from Revelation 14:4 that this group is composed of "virgins"—hence all married people must be excluded! John further states that they "have not defiled themselves with women,"* so we must understand that they are all males!

Obviously, we have problems if we understand the description as literal.

If we interpret the 144,000 in a symbolic way, the true meanings emerge. "Israel" is no longer Israel after the flesh, but spiritual Israel.

Code Language

The unusual order in listing of the nonexistent tribes alerts us to the fact that this is code language. The "virgins" who are "not defiled with women" signify a pure people who have not followed the harlot Babylon—apostate religion. And the very arbitrariness of the numbers tells us, "Don't take them literally!"

The number 144,000 has symbolic meaning, composed as it is of 12 x 12 x 1,000. Twelve is the kingdom number—the number of the tribes of Israel and the apostles of the Lamb (see Rev. 21:12, 14). The Holy City, designed to represent God's people of the Old and New Testaments, has dimensions of 12—12,000 furlongs in width and 144 cubits in height, with 12 gates and 12 foundations (verses 12, 14, 16, 17). It accommodates the 144,000, each tribe of 12,000 entering through its own gate. The squared number indicates perfection, while the multiple of a thousand indicates vastness.

In past ages, God has often had a pitifully small remnant to represent Him—eight in Noah's day, less than 10 in Sodom, a few disciples at the cross. But in the last days He will have a vast number.

Revelation 7 comes in two sections—verses 1-8 describe the 144,

000; verses 9-17 describe the great multitude. Determining the relationship between the two sections provides a key to understanding this chapter. Each contains a number of elements that either contrast with or parallel each other.

The 144,000 Verses 1-8

1. "I heard," verse 4
2. "the number," verse 4
3. "a hundred and forty-four thousand," verse 4
4. "of the sons of Israel," verse 4
5. "out of every tribe," verse 4
6. "sealed," verse 4
7. four winds to harm earth and sea, verses 1, 2

The Great Multitude Verses 9-17

1. "I looked," verse 9
2. "no man could number," verse 9
3. "a great multitude," verse 9
4. "from every nation," verse 9
5. "from all tribes and peoples and tongues," verse 9
6. "clothed in white robes," verse 9
7. "great tribulation," verse 14

What is the relationship between these two sections? Adventists have tended to think of the 144,000 as those who pass through the tribulation, while the great multitude constitutes the saved of all ages.¹ This is not

BY BEATRICE S. NEALL

faithful to the text, however, since the great multitude goes through the tribulation (verses 9, 13, 14).

At first glance the two sections seem in contrast to each other. Israel contrasts with every nation; 144,000 contrasts with an innumerable multitude; the twelve tribes contrast with all tribes. But as we reflect that Israel today is no longer literal Israel but the faithful of all nations (Gal. 3:29; Rom. 2:28, 29), it becomes apparent that the two descriptions actually parallel.

Hearing and Seeing

John heard about the 144,000, but when he looked, he saw a great multitude. On several occasions what John hears and what he sees are the same thing, though described in contradictory terms. In Revelation 1:10 he hears a voice like a trumpet, after which he looks and sees the Son of man (verses 12, 13). More striking, in chapter 5:5 he hears the elder describe a Lion, but when he looks, he sees a Lamb (verse 6). The contradictory symbols represent the same Person.

If this reasoning is correct, we can put "equals" signs between all the items on the list. Israel is the faithful of all nations. The tribes of Israel represent all tribes, peoples, and tongues. The 12,000 from each tribe indicate a full complement of redeemed from each ethnic group. The four winds symbolize the great tribulation (Rev. 7:14), and the "seal of the living God" (verse 2) corresponds to the robes made white in the blood of the Lamb (verse 14). Best of all, the 144,000 are not a limited group that we have scant hope of belonging to, but a vast multitude who cannot be numbered.

If this is so, then we have a clear interpretation of the 144,000. They form an innumerable multitude of the family of faith, taken from all peoples and nations, who show their loyalty to Christ by refusing to compromise with the demands of false religion during the final great persecution.

The idea that the 144,000 are identical to the great multitude is quite common in Bible commentaries.² The *Seventh-day Adventist Bible Commentary* lists it as one of three possible interpretations, though not the one

To our pioneers, 144,000 seemed impossibly large. To a church of nearly 5 million it seems impossibly small.

avored by most Adventists. Even if the 144,000 are not equivalent to the great multitude, the text states clearly that an innumerable multitude will come safely through the great tribulation (verses 9, 10, 13, 14).

In chapter 14:4 we read that the 144,000 "have been redeemed from mankind as first fruits for God and the Lamb." What is the meaning of "first fruits"? In ancient Israel, whenever the grain, oil, and wine were brought in, the first portion was consecrated to God and brought to His house to be used by the priests (Num. 18:12; Ex. 34:26). As the best of the harvest, it was considered holy (Num. 18:12, 17).

Ellen White's Comments

The 144,000, as God's last-day Israel, are devoted to God and brought to His house, as it were, for an intensely close relationship during the time of trouble. Ellen White saw them as first fruits because they are translated from the earth from among the living (*The Great Controversy*, p. 649). Thus they contrast with the total harvest of saints from all ages.

In *The Great Controversy*, pages 648, 649, Ellen White appears to describe the 144,000 in terms of the great multitude: they come out of the great tribulation and have washed their robes in the blood of the Lamb (Rev. 7:14); they hunger no more, neither thirst anymore, for the Lamb leads them to living fountains of water (verses 16, 17). Thus she implies that the 144,000 are the same as the "great multitude."

But doesn't Ellen White state that "the living saints" are "144,000 in number" (*Early Writings*, p. 15)? Many elements in this, her first vision, are symbolic: the Advent people travel on "a straight and narrow path,

cast up high above the world"; some fall off the path into the world below; on the saints' foreheads are written, God, New Jerusalem, and Jesus' new name (pp. 14, 15). The number must be seen as symbolic also.

While in *Early Writings* the 144,000 stand in a perfect square upon the sea of glass (p. 16), *The Great Controversy* pictures an "unnumbered host of the redeemed" with ranks "drawn up in the form of a hollow square" (pp. 646, 645). Apparently Ellen White saw the 144,000 as identical to the "great multitude, which no man could number."

What difference does it make whether the 144,000 are equivalent to the great multitude?

It means that God is not restricted in the number of people He will save. He is not obliged to lay away most of the saints in their graves so that only 144,000 will be alive when He comes. As a matter of fact, He plans on saving a number as great as the dust of the earth and the stars of heaven (Gen. 13:16; 15:5).

And if that is so, then there is plenty of room for you and me in that company. Isn't that good news? □

REFERENCES

- ¹ *The SDA Bible Commentary*, vol. 7, p. 784.
² In their commentaries on Revelation the following agree with this view: Herman Hoeksema (pp. 266, 267), Martin Kiddle (pp. 138, 139), George Eldon Ladd (pp. 116, 117), R. C. H. Lenski (p. 257), and Ray Summers (pp. 152, 153). Most see the 144,000 as the church militant, still in tribulation, and the great multitude as the church triumphant, having passed through the tribulation. However, I have shown from the Greek and the tenor of the book that Revelation 7:9-17 describes God's people during the tribulation ("Good News About the Time of Trouble," *Adventist Review*, Aug. 21, 1986). This dual description views them from two perspectives: a symbolic group of perfect proportions, and an actual multitude.

*Scripture texts are from the Revised Standard Version.

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Labor Unions

EGW, SDA's, AND TRADE/LABOR UNIONS

Roger W. Coon

Ellen White had much to say concerning trade/labor unions in her day, just about all of it being negative; and she warned SDAs not to join any union that existed in her day, or that would be subsequently formed in ours. "This the Lord forbids" (2SM 144:1).

Her viewpoint may perhaps be summarized by the following:

1. The Union concept is based upon wrong principles:
 - a. Union Policy:
 - (1) Controlling power of union to become very oppressive soon (2SM 141:1).
 - (2) Seeks to achieve objective by force (Ev. 26) and compulsion through intimidation, strike, boycott methods.
 - (3) Men refusing to join are "marked" men (2SM 142:2).
 - b. Christ's Policy:
 - (1) Our work is based on different policies and goals (7T 84).
 - (2) Work of God's people: to prepare for events of future (2SM 142:2).
 - (3) Objectives to be sought by voluntary suasion and love of neighbor (2SM 143:4).
2. In joining a union, the Christian loses his:
 - a. Freedom of choice.
 - b. Individuality to act (we must preserve our individuality and freedom to act--7T 84; 2SM 143:2,4).
 - (1) Pledge required of worker joining union (2SM 143).
 - (2) Individual is brought under bondage (7T 84; 2SM 143:1).
 - c. Power to buy and sell--in the future, a very serious problem (2SM 141:1).
 - (1) Satan robs poorer classes through such restrictions (2SM 143:4).
3. Satan is behind the organization of trade unions:
 - a. Satanic agencies in every city are organizing (8T 42).
 - b. Unions not God's plan but Satan's plan (7T 84; 2SM 143:1).
 - c. Unions are combinations formed to oppose God; men have confederated to oppose the Lord of hosts (2SM 141-42).
 - d. They are an agency-to bring on the time of trouble (2SM 142:1).
 - e. They make increasingly difficult the conduct of denominational work, especially that of institutions (2SM 142:3; 143:1).
 - f. They are a sign of the last days (2SM 143:3), and will continue to the end of probation (2SM 141-42).
4. God absolutely forbids membership in trade unions that are formed or shall be formed (2SM 144:1); they are not of God's planning (2SM 143).
 - a. Keep out of, away from; have nothing to do with (2SM 142:3).
 - b. Don't unite with (2SM 143:2).
 - c. Man cannot possibly join a union and keep the commandments of God; a means to disregard the entire Decalogue (2SM 143:3).

- d. Membership in unites believers and unbelievers contrary to His word; professed saints and unbelievers take their stand together (2SM 141-42)
- e. Results of joining:
 - (1) A snare (2SM 142:3).
 - (2) Gigantic monopolies binding men together in unions that wrap them in the folds of the enemy (2SM 142:2).
 - (3) Church members are bound in bundles to be burned (2SM 142-143:1).

Basically, EGW opposed union-membership for Christians on two broad grounds: (1) Their goals seek to advance the benefit of their own members at the expense of anyone who stands in their way--pure, unadulterated selfishness; and (2) their methodology is basically the undiluted principle of overwhelming force, coercion. (See Roger W. Coon, "The Christian, The Bible, and The Union," appended.)

This anti-membership position is a teaching of the SDA Church, but not a test of church membership--as also its position on vegetarianism, the non-wearing of a wedding-band in North America, discouraging the use of cosmetics, jewelry, etc. (For a splendid discussion distinguishing between teachings and tests, see "What Are Our Tests of Fellowship," by then-General Conference President William H. Branson, Ministry, October, 1951, pp. 12, 13.)

Some have concluded in more recent years that "times have changed" (and, indeed, some things have!), but have gone on to question whether the EGW counsels on trade/labor unions have the urgent implications for our day that they had for hers. Of interest is the following report that appeared in Liberty Confidential Newsletter of March-April, 1985 (Vol. 7, No. 5), page one:

LABOR UNIONS AND SUNDAY LAWS--Samuel Gompers, early American labor leader, said in 1908 that his union had done more than any other organization to advance the cause of Sunday sacredness. Ellen White had, earlier, predicted that labor unions would be the instruments through which the mark of the beast would be inflicted (E.G. White Letter 26, 1903, portions in Selected Messages, Vol. 2, pp. 142, 143.)

In the mid-1950s, when the AFL and CIO merged into one super union, it appeared that the apparatus to impose a nationwide boycott was in place. It may be. But we must note that in the past 30 years labor union membership has fallen from 35 percent to 19 percent of the work force. And a recent report commissioned by the AFL-CIO warns that most of the 17 million jobs expected to be added by 1995 will be in Sun Belt states and service-related industries where labor has a precarious foothold. Also: Since the Supreme Court ruled in 1961 that Sunday laws must have a primary secular

purpose to be constitutional in America, some 20 states have voted out their Sunday laws and another 18 have made changes that render their laws largely ineffective. So are Sunday laws "out" as the final test of obedience to God? Are labor unions out, as far as the mark of the beast is concerned? That's not our conclusion. But "good news" is to be reported as well as bad. And we must ever watch for players from the sidelines, bringing in new plays.

We have all heard the contemporary wisdom: "The more things change, the more they are the same."

The trade/labor unions are far from dead, and may be experiencing in 1990 a renaissance, a remarkable comeback (recovering, also, from a "deadly wound"?). Frank Lorenzo, embattled president of Texas Air, which owned and operated Eastern Airlines, tried to destroy the unions which created problems for him and his airlines; but, in the end, they (with the help of the courts, and public opinion) wound up destroying him. Greyhound Bus was engaged in vasty, violent confrontation with its unions, and has not (to date, at least) won the victory that it hoped to win (the unions accused Greyhound of "union-busting").

It is most interesting--and possibly significant--that on April 17, on the very same day that the U.S. Supreme Court handed down a decision with far-reaching negative implications for religious liberty (see Discussion Item #28, pp. 8-11), also handed down another ruling believed to "strengthen labor unions' hand" that "bolsters role of unions in strikes" (Fresno [California] Bee, Apr. 18, 1990, pp. A-1, A-18). The Washington Post, on the same day as the Bee story was published, headlined its coverage: "Ruling Makes Union Busting During Strikes More Difficult" (p. A-5). (The relevant clippings are appended.)

Lastly, the latest edition of Sunday, "The Magazine of the Lord's Day Alliance of the United States" (January-April, 1990) reported that the labor unions in the State of Massachusetts joined hands with the Mass. Council of Churches in opposition to the liberalization of a state law which presently prohibits certain merchandise from being sold on Sunday. And the Boston Herald (Nov. 8, 1989) bannered the story "Blue Law Proposal Has Unions Seeing Red." In the Sunday story (also appended), Dr. Earnest A. Bergeson, acting president of The Lord's Day League of New England, was reported as telling Christian churchgoers in that area "We do need to give our support to the Labor Unions who are fighting the legislation vigorously."

Maybe she was right, after all!

Some of the EGW counsels on trade/labor unions are found in 2SM 141-44. A more extensive compilation, Counsels From the Spirit of Prophecy on Labor Unions and Confederacies (15pp.), has been prepared by the GC Department of Public Affairs and Religious Liberty. See also Document File, DF 441.

THE CHRISTIAN, THE BIBLE, AND THE UNION
A Study of Relationships by Roger W. Coon

This essay seeks to address itself not to the question of whether or not trade and labor unions have accomplished good during their period of existence (they have, undeniably), or to whether or not Ellen G. White has laid heavy strictures upon Seventh-day Adventists against joining them (she has, emphatically). Rather, it concerns itself with whether or not a Bible-believing Christian can conscientiously join himself to such organizations, in view of the counsel and commandment of Scripture.

It is this writer's conviction that the Christian who holds himself bound in all his actions and activities by the Word of God cannot in good conscience join a labor/trade union because of (1) the basic, fundamental goal of the union, and (2) the methods employed by the union to secure its ends.

I. GOALS

Unions came into existence, historically, to counteract indefensible evils and inequities thrust upon defenseless working men by the overwhelming advantage which capital and management inherently possessed. No informed student of history denies that, for the most part, working conditions in the latter half of the 19th century were anything but inhuman; and no Christian with any degree of social consciousness could condone the indignities suffered by this segment of society.

The unions sought to fight fire with fire, to redress the balance of power by the use of power gained through collective action. And their goal was (and still is) one of unabashed self-interest, selfishness with an emphasis on materialism. The union's sole rationale for existence is one of selfish concern for its own, self-benefit for its own members; and basically it is interested in working only for its own.

Today the pendulum has swung to the other extreme, with labor now in the driver-seat, and able to "crack the whip." However, labor's excesses today are no more defensible than the excesses of capital a century ago. William Pitt observed in 1770 that "unlimited power is apt to corrupt the minds of those who possess it;" and Lord Acton coined his famous paraphrase in 1887, "Power tends to corrupt; absolute power corrupts absolutely." And the witness of history corroborates the veracity of these sayings.

This is not to say that there have not been instances of enlightened self-interest by labor unions. Several years ago it was reported that the United Auto Workers had accepted lower wage scales for the American Motors factories than for comparable kinds of work at the "Big Three" (General Motors, Ford, and Chrysler) plants, because American Motors would have gone into insolvency at that point had it had to pay the "going" rate. But the basic guiding principle of union operation and strategy has been and is basically one of selfishness and self-interest and self-serving.

-The question confronting the Christian is not whether or not such goals

are necessary in view of the demonstrated excesses of capital and management, but whether the Christian can associate himself with an organization whose basic goal is one of selfishness for whatever reason. Most Bible-believing Christians are bound by the Word of God. What says the Bible on this subject?

The Apostle Paul was very concerned about conditions in the Philippian Church where "all seek their own, not the things which are Jesus Christ's" (Phil. 2:21); and he urged them "Look not every man on his own things, but every man also on the things of others" (2:4). To the Christians at Corinth, who were no strangers to selfishness, he repeated, "Let no man seek his own, but every man another's. . . . Not thine own, but of the other" (I Cor. 10:24,29). Why? Because charity "seeketh not her own" (13:5).

To all the churches Paul gave the example of a selfless ministry. To the Thessalonians he did not hesitate to remind them that he had labored day and night "because we would not be chargeable unto any of you" (I Thess. 2:9); and to the Corinthians, "I seek not yours, but you" (II Cor. 12:14). "For what is our . . . crown of rejoicing? Are not even ye . . . ? For ye are our glory and joy" (I Thess 2:19-20; cf. Phil. 4:1).

Selfishness and selfish motives had no legitimate place in the heart and life of the confessing Christian in apostolic times, and they have no place there today. A Christian, by definition, is one who seeks to follow Christ and His Word. To such, Jesus declared, those of you who do not bear your cross are not worthy of Me (Matt. 10:38); and the cross to which He calls His followers, daily, is the cross of self-denial (Matt. 16:24; Mark 8:34; Luke 9:23). Those who refuse to bear the cross of self-denial "cannot be My disciple" (Luke 14:27).

This is undoubtedly one of the reasons Paul had in mind when he urged the Christians in Corinth not to be "unequally yoked" together with unbelievers (II Cor. 6:14).

II. METHODS

To achieve its goals of selfish interest and self-serving to its members, the union adopts the philosophy of the Jesuit that the end justifies the means. In practical terms this means the use of power and force to compel--by violence, if necessary. The strike, the boycott, personal intimidation, destruction of property by vandalism--these are the acknowledged tools of the union to gain its ends.

The question before us is not whether or not injustice and inequity confront us on every hand; they do. The issue, rather, is: How does the Christian relate himself and react to injustice and inequity? Can he join any organization which tells him at the outset that by his very act of joining he is surrendering the right of private judgment and private action to the judgment and actions determined by the hierarchy? That when the union takes collective action, he must go along and actively cooperate and participate--for collective action inherently stands or falls on the issue of everyone participating?

Some have called the Sermon on the Mount the charter of the Christian church. In it Jesus made very clear to His hearers and followers that the Christian is called upon to confront evil differently than the worldling who reacts instinctively on the basis of "natural" emotion generated by the "carnal" heart:

"Resist not evil." If anyone hits you on the right cheek, turn the left also. If you are sued in court, and a man thus obtains your coat, give him also your cloak. If compelled to go with another one mile, go two [two additional, the Syriac version suggests!]. In short, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. . . . Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:39-48).

In Gethsemane, Peter attempted to protect his Lord from a vicious mob by drawing a sword. Jesus rebuked this well-meant deed, and told Peter to put it away. Why? "For all they that take the sword shall perish with the sword" (Matt. 26:52). As Paul would later explain, "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds" (II Cor. 10:4). The only "sword" to which the Christian may have recourse is "the sword of the [Holy] Spirit, which is the word of God" (Eph. 6:17).

There is no place for violence in God's kingdom or program. Indeed, violent compulsion is the very antithesis of His method, being as it is the principal method of Satan's kingdom.

Peter, who listened to his Lord not only in the Sermon on the Mount but also in Gethsemane, later paraphrased it for the Christians who read his epistle, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise, blessing. . . . Let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous . . . but the face of the Lord is against them that do evil" (I Peter 3:8-12)

Paul's personal credo was, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat" (I Cor. 4:12-13). And to the Romans he opened more fully, in the 12th chapter of his epistle, the only attitude with which the true Christian will confront evil, injustice, and inequity:

First, the true believer will not think of himself more highly than he ought to think (v. 5). He will abhor evil in all forms, and cling only to the good (v. 9). He will "be kindly affectioned one to another with brotherly love; in honour preferring one another" (v. 10). Also, he will be "patient in tribulation; continuing instant in prayer" (v. 12). He will "bless them which persecute you: bless and curse not" (v. 14); and he will, above all else, "recompense to no man evil for evil," seeking to live peaceably with all men as much as possible (vv. 17-18). And, finally, "dearly beloved, avenge not yourselves, but rather give place unto wrath." Why? "'Vengeance is Mine; I will repay,' saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (vv. 19-20).

You see, the Christian is called not to conform to the world and its ways, but, rather, to be transformed (v. 2). Therefore, he will actively seek to avoid being "overcome of evil," but rather to "overcome evil with good" (v. 21).

To the soldiers who came to hear John the Baptist preach, our Lord's cousin, in announcing the principles of the new kingdom, urged them, "Do no

violence . . . and be content with your wages" (Luke 3:14).

While the Christian will certainly resent evil, wherever it is manifested, and will speak out against injustice, wherever he sees it, he will not resort to violence and force to right those wrongs. Two wrongs have never made one right; they only compound the wrong.

The Christian recognizes, further, that injustice and inequity will exist in this imperfect world of ours until Jesus comes, for "evil men . . . shall wax worse and worse" (II Tim. 3:13) until "the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever" (Rev. 11:15).

Paul recognized that there were a lot of things undesirable in the society of his day which he could not change directly himself--slavery, for one. He taught basic principles which, if followed, would strike at the very root of the evil. He never once took up his pen to attack slavery as an institution--though it must have been very abhorrent to him. He was no coward; he merely recognized that his weapons of warfare were not carnal; in fighting fire with fire one only makes a greater blaze.

And so, having done what he could, with the weapons and methods available to him, Paul could then report (and recommend): "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11)--because he had learned to do what he could, and resign the rest to God. And so, to the Hebrews, he would write, "Be content with such things as ye have" (Heb. 13:5); for "godliness with contentment is great gain" (I Tim. 6:6).

Coming now more directly to the arena of capital and labor, let us note in James Four some basic attitudes before we come to James 5 and an ages-old controversy. There is much inspired counsel here for the Christian, especially the one living in the days just before the second coming of Christ. First of all, the Christian is warned that he must make choice between God and the world--friendship of the world is equated with enmity against God (4:4). James cautions against the spirit in the natural heart that lusts to envy (4:5); he reminds us that God will resist the proud, but give grace to the humble (4:6); and he urges the brethren in Christ not to speak evil one of another (4:11).

Then, he points out that there will continue until Christ comes a basic antagonism between capital and labor, with great wrongs on both sides, but perhaps especially on the side of capital. Great injustice and wrong has been done the laboring-man (5:1-6); but this nevertheless does not justify the downtrodden to revolt. Rather, James urges patience, repeatedly: "Be patient, therefore, my brethren, unto the coming of the Lord. . . . Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned; behold, the Judge standeth before the door" (vv. 7-9).

Following along with James' train of thought further, he next sets forth the prophets of old as "an example of suffering affliction, and of patience;" endurance rather than retribution is recommended; and the additional example of Job is cited (v. 11).

The "law" of God that the Christian must love his neighbor as himself is second only, Christ declares, to the "law" that one must love his God with all his heart, mind, soul, and strength (Matt. 19:19; 22:39)--whomever that

neighbor may be; and he will seek to do him good, irrespective of how this neighbor may treat him in return.

The Bible-believing Christian seeks to have every word, deed, and thought bound by the Word. To one such, the end never justifies the means; and force, violence, intimidation, a revengeful spirit are all forces alien to the born-again Christian heart. He recognizes them for what they are--the guiding principles of the kingdom of darkness.

A number of labor union leaders, when acquainted with these concepts by Christian clergymen, invariably remark that, "Well, that certainly is an idealistic position. It may have had validity in ancient times; but in the cold, hard realities of present life in an industrialized society, such words are simply not practical."

To the Christian bound by the Word, the issue of "practicality" simply does not arise. He understands the skeptical head-shaking of the worldly man in utter disbelief (if not contempt) at such suggestions. He remembers Paul's words about the Greek philosophers of Athens and Corinth, that there is a fundamental difference between the "carnal" heart and the regenerated heart, that spiritual truths can only be discerned by the spiritual heart, and that the things of the Spirit are "foolishness" to the natural man who cannot receive them (I Cor. 2:14). He also is reminded that God has deliberately chosen the things viewed as foolish by the world to confound the so-called wise, and the weak things of the world to confound the things which the world sees as "mighty" (1:27).

In conclusion, it is interesting to note that more than one headquarters of a labor union group has been called a "labor temple." The use of this word, with its connotations of religious philosophy and propagation, may not be inappropriate. Satan is the "prince of this world," and as a counterfeit ruler he has a counterfeit religious philosophy (which, all-too-often, he has gotten religious people on this earth to adopt). Just as the guiding principle of God's kingdom is love and peaceful suasion, so the guiding principle of Satan's kingdom is selfishness and compulsion. Let not God's people be found "worshiping" in such a temple of expedience.

APPENDIX

TWO PHILOSOPHIES CONTRASTED Statements of Ellen G. White

1. [Jesus came to Bethlehem 1,900 years ago because] "Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened." [DA 22:1]
2. "The servants of Christ are not to act out the dictates of the natural heart. They need to have close communion with God, lest, under provocation, self rise up, and they pour forth a torrent of words that are unbecoming. . . . This is what Satan wants them to do; for these are his methods. . . . It is the spirit of Satan that is revealed in anger and accusing. But God's

servants are to be representatives of Him. He desires them to deal only in the currency of heaven, the truth that bears His own image and superscription. The power by which they are to overcome evil is the power of Christ. The glory of Christ is their strength. They are to fix their eyes upon His loveliness. Then they can present the gospel with divine tact and gentleness. And the spirit that is kept gentle under provocation will speak more effectively in favor of the truth than will any argument, however forcible."

[DA 353:2]

3. "In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God; man is left free to choose whom he will serve." [DA 466:4]
4. "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. Under a pretense of a zeal for righteousness, men who are confederate with evil angels bring suffering upon their fellow men, in order to convert them to their ideas of religion; but Christ is ever showing mercy, ever seeking to win by the revealing of His love. He can admit no rival in the soul, nor accept of partial service; but He desires only voluntary service, the willing surrender of the heart under the constraint of love. There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy those who do not appreciate our work, or who act contrary to our ideas." [DA 487:3]
5. "God does not compel men to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept. The human mind is endowed with power to discriminate between right and wrong. God designs that men shall not decide from impulse, but from the weight of evidence. . . ." [DA 458:3]
6. "God could have destroyed Satan and his sympathizers as easily as one can cast a pebble to the earth; but He did not do this. Rebellion was not to be overcome by force. Compelling power is found only under Satan's government. The Lord's principles are not of this order. His authority rests upon goodness, mercy, and love; and the presentation of these principles is the means to be used. God's government is moral, and truth and love are to be the prevailing power." [DA 759:1]
7. "Notwithstanding Christ's warning, men have sought to uproot the tares. To punish those who were supposed to be evildoers, the church has had recourse to the civil power. Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics. Not judgment and condemnation of others, but humility and distrust of self, is the teaching of Christ's parable [of the tares]." [COL 74:1-2]

Ruling Makes Union Busting During Strikes More Difficult

By Ruth Marcus
Washington Post Staff Writer

THE WASHINGTON POST
April 12, 1990, Page A-5

In a victory for organized labor, the Supreme Court yesterday made it more difficult for companies to oust unions during strikes on the grounds that replacement workers hired to take the place of striking employees do not support the union.

The court, in a 5 to 4 ruling, rejected arguments by employers who said they should be allowed to break off talks with unions once strikebreakers make up a majority of their work force.

Under labor law, companies have the right to hire permanent replacements to fill the jobs of striking employees even as the union continues to represent the employees, strikebreakers and strikers alike. But if the company can show that it has a "good-faith doubt" that the union continues to have majority support, it can withdraw its recognition of the union and stop bargaining with it.

In the case decided yesterday, *National Labor Relations Board v. Curtin Matheson Scientific Inc.*, the court upheld an NLRB rule that there is no automatic presumption in such cases that the replacement workers are opposed to the union.

The issue is important because, in recent years, a growing number of companies—for example, Eastern Air Lines and Greyhound in current strikes—have responded to strikes by hiring permanent replacements for the workers. Unless different provisions are worked out as part of the strike settlement, the permanent replacements are entitled to remain after the strike is over, even if that means the striking workers lose their jobs.

Yesterday's decision, said Walter Kamiat, associate general counsel of the AFL-CIO, means that companies "have to find a reason to believe—beyond simply the fact that they've replaced the [striking] workers—that the [permanent replacements] do not want to be unionized. . . . This makes it somewhat more difficult for employers to wash their hands" of unions.

Justice Thurgood Marshall, writing for the majority, said replacement workers might still support the union, even if they crossed its picket line to take the jobs, and that it was reasonable for the NLRB to decide whether the union has lost its support on a case-by-case basis.

But Justice Antonin Scalia said that because "the principal employment-related interest of strike replacements" to retain their jobs "is almost invariably opposed to the principal interest of the striking union" to replace them with its striking members, "it seems to me impossible to conclude" in this case, where permanent replacements accounted for a majority of the employees, "that the employers did not have a reasonable, good-faith doubt regarding the union's majority status."

Scalia was joined by Justices Sandra Day O'Connor and Anthony M. Kennedy. Justice Harry A. Blackmun dissented separately.

A18 Wednesday, April 18, 1990 THE FRESNO BEE

Ruling bolsters role of unions in strikes

New York Times

WASHINGTON — The Supreme Court strengthened Tuesday labor unions' hand in strikes marked by the hiring of replacement workers.

By a 5-to-4 vote, the court upheld a National Labor Relations Board policy against automatically presuming that the replacements are anti-union for purposes of deciding whether the union any longer commands majority support.

The effect of the ruling was to make it more difficult for struck employers that have hired replacements to free themselves of dealing with the striking union.

The decision Tuesday, NLRB vs. Curtin Matheson, No. 88-1685, cut across the court's usual ideological divisions. Justice Thurgood Marshall wrote the majority opinion, joined by Chief Justice William H. Rehnquist and justices William J. Brennan, Byron R. White and John Paul Stevens.

Justices Harry A. Blackmun, Antonin Scalia, Sandra Day O'Connor and Anthony M. Kennedy dissented.

The decision upheld a much-disputed policy of the labor board that a number of lower federal courts have refused to enforce.

The board supervises elections

for union affiliation and certifies unions chosen by a majority of the workers. For years, it took the view that replacement workers hired during a strike were presumably anti-union and could be counted as such by an employer seeking to show that a union had lost its majority.

Three years ago, however, the board adopted a new policy of refusing to presume anything about the union sentiments of replacement workers. Instead, the board said it would evaluate each situation case by case.

The issue is significant because, under federal labor law, an employer is justified in refusing to bargain with a union when there is a "good faith" doubt that it still enjoys majority support.

The labor board's former policy of presuming that replacement workers were hostile to the union supplied the requisite doubt, permitting employers who had replaced a majority of striking workers to stop dealing with the union.

The labor board said Tuesday that it kept no records that would show how many employers had asserted such doubt in the past. But employers are increasingly using replacement workers to keep operating during strikes, offering the new workers permanent positions.

From SUNDAY -- "The Magazine of the Lord's Day Alliance of the United States"

Inside back cover, edition of January-April, 1990, p. 23

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Labor Unions Take A Stand for the Lord's Day

It is indeed good to see that Labor Unions are taking a stand for the Lord's Day. Dr. Ernest A. Bergeson, acting president of The Lord's Day League of New England, reminds us that there is an effort in the State of Massachusetts to repeal further the so-called "BLUE LAWS" and allow all stores to be open Sunday mornings on the pretext that it will bring in \$7 million more in revenue for the state in taxes. The Massachusetts Council of Churches are on top of this movement and have contacted all legislators.

The Boston Herald of November 8, 1989 tells us of the proposals from the Labor Union. Dr. Bergeson says, "We do need to give our support to the Labor Unions who are fighting the legislation vigorously.

We commend the Massachusetts Council of Churches and these Labor Unions and join hands with them.

THE BOSTON HERALD, WEDNESDAY, NOVEMBER 8, 1989

Blue law proposal has unions seeing red

by Phil Primack

Union leaders said yesterday they will fight action by Massachusetts lawmakers that they say could dismantle the state law regulating store openings on Sundays and holidays.

On Monday, the House Ways and Means Committee added a section to its proposed budget that would allow stores to open statewide on Memorial Day, July 4 and Labor Day. Stores would also be able to open at 9 a.m. on Sundays.

Such openings can now occur only by obtaining special permits from local chiefs of police.

John Phinney, president of 13,000 member United Food and Commercial Workers Union Local 1445, said, "To deny our members time off, which has long been protected by the commonwealth's laws, for alleged revenue enhancement is unfair."

Backers of the move claim it would generate \$7 million in new tax revenue. They also said the proposal satisfied long-standing union worries that holi-

day work be voluntary for individual workers and that it be paid at time-and-a-half.

"There is nothing in this that changes the fact that full-time retail workers cannot be forced to work on holidays and Sundays," said Brian Gilmore, a spokesman for Associated Industries of Massachusetts. "This is a creative way for us to lessen government regulations with the added benefit of adding more revenues to the commonwealth."

Phinney disagreed, "I know what the law says, but as a pragmatic retail clerk, it is not voluntary. People are forced to work with the alternative of not having a job."

Phinney also protested the fact that the committee acted without any public hearings.

"We were blind-sided," he said. "What they did was an end run of the democratic process."

Phinney said union members planned to lobby against the move today.

Sabbath Observe

The "Sabbath-Observance" Message "Repair the Breach," and Make It a Delight! (RH, Oct. 28, 1902)

Roger W. Coon

Introduction

1. Ellen White was born into a Methodist family Nov. 26, 1827, at Gorham, ME (1T 9).
 - a. On Sunday afternoon, June 26, 1842, at age 14, she was baptized by immersion, with 11 other candidates, in the choppy waters of Casco Bay, Portland, ME; and later that same afternoon was received into full membership by the Chestnut Street Methodist Church (LS 25: 1Bio 37).
 - b. She remained an active member until she was disfellowshipped (with six others, including other members of her family) at a Sunday "love feast" in September, 1843, for the "sin" of espousing and advocating William Miller's views on the Second Advent (LS 53; 1 Bio 45).

2. Ellen Harmon and Joseph Bates (who, with her fiancée, James White, would later come to be viewed as the three co-founders of the SDA Church—*SDA Encyclopedia* [1976]: 1326) first met at New Bedford, on her second visit to Massachusetts "early" in 1846 (LS 95:1; Arthur L. White, *Ellen G. White: Messenger to the Remnant*, 34 [hereafter referred to as MR], and 1Bio 105, 106).
 - a. Interestingly, each, initially, strongly disbelieved in the other's strong theological conviction!
 - (1) Bates, who did not believe in contemporary prophets, after hearing her speak for the first time, declared: "I am a doubting Thomas. I do not believe in visions" (LS 95:2).
 - (2) And Ellen, reacting to Bates' Sabbath doctrine, later wrote: "I did not feel its importance and thought that he erred in dwelling upon the fourth commandment more than upon the other nine" (LS 95:3).
 - b. But Bates changed his mind shortly thereafter, upon observing her in vision describe in detail certain planetary bodies, having never previously read any work on astronomy (1 Bio 105, 106).
 - c. And Ellen reversed her views on the non-importance of the Sabbath after examining the Bible evidence presented in Bates's 48-page tract, *The Seventh-day Sabbath, a Perpetual Sign*, published in August, 1846.
 - (1) The tract had been given to James and Ellen about the time of their marriage, August 30, 1846; and they immediately began to observe the seventh-day Sabbath, some seven months before she had her first vision indicating its importance, on April 3, 1847 (1T 75; Lt 2, 1874; cited in MR 34).

3. Arthur L. White, Ellen's grandson and biographer, has insightfully observed:
 - a. Thus were confirmed by revelation the conclusions in regard to the Sabbath that had been reached by direct, earnest Bible study. God unmistakably placed His seal of approval on their belief and teaching. This vital truth was not introduced through direct revelation, but was first seen through the study of His Word.--MR 34.
4. Thus began EGW's lifelong, twofold "Sabbath-Observance" Message, based upon Isaiah 58:12-14, in which she urged upon Christians everywhere:
 - a. The *continuing binding claims* of the long-neglected Biblical Sabbath of the Fourth Commandment ("take your foot off" and "repair the breach"), and
 - b. Its *true observance*, according to the Scriptures, which, in turn, would bring to Christians a "delight," and cause them to "ride upon the high places of the earth" and be fed "with the heritage of Jacob thy father" (RH, Oct. 28, 1902).
5. And, today, SDAs still affirm that the Ten Commandment Law of God is yet binding upon all mankind, whether or not they acknowledge God's existence and His written revelation--the Bible.
 - a. We hold that in the Final Judgment, at the end of time, all men and women will be judged by God upon the basis of their attitude toward, and relationship to, this great eternal rule of human conduct.
 - (1) Rom. 14:10: We shall all stand before the judgment seat of Christ.
 - (2) Eccl. 11:9: While youth are to rejoice in the affairs of life, they should also recognize that some day they must give an account of their behavior to God in the Judgment.
 - (3) Eccl. 12:13, 14: The "whole duty" of mankind may be summed up in two responses:
 - (a) "Fear God"--that is regard, respect, pay due attention to God; and
 - (b) "Keep His commandments"--because "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."
 - b. The Fourth Commandment of the Decalogue (Ex. 20:8-11) calls upon men and women everywhere to rest from the labors of the preceding week, and, especially, to fellowship with the Deity upon the seventh-day Sabbath at the end of every week.
 - (1) Significantly, it, alone of the Ten Commandments, is prefaced with the cautionary "Remember." It is interesting to note how Jesus used this important word, "Remember," twice in the Scriptures:
 - (a) In the Old Testament: "Remember" Me, upon My Sabbath.
 - (b) In the New Testament: "Remember Me," especially at your celebration of the Lord's Supper (Luke 22:19; 1 Cor. 11:24).
 - (2) Clearly, Jesus especially wanted to be remembered by His followers.
6. This presentation, then, will seek to examine, first, the special significance the Sabbath holds in various categories; and then we will examine the methodology involved in its proper observance.

I. The Significance of the Sabbath

A. Historical Significance

1. The Sabbath finds its origin in the first week of human history.
 - a. It was the final act of Divine Creation, created on the seventh (and final) day of Creation Week, after the Godhead had finished their work of creating the world and all within it on the six preceding solar (24-hr.) days (Gen. 2:1-3).
 - b. The Sabbath and Marriage constituted the two Divine institutions given to the first pair, Adam and Eve, at the close of the first week of time, before sin entered to mar and distort human experience.
 - (1) And they were "the two institutions that, after the fall, Adam brought with him beyond the gates of Paradise" (PP 46).
 - (a) This, then, explains, in part, why they became the special targets of Satan in his "great controversy" war with Christ (a point to which we will return, below).
2. God did not rest upon that first Sabbath because He had been wearied by His various acts of Creation the six preceding days--not because He was tired, and needed a "break!"
 - a. It was, rather, His intention to set aside a period of time reserved exclusively for personal fellowship with these humans He had just created, for their enjoyment and benefit--and His own!
 - b. Using an interesting anthropomorphism, God prefaced the giving of the Ten Commandments (and then repeatedly reaffirms to us in much of the rest of the Bible) by saying that "I am a jealous God (Ex. 20:5). He very much wishes to spend time with us, individually, and exclusively, with nothing else to intrude or distract!"
 - (1) And Paul captured some of this aspect of the Divine, when he told the Corinthian Christians: "I am jealous over you with a godly jealousy" (2 Cor. 11:2).
 - (2) The whole point is: God wants to develop a unique personal relationship with each individual Christian, somewhat akin to that which ideally exists only between husband and wife--He wants to "know" us, and for us to "know" Him (see Gen. 4:1).
 - (3) And if we fail to permit *that* kind of relationship to develop and be nurtured, we will some day hear those mournful words of rejection in the Judgment: "Depart from Me . . . [for] I never knew you"--and you never knew Me, either! (Matt. 7:23).
 - (4) That kind of a relationship can be established, built up, and nurtured only over a very substantial period of time.
 - (a) We sometimes sing, "Take Time to Be Holy," for, indeed, it does "take time"--a lot of it!
 - (b) And God has given us *one whole day* in every seven for this special task!

- c. At the very outset, God knew--even before the entrance of sin--that the time would soon come when humans would need to find physical rest from their legitimate labors, and when they would especially need to find their spiritual rest in Him.
 - d. And so He "sanctified" the Sabbath (Gen. 2:3)--set it apart for a sacred use--and "blessed" it, for good measure.
 - (1) Significantly, He did this to none of the other preceding six days in the original Creation week.
 - (2) And humans have neither the right (nor, indeed, the resources) to sanctify and to bless *any* day!
3. Pulitzer Prize-winning (1951) Orthodox Jewish novelist Harmine Wouk wrote a book explaining his religion--and his Sabbath (*This Is My God*, Doubleday, 1959)--in which he laid out in vivid, graphic detail the positive, practical, tangible, physical benefits of the Sabbath for himself (and his family) in terms the context of a certain Sabbath during the crisis-fraught readying of a Broadway play:

Leaving the gloomy theater, the littered coffee cups, the shouting stagehands, the bedeviled director, I have come home [this Friday afternoon] It has been a startling change, very like a brief return from the wars. My wife and my boys, whose existence I have almost forgotten . . . are waiting for me, gay, dressed in holiday clothes and looking to me marvelously attractive.

We have sat down to a splendid dinner, at a table graced with flowers and the old Sabbath symbols: the burning candles, the twisted loaves, the stuffed fish, and my grandfather's silver goblet brimming with wine. I have blessed my boys with the ancient blessing; we have sung the pleasantly syncopated Sabbath table hymns.

[Sabbath is healing for the whole week.] The telephone is silent. I can think, read, study, walk, or do nothing. It is an oasis of quiet. When night falls, I go back to the wonderful nerve-racking Broadway game. Often I make my best contribution of the week then and there to the grisly literary surgery that goes on and on until opening night. My producer one Saturday night said to me, "I don't envy you your religion, but I envy you your Sabbath."--cited in "The Life of Mr. Abramson," *Time*, Sept. 21, 1959, p.63.

- a. As attractive as Herman Wouk's Sabbath--as he describes it--truly is, how much more attractive is it when you realize that he left out the most important ingredient--the immediate, personal, presence of Jesus in indescribable, intimate fellowship with the Christian: just the two of you, together, shut in, alone!
 - (1) Why, it's enough to make one wish that *every* day were a Sabbath!
 - (2) Well, when Jesus returns, every day *will* be that special!

4. God intended the Sabbath to be observed by His people millennia before it was institutionalized at Mt. Sinai, in the formal rehearsing of the Ten Commandments before His chosen Israel.
 - a. The Ten Commandments first appear in Scripture in Exodus 20, when Israel was well along in their wilderness journey to Canaan. But the Sabbath did not then suddenly materialize for the first time!
 - b. These descendants of Egyptian slaves already had a dim understanding of the Sabbath from the spiritual heritage of their ancestral forebears.
 - c. Indeed, Pharaoh's petulant complaint to Moses, even before the Exodus was begun, couches that pagan monarch's anger at Moses' demand that his people be given every seventh day free from royal labor: "Ye make them rest [Hebrew: *Sabbatize*] from their burdens" (Ex. 5:5).
 - d. And en route to Sinai God reminded them of the importance--to Him, as well as to them--of this Sabbath, indirectly reproving their former lax observance of it, by sending twice as much manna each Friday, and none upon the Sabbath (Ex. 16:26-30).

5. Still later, Jesus kept the Sabbath, "as His custom was," during His entire earthly sojourn (Luke 4:16).
 - a. And He made it abundantly clear that it would continue to have sacred significance, and be a "perpetual obligation," far beyond the historical milestone that was Calvary (DA 283).
 - b. Just 48 hours before the cross He told four of His disciples, in effect, that the Sabbath would still be important to observe 39 years after the cross (in 70 A.D.), when the Jerusalem Temple would be destroyed by the Romans, and the Christians would be obliged to leave town in a hurry! And, He told them, it would then be imperative to pray God that this flight would:
 - (1) Not be in the winter--a physical hardship.
 - (2) Not be on the Sabbath--a spiritual hardship (Matt. 24:20; see DA 630).
 - c. During His earthly ministry Christ *did* destroy some *man*-made traditional (though unbiblical) requirements related to Sabbath observance.
 - (1) These had been created by Jewish teachers as legalistic forms intended to enhance Sabbath observance; but their "senseless restrictions" and "intolerable burdens," in actuality, made the Sabbath a "yoke of bondage" (DA 204:2; 283-86).
 - (1) But Christ's changes--revolutionary in His day--still left intact the basic sanctity and obligatory necessity of this "imperishable obligation." (DA 283:2).
 - (2) He did not "throw out the baby with the bath-water!"

6. Through His "gospel prophet," Isaiah, God informs mankind that in His "New Earth" kingdom, to be created after the final end-time eternal destruction of sin and sinners, "all flesh" (not merely Jews!) will come up before God to worship, "from one new moon to another, and from one *Sabbath* to another . . . , saith the Lord" (Isa. 66:23, emphasis supplied; DA 769).
 - a. The obligation of observance of the Fourth Commandment was intended by God to extend as far afield as "the [non-Jewish] stranger within thy gates" (Ex. 20:10).

- b. Indeed, even in Isaiah's time--700 years before the First Advent--the Jerusalem Temple was intended by God to be "a house of prayer for *all* people" (Isa. 56:7, emphasis supplied). And the observance of the Sabbath was given to non-Jews as well as His special people, Israel (v. 6).
- c. Jesus reiterated during His earthly ministry that His intention was to give the Sabbath "for man"--not merely for the Jew alone (Mark 2:27).
- d. And that Ten Commandment law of God, in which the Sabbath is so firmly embedded at its literal center, was to continue--without the deletion of even a jot of a tittle--so long as mankind should survive; it was never to be destroyed, or to pass away (Matt. 5:18).

b. Symbolic Significance

1. That some symbols are terribly important to God is evident from the case of Samson:
 - a. Little by little he [Samson] had violated the conditions of his sacred calling. God had borne long with him, but *when he had so yielded himself to the power of sin as to betray his secret [to the prostitute Delilah], the Lord departed from him. There was no virtue in his long hair merely, but it was a token 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 566:2; emphasis supplied.
 - b. Had Samson's hair been shaven without fault on his part, his strength would have remained. But *his course had shown contempt for the favor and authority of God as much as if he had in disdain himself severed his locks from his head. Therefore God left him to endure the results of his own folly.*--ST, Oct. 13, 1881; cited in 2BC 1007; emphasis supplied.
2. And symbols are important to mankind as well as to God.
 - a. An American flag contains merely a collection of pieces of red, white, and blue cloth; but when they are woven into that particular pattern specified for our national emblem, they have a transcendent significance they did not--and could not--have when they were just bits and pieces of colored cloth!
 - (1) And in the 1940's, George Vandeman made this point beautifully, cogently, in his evangelistic sermon on this subject, entitled: "The Emblem of Liberty, Loyalty, and Love."
3. In the profoundly significant 29th Chapter of *The Desire of Ages* ("The Sabbath"--pp. 281-89), Ellen White ultimately, presciently, sees the Sabbath as a symbol ("sign" or "token") of five separate categories, all of which are very important to God:
 - a. A "sign" of the *Christ's power* (DA 283:2, 4; 284:0):
 - (1) As *Creator* of the world, and especially of mankind.
 - (2) As *Re-Creator/Redeemer/Sanctifier* of a bought-back people (DA 288:2; 289:1).
 - b. As a "token" of His people's *separation from idolatry* (DA 289:3).
 - c. As a "sign" of *Christ's love* (DA 281:2; 286:1).

- d. As a "sign" of *Christ's Headship of the Church*--that He is *our* God (DA 288;2; 283:0).
- e. A "sign" that *we are a part of the true Israel of God* (DA 288:2).
 - (1) Thus could EGW write so insightfully that "no other institution"--no other facet of Hebrew culture--"which was committed to the Jews tended so fully to distinguish them from surrounding [pagan] nations as did the Sabbath" (DA 283:3).

c. Eschatological Significance

1. SDAs hold that the final issue--"the great point at issue"--at the end-time will be one of loyalty (Ms. 24, 1891; cited in 7BC 983):
 - a. Whether mankind will be loyal to Jesus--in our relationship to "My holy Day" (Isa. 58:13).
 - b. Or whether they will be loyal to the Anti-Christ--in our relationship to "his" counterfeit day--the false Sunday-Sabbath.
2. The Three Angels' Messages of Rev. 14:6-12 constitute God's last message to the world before Jesus returns the 2nd time.
 - a. The first message calls for renewed worship of the Creator--implicitly on His day.
 - b. The 2nd calls for Christians to depart from spiritual Babylon.
 - c. The 3rd warns against worship of the "beast or his image," and of the receiving of "his mark," in forehead or right hand.
 - (1) SDAs, historically, have seen this beast's:
 - (a) "Image:" initially, a national Sunday *religious-observance* law in the USA (not merely a Sunday-closing law), after the formation of an American union of church and state, in direct violation of God's eternal law; and, ultimately, as an export of the USA to the entire world, where it will then be enforced universally.
 - (b) "Mark:" worship on Sunday, *after* it has been required and enforced by these national and international statutes.
3. The whole focus of Rev. Chapters 12-13-14 is a "great controversy" war between Christ and his arch-enemy, Satan (the fallen Lucifer).
 - a. It is axiomatic that in any military engagement, it is the privilege and prerogative of the aggressor to pick the "turf"--the time/place/issue upon which physical confrontation takes place.
 - b. Satan hates the Sabbath--and humanity, along with it--because:
 - (1) The Devil is violently jealous of Christ's high *position* and *authority*; and the Sabbath lies in the very heart of the law of God, which asserts His authority.
 - (2) Satan continues to be angry because he was excluded from the heavenly council of the Godhead when the creation of this world was discussed and planned (EW 145; 3SG 36).

- (3) Human beings were the crowning act of that creation; and they were given powers that had never been given even to angels--the limited power of procreation of other beings in their own image.
 - c. The Sabbath, at the very heart of God's law, symbolizes Christ's creative and redemptive power.
 - d. "The Sabbath was made for man" (Mark 2:27). And humanity, as the crowning object of that Creation, continually reminds Satan not only of Christ's creative power (which he never possessed), but, also, every human birth speaks to Satan of the fact that humans have a limited procreative power that even angels do not possess!
 - e. Thus, Satan especially hates:
 - (1) The Law of God,
 - (2) The Sabbath,
 - (3) Human beings,
 - (4) And human sexuality.
 - (a) Quite understandably, these are the points upon which Satan has focused his special attack against Christ in his "great controversy" war.
4. Finally, at the very end of time, the Sabbath will have a transcendent significance it never previously possessed!
- a. For the Sabbath, today, is in a very real sense a "test" of our loyalty to Christ--even as it was a "test" to Israel in their desert wanderings (with regard to not gathering manna on the Sabbath).
 - (1) "This was a test to them. God desired to see whether or not they would keep the Sabbath holy" (6T 355:0).
 - (2) And this, in our day, is a test to us, indeed, 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 Sam. 2:30" (6T 356:4)
 - (3) But, we must *emphatically* add at this point, Christians do not keep the Sabbath *in order to* be saved (see further discussion on the "issue" of obedience vs. legalism, below).
 - b. And, in the end of time, God will cause the Sabbath to be a subject of special scrutiny among:
 - (1) "Rulers and statesmen,"
 - (2) "Men who occupy positions of trust and authority" in the world, and
 - (3) "Thinking men and women of all classes" (RH, Nov. 17, 1910:17; cited in Ed 179:5; PK 537:1).

II. Issues in Sabbath-Observance

1. Before we begin to examine the "nitty-gritty"--the mechanics--of Sabbath observance, it is appropriate that we first examine some basic issues involved in this question.

A. Antinomianism: The Law Has Been Abolished for New Testament Christians

1. Some theologians (especially Dispensationalists) confidently assert that God's Ten Commandment law was "nailed to the cross" (Col. 2:14), that the obligation to "keep" it ended at Calvary, and that "New Testament Christians" are no longer obliged to observe its injunctions.
 - a. The fact that there is *partial* truth in their assertion--that there are *some* Biblical laws, the observance of which was once obligatory upon God's people, but which are no longer binding today--requires us to consider this matter with extreme care.
2. Carl Coffman has rendered great service in advancing this discussion by correctly pointing out that there are at least four separate Old Testament law codes to be found in various parts of the Bible, all of which--in one place or another--are referred to--by Bible writers--as constituting "the law of God."
 - a. And Elder Coffman further notes that it is of crucial importance that we examine each code individually, to determine, if possible, when it *began*, and, then, when it would *terminate*, if we would be successful in coming to understand God's truth in this matter. These four codes are:
 - (1) The "*Moral Law*" of Ten Commandments.
 - (2) The "*Ceremonial Law*" of "types and shadows," of rites and rituals, governing Israel's religious life.
 - (3) The civil code of "*Statutes and Judgments*," regulating Israel's national life.
 - (4) The *Health Laws* of "Clean and Unclean."
 - b. Let us, then, examine each, in turn:
3. **The Moral Law of Ten Commandments:**
 - a. *Point of Origin:* The Ten Commandments were given to mankind in Eden before the entrance of sin.
 - (1) Paul argues in Rom. 5:13 that if there is no law, there, likewise, can be no sin--for sin, by definition, constitutes the contravention of law.
 - (a) If Adam and Eve sinned, they had to have broken *some* law--with disastrous consequences not only to themselves but also to all of their posterity (vv. 12-21; see also Rom. 4:15).
 - (2) "Sins of commission" involve breaking some part of God's law (1 John 3:4); "sins of omission" involve a failure on our part to do the good that we know we should do (Jas. 4:17).
 - (3) In at least nine different places in her published writings, EGW defined the Ten Commandment Law of God, given at Sinai, as being a "transcript" of the character of its Giver (see RH, Feb. 4, 1890:1).
 - (a) Essentially, His character may be reduced to the one word: "love" (GC 467; PP 33).
 - (b) Jesus declared that His two greatest commandments primarily involved the giving of our "love"--first, to God; and, secondarily, to our fellow men ("neighbor") (Matt. 22:37; Mark 12:30, 33; Luke 10:27).

- (c) The Ten Commandments may be viewed as "love, codified"--that is, they prescribe how Christians will behave, inwardly and outwardly, when they, indeed, love God with all of their being, and their neighbor as themselves.
- (d) These two "great" commandments of Jesus do not annul the Ten Commandments. Instead, the first four define how one will behave toward God, if you love Him supremely; and the last four show how one will behave toward your fellow men, if you love them as you love yourself.
- (4) In actuality, the Ten Commandments are an adaptation of the "great law of life" [love], as applicable to mankind in his present period of human existence on this earth.
- b. *Point of Termination:* Because they merely reflect (as a "transcript") God's character, the Ten Commandments will continue to govern and define acceptable human behavior as long as God exists, and as long as mankind inhabits this present earth.
 - (1) The provision against committing adultery has never applied to the angels (who are sexless), nor will it apply in the future to resurrected/translated humans in the New Earth, when they no longer reproduce after their kind (Matt. 22:30; Mark 12:25; Luke 20:35).
 - (2) In other words, the Ten Commandments, as *legal statutes*, still apply to mankind today; the *principle* undergirding them--love--will control "the ransomed of the Lord" throughout eternity!
 - (a) "There are great *principles* of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends. Angels are governed by its *principles*, and in order for earth to be in harmony with heaven, man also must obey the divine *statutes*" (MB 48:1; emphasis supplied).
 - (b) "So long as heaven and earth continue, the holy principles of God's law will remain" (MB 50:0).
 - (c) ". . . the principles of righteousness embodied in the Decalogue are as immutable as the eternal throne. . . . Those principles that were made known to man in Paradise as the great law of life will exist unchanged in Paradise restored" (MB 50:2-51:0).

4. The "Ceremonial Law:"

- a. *Point of Origin:* These laws of "types and shadows," "rites and rituals," originated at Sinai.
 - (1) In one way or another, each of these precepts pointed forward to the coming of Christ, and, more especially, to His death at Calvary, in which He "paid" the price of salvation for each one who ever had lived or who ever would live.
 - (2) They largely involved various votive offerings and animal sacrifices.
 - (3) Thus, they were a "shadow" pointing forward to Christ's crucifixion and atoning substitutionary death for sinners.

b. *Point of Termination:* Calvary.

(1) When type met antitype--when Christ died on the cross--He "fulfilled," literally, all of these religious laws of sacrifices and ceremonies; and they no longer had any force or effect upon humans.

(a) "The system of types which pointed to Christ as the Lamb of God that should take away the sin of the world was to pass away at His death. . . ." (MB 50:2).

(b) The expression "type met antitype" appears 89 times in the published EGW writings (e.g., 1SAT 233:3; DA 774:1, et. al.).

5. "Statutes and Judgments:"

a. *Point of Origin:* This civil code (Ex. 21-30) regulated Israel's national life in its day-to-day aspects, and was given at Sinai (4BC 26).

(1) Its purpose: governing Israel under the Theocracy.

b. *Point of Termination:* The Theocracy came to a grinding, terminal halt, not at the Cross, but still less than 24 hours before Calvary, when the Jewish leaders declared to the Roman Governor Pilate that "we have no king but Caesar" (John 19:15; DA 737, 738; 4BC 27).

(1) When the Theocracy abruptly ended, the "Statutes and Judgments" ceased to have legal effect..

6. Health Laws of "Clean and Unclean:"

a. *Point of Origin:* While God did not give mankind formal permission to eat animal flesh until after the Flood (when a necessity to sustain life until food crops could again grow and be harvested would then exist), yet there is evidence that God clearly distinguished between "clean" and "unclean" (for dietary purposes) *before* the Flood! (Gen. 7:2).

(1) Again, at Sinai, the Lord reiterated the distinction between "clean" and "unclean", with regard to diet (Lev. 11).

(2) In New Testament times, it is clear that the distinction was still considered valid and binding *after* Calvary:

(a) Simon Peter still observed the Levitical dietary laws of distinction (Acts 10:9-16), and he did not interpret his vision on the roof of the house of Simon the Tanner at Joppa to teach the abrogation of these laws (see v. 28).

(b) Paul taught that the human body is to be considered as the "temple" of the Holy Spirit, and that we are accountable to God for the manner in which we treat it (I Cor. 6:19, 20).

(c) And Paul taught, further, that we must honor God in whatever we do--including "eating" and "drinking."

(1) (If the Biblical dietary code had been abolished by Paul's day, he would have simply written, "Whatever ye do," and left off references to "eating" and "drinking.")

b. *Point of Termination:* These laws apply now, and will continue to apply until flesh no longer forms a part of the diet of God's people.

B. The Time to Begin the Sabbath

1. The post-Millerite Adventists who would come to accept the seventh-day Sabbath, and (on Oct. 1, 1860), therefore, come to be known as Seventh-day Adventists, learned of the doctrine of the Sabbath from retired sea-captain Joseph Bates, who, in turn, learned of it from a Seventh Day Baptist Christian, Rachel Oakes-Preston (*SDA Encyclopedia* [1976]: 1149, 1150).
 - a. The SDB's observed the Sabbath from sunset Friday to sunset Saturday.
 - b. But at least four different time-frames were observed in the nascent SDA Church:
 - (1) Sunset Friday to sunset Saturday (Seventh Day Baptist influence).
 - (2) 6 p.m. Friday to 6 p.m. Saturday (Bates' "Equatorial Time").
 - (3) Midnight Friday to midnight Saturday (legal time).
 - (4) Sunrise Saturday to sunrise Sunday (based upon a misunderstanding of Matt. 28:1--which was cleared up fairly quickly, when EGW was instructed in vision by the angel "From even unto even, shall ye celebrate your Sabbath" [Lev. 23:32]. Unfortunately, the angel did not further identify "even" as this time!)
2. As controversy developed within the different sub-sets of SDAs over the "correct" time, young scholar J. N. Andrews was commissioned by James White, in the summer of 1855, to investigate thoroughly the data of Scripture.
 - a. His research paper, read at a conference in Battle Creek, in Nov., 1855, showed conclusively (from nine OT texts and 2 NT texts) that "even" was Biblically to be equated with sunset.
 - (1) His paper was subsequently published in the RH, Dec. 4, 1855, p. 78ff.
3. Most accepted these findings from Bible study; but both Bates and EGW still held out for "equatorial time"--6 p.m.
 - a. God then intervened, to give EGW instruction through vision that the JNA position was, indeed, correct. Then both she and Bates heartily accepted this position, and unity was finally achieved within the body on this subject.
 - (1) (For more details in this interesting story, see "Relationship to Development of Doctrine," MR 34-37).

C. Obedience Vs. Legalism

1. During Jesus' earthly ministry, Christ was almost totally preoccupied with the question of the imperative of doing His Father's will:
 - a. Before leaving Heaven to come to this earth, Christ had declared, "Lo, I come to do Thy will" (Heb. 10:7, 8).
 - b. Once here, He embedded the concept--and His concern--in the Lord's Prayer (Matt. 6:10; Luke 11:2).
 - c. In Samaria, He told the Twelve: "My meat [food] is to do the will of Him that sent Me, and to finish His work (John 4:34).

- d. He assured all who would listen that "if any man [or woman] will to do His will, he [she] shall know of the doctrine. . . ." John 7:17).
 - (1) And He assured all Christians that if they would "Ask," "Seek," and "Knock," God would provide (Matt. 7:7; Luke 11:9; John 16:23, 24; 1 John 3:22).
 - e. In concluding His Sermon on the Mount, He drew a clear distinction between mere public profession and actual deeds: "Not every one that *says*, Lord, Lord . . . but he that *does* the will of My Father" (Matt. 7:21; emphasis supplied; see also vv. 25, 26).
 - f. He identified all men and women who did the will of His Father as His "brother" and His "sister" (Matt. 12:50).
 - g. He told a parable about two sons, and concluded by highlighting the important lesson intended: "Whichr of the two did the will of his father" (Matt. 21:31).
 - h. And, at the end of His ministry, facing Calvary in Gethsemane, Christ's humanity "trembled," when "the fate of humanity trembled in the balance" (DA 690:2); and He cried out for the "cup" of suffering to be taken from Him. Yet, He concluded, "Not My will, but Thy will, be done" (Matt. 26:42; Luke 22:42).
 - i. And Paul would later concur with Christ's preoccupying concern, by stating that the ultimate goal of heaven for each Christian is "that ye may stand perfect and complete in all the will of God" (Col. 4:12).
2. Implicit in Christ's emphasis on the Christian daily doing the will of God was His concern for obedience to that expressed will:
- a. "If ye love Me, [ye will] keep My commandments," He declared just before Calvary (John 14:15).
 - (1) To which His disciple, John Zebedee, would later add, "For this is the love of God, that we keep His commandments: and His commandments are not grievous" (1 John 5:3).
 - (2) But John also added: "He that saith, I know Him, and keepeth not His commandments, the same is a liar, and the truth is not in him" (1 John 2:4).
 - b. Every promise to the Seven Churches of Asia (in Rev. chaps. 2, 3)--which embraces the entire Christian Church--is prefaced by: "To him that overcometh, . . . (Rev. 2:7, 11, 17, 26; 3:5, 12, 21; see also 21:7).
 - (1) There are no promises in Scripture for those who fail of overcoming, through obedience, aided by Christ's grace!
3. A clear distinction needs to be made at this point that obedience is not legalism:
- a. Legalism is the attempt to "earn" some part of one's salvation through the doing of good works, in order to please, appease, or placate God.
 - b. In point of truth, the Christian renders God obedience, *not* in order *to be saved*, but, rather, out of profound gratitude, because he *has already been saved*, by grace through faith, out of the great heart of Divine love.
 - c. While one, manifestly, cannot "work" one's way into heaven, he or she may yet "work their way out" of heaven, by evil conduct, as defined by God's word.

- d. One Christian writer has well observed, "Obedience is the 'fruit'--not the 'root'--of the Christian's salvation!"
 - e. We are motivated by our love of Jesus to do His commandments, out of gratitude for what He has done for us.
4. EGW is clearly in the mainstream of Christian thought when she declares:
- a. "All your good works cannot save you; but it is nevertheless impossible for you to be saved without good works" (3SM 147:1).
 - b. "It is impossible for even one soul to be saved without good works" (FW 111:1; see also 1SM 377:1).
 - c. "Souls cannot be saved without exertion [obedience]" (2T 120:2).
 - d. Repeatedly she wrote that no one may ever hope for salvation by virtue of the merit of his or her own good works; but the contrary is also true: no one can ever be saved without performing known duties in obedience to God's explicit commands (FW 94:1; 95:3; 111:1; AG 177:4; 303:9; 2SP 204:2; 3T 526:2; 4T 228:2; 5MR 36:3; 1888 1165:2; 1NL 63:1; RH 3-21-1878:12; RH 7-13-1886:11; RH 7-1-1890:11; ST 4-20-1876:6; ST 7-13-1888:4; ST 7-21-1890:7; ST 1-6-1898:7; SW 8-25-1908:8).

D. "One-Day-in-Seven"--A Mere Matter of Days

1. It was Sunday, the 1994 Arizona camp meeting had just concluded, and I had just boarded a US Air flight at Phoenix for Pittsburgh, when a young African-American passenger walked up the aisle, stopped at my row, pointed to the center seat, and said, "That's mine."
 - a. I had just been perusing a new devotional book purchased at the camp meeting book sale. He, immediately taking cognizance of its religious nature, remarked upon it:
 - b. "Are you a Christian, too?," he inquired, his face lit with an ear-to-ear grin, and his eyes dancing.
 - c. "Yes, I am." I returned the smile, waiting for the inevitable question to follow. I didn't have to wait long.
 - d. "Of which denomination?"
 - e. "Seventh-day Adventist."
 - f. "Oh, you're a Sabbath-keeper," he responded with a knowing look. "Well, I believe in *a* Sabbath; and I, too, keep *a* Sabbath--couldn't do without it. But I think the whole question has been greatly overblown. It's just a matter of days, really," he said, as if to dismiss further discussion on the topic with this apparently legalistic Sabbatarian.
 - g. Well, we spent the next 1,813 miles and four hours in animated, at times vigorous, discussion!
2. His position was interesting, is widely-held, but it certainly is not new--for EGW dealt with it, twice, in major periodical articles in both *The Signs of the Times* (1893) and also in *The Review and Herald* (1894).
 - a. But how does it square with the teachings of God's Word?

- b. Is God telling us, in the Fourth Commandment, that as long as we keep one day in seven, that it really makes no difference to Him upon *which* of the seven days we take our rest?
3. In one of the major passages dealing with Sabbath observance in the Old Testament (Isa. 58:13, 14), Jehovah speaks decisively concerning "*My* holy day," not "*a* holy day!"
 - a. And in her published writings, EGW focuses upon and cites that particular expression some 77 different times.
 - b. God leaves us in no uncertainty concerning the matter: the seventh-day of the week--commonly called Saturday in English--is the Sabbath, and, therefore, "*My* holy day!"
 - c. In the Fourth Commandment itself, He declares emphatically, "*The* seventh day [not, *a* seventh day!] is *THE* Sabbath of the Lord thy God!"
 - d. And, similarly, when John, on Patmos' lonely isle, met his Lord face to face upon a certain Sabbath, John very particularly identified it as "*the* Lord's day" (not "*a* Lord's Day"! (Rev. 1:10).
4. In her 1893 *Signs of the Times* article, EGW introduces the subject by remarking that:

"When the claims of the Sabbath are presented, there are many [even in the last century!] who ask, What difference does it make what day we keep as the Sabbath, so long as we observe one day in seven?"

 - a. "We answer, it makes all possible difference whether we obey or disregard the word of God."
5. Follow closely her line of reasoning:
 - a. First, she says, "God has given us the Sabbath as a memorial of the great work of creation." And she then quotes the Fourth Commandment (Ex. 20:8-11).
 - b. Then she cites Moses upon the special significance of the Sabbath: "It is a sign between Me and the children of Israel forever" [Ex. 31:17].
 - c. "And the children of Israel," she goes on, "include all who believe in Christ. For 'if ye be Christ's, then are ye Abraham's seed' [Gal. 3:29].
 - d. "Again, by the prophet Ezekiel, the Lord says, 'Hallow My sabbaths; for they shall be a sign between Me and you, that ye may know that I am the Lord your God' [Ezek. 20:20]."
 - e. And she concludes, "The Sabbath is a sign of God's creative power; it shows Him to be supreme, the Maker and Upholder of the universe, the One from whom we receive 'life and breath and all things' [Acts 17:25], and hence the One to whom our allegiance is due" ("Build the Old Waste Places," ST, June 12, 1893, par. 7).
6. The year following she addressed this question again, in a cogent, forthright manner. Note the progression of her argument:
 - a. "Satan, the . . . rebel against the government of God, has proposed to obliterate the fourth commandment, which brings to view the Creator of the heavens and the earth; and, instead of the Sabbath, he designs to cause all men to honor a common working day."

- b. "God blessed the seventh day, He rested upon it and sanctified it for man's observance; but Satan is determined to set aside the claims of the Sabbath, and cause men to accept a spurious sabbath."
 - c. "The excuse for refusing to observe the Sabbath of God's appointment is often made that it does not make any difference upon which day we rest, so long as it is one day in the seven."
 - d. "But," she responds, "it makes every difference upon which day you rest."
 - e. "Resting upon the day God commanded reveals the fact that you honor the Maker of heaven and earth; but disregarding that fact makes it evident that you do not honor God, or obey His commandment to 'remember the Sabbath day to keep it holy.'"
 - f. "Your non-observance of the memorial of creation shows that you place no merit upon the day that has been sanctified and blessed [by God], and think that you will be excused if you observe the day that has been appointed by the Papacy, which has exalted itself above God and all that is worshiped [2 Thess. 2:4]" ("The Sabbath of the Commandment Unchanged," ST, Jan. 8, 1894, par. 7).
7. And, of course, the bottom-line for us, in our time, is the eschatological issue--the receiving of the mark of the beast; for, as EGW wrote in 1897:
- a. If the light of truth has been presented to you, revealing the Sabbath of the fourth commandment, and showing that there is no foundation in the Word of God for Sunday observance, and yet you still cling to the false sabbath, refusing to keep holy the Sabbath which God calls 'My holy day,' you receive the mark of the beast.
When does this take place? When you obey the decree that commands you to cease from labor on Sunday and worship God, while you know that there is not a word in the Bible showing Sunday to be other than a common working day, you consent to receive the mark of the beast, and refuse the seal of God.--RH, July 13, 1897.

III. Preparation for the Sabbath: An Integral Part of Observance

1. EGW wrote repeatedly and continually, in many places, upon the grand theme of Sabbath observance; but her major treatment and main lines of thought are especially set forth in five different volumes of the *Testimonies for the Church* series:
 - a. 1T 531-33 "Proper Observance of the Sabbath" (1867).
 - b. 2T582-85 "How Shall We Keep the Sabbath?" (1871).
 - c. 2T 701-5 "Accountability for Light" (1871).
 - d. 4T 247-54 "Sacredness of God's Commandments" (1876).
 - e. 6T 349-68 "The Observance of the Sabbath" (1900).
 - f. 7T 104-109 "The Sign of Our Order" (1902)
2. Demonstrating that she was not merely giving vent to a personal predilection, but the particular, express burden of the Lord, she introduced the first of these essays

with these impressive words:

- a. "December 25, 1865, I was shown that there has been too much slackness in regard to observance of the Sabbath" among SDAs (1T 531:2; emphasis supplied)!
3. And her particular burden, oft expressed, was that SDAs in general, and parents with children in particular--in the words of Isa. 58:14, 15--"make the Sabbath a delight!"
 - a. After citing that text in the chapter on "The Sabbath" in *The Desire of Ages*, she declared: "To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him" (DA 288:3).
 - b. And, again, her closing words in the essay listed second, above: "Parents, make the Sabbath a delight, that your children may look forward to it, and have a welcome in their hearts for it" (2T 585:3).
 - c. "The Sabbath should be made so interesting to our families that its weekly return will be hailed with joy" (RH, May 30, 1871).
 4. And she made it clear that proper Sabbath *observance* was always preceded by proper *preparation* for this high day.
 - a. Some look upon Friday--the day preceding the Sabbath--as the "Preparation Day;" and there is a limited element of truth in that view.
 - (1) For only two of the seven days of the week in Scripture have specific titles--the "Sabbath," and "The Day of the Preparation" (Matt. 27:62).
 - b. But, for EGW, Friday was not merely the "Preparation Day," it was the "special" (indeed, final) Day of Preparation (6T 354:4); Friday was the day when preparation for the Sabbath should be *completed*--not merely first undertaken (6T 355:3).
 - (1) Because, as she told her people, Christians should be preparing for the Sabbath all through the week, beginning on Sunday, which follows the last previous Sabbath!

A. General Principles of Preparation

1. We should not do any manner of secular livelihood work upon the Sabbath:
 - a. The only obvious exceptions to this general rule are:
 - (1) Those engaged in gospel ministry (and for whom the Sabbath will be the busiest day of the entire week!).
 - (2) Those engaged in health-care service for the ill and infirmed.
 - (a) But, even here, a difference needs to be made--and used to be made in SDA health-care institutions!
2. Nothing should be done upon the Sabbath that can be done on one of the six working days (2T 702:1).
 - a. No duty pertaining to the six working days should be left until the Sabbath (6T 344:3).

B. General Preparation Through the Week (Sunday through Thursday)

1. All through the week we should have the Sabbath in mind, and daily be making some preparation on its behalf (6T 353:4).
2. Parents should live holy lives before their children--as a part of Sabbath-preparation! (6T 354:1, 2).
3. The practice of holding daily family devotions in the home, morning and evening, is also a part of preparation for the Sabbath! (*ibid.*).
4. During this weekly preparation we should actively be thinking and conversing about it in the family circle (2T 703:0).
 - a. Parents should explain their preparation work, and its purpose, to their children; and they should invite the children and youth to participate with them in it (6T 356:0)

C. Special Preparation on Friday

1. When Sabbath travel is unavoidable, travel tickets and other necessary arrangements should be made upon some day other than the Sabbath (6T 360:1).
 - a. Where possible, travelers should plan to arrive at their destination before the beginning of the Sabbath at sunset.
2. Sabbath food should be prepared, as far as possible, on Friday (after the example of Israel and the manna, during the Exodus) (6T 355:0, 1).
 - a. Cold food need not, however, be eaten on the Sabbath; it is permissible on the Sabbath to warm up food prepared the day previously (6T 357:3).
3. Clothing should be prepared for the Sabbath:
 - a. All mending/repairs should be completed.
 - b. All cleaning and pressing should be done.
 - c. All shoes should be shined before the commencement of the Sabbath hours (6T 355:3).
4. Baths should be taken before sunset.
 - a. (A further discussion and elaboration upon this particular point will follow below.)
5. All secular books, periodicals, and circulars should be laid aside, out of sight (6T 355:3).
 - a. (If radio, television, and videos had been available in her day, how would this particular counsel apply to them?)
6. Ameliorate all personal differences between family members (6T 356:2).
7. Gather the family together to welcome the Sabbath *before* the sun sets (6T 356:3).
 - a. Lay aside all secular work (6T 355:3).

- b. "Jealously guard the edges of the Sabbath."
 - (1) In SDA institutions, workers should get off work at noon (6T 356:1).
- c. We should withdraw "the mind as well as the body" from worldly business (6T 356:3).
- d. In the evening family worship, which welcomes the arrival of the Sabbath, singing and prayer are appropriate (6T 356:5).

IV. The General Observance of the Sabbath Day

A. General Principles:

1. Be "guarded," lest the "lax practices" prevalent among Sunday-keepers prevail:
 - a. The "line of demarcation" should be made "clear and distinct." (6T 353:1).
2. Words as well as acts should be guarded, lest God be robbed by our appropriation of His holy time (2T 702:1).
 - a. Discipline the mind to dwell upon sacred themes.
 - b. No conversation upon worldly/common/business topics: gains/losses, stocks/crops/provisions (2T 703:0, 1; 6T 360:1).
 - c. No light/trifling conversation on anything/everything that fleetingly comes into the mind.
 - (1) Every deviation from right brings us into bondage to Satan (2T 703:0)
3. Refrain from physical labor (2T 703:0).
4. Parents should set an example for their children, as well as keep the day themselves (2T 703:1).
5. The example of ministers should be especially circumspect:
 - a. Conscientiously restrict conversation to religious themes:

(1) Present truth.	(5) Trials, conflicts, afflictions.
(2) Present duty.	(6) Overcoming at last.
(3) The Christian's hopes.	(7) The reward to be received at last (2T 703,
(4) The Christian's fears.	704).
 - b. Kindly, solemnly, stand as reprovers of those who fail to "remember;" encourage devotion to God (2T 704:1).

B. Sabbath Morning

1. Don't waste precious hours in bed--rise early; avoid hurry and rush in getting ready for church (6T 357:1).
 - a. While "healthful rest" is appropriate to the Sabbath hours (DA 207:2),
 - b. It displeases God for us to "sleep much" upon the Sabbath (2T 704:2).
 - c. Rather, devote much of the time to spiritual exercises, so that the Sabbath blessing will follow you into the following week (2T 704:2).

2. Do not wear upon the Sabbath the ordinary ("common") clothing worn during the week.
 - a. Where possible, provide a special "Sabbath suit" (6T 355:2)
3. Concerning food:
 - a. Avoid both a "more liberal supply" and a "greater variety" of dishes than you have generally during the week.
 - b. Instead, the food should be "more simple."
 - c. Less quantity should be eaten, to avoid befogging the brain.
 - d. As already noted, it is not necessary to eat cold food--food prepared the day before may be warmed up.
 - e. Sabbath food should be:
 - (1) "Simple."
 - (2) "Palatable."
 - (3) "Attractive."
 - f. A special treat--something not generally available in the week--should be provided (6T 357:2, 3).
4. Family worship:
 - a. Let the children participate.
 - b. All should bring their Bibles.
 - c. Utilize hymns, prayers, Bible-reading.
 - (1) Prayers should be short, direct, and to-the-point!
 - d. The service should provide "interest and joy" (6T 357:4-358:9).
5. At the House of God:
 - a. The preaching should generally be "short."
 - (1) In the absence of a minister, a Bible-reading is appropriate.
 - b. It is well to provide opportunity for a testimony ("social") meeting (6T 361:1).
 - c. Preachers should speak with "energy" (6T 361:3).
 - d. Sleeping in the church should not be allowed (6T 361:4).
 - e. The services should be made "interesting" (6T 362:2).
 - f. Upon arrival at the place of worship, the worshipper should carry with him/her "a quickened spiritual consciousness" (6T 362:4).
 - (1) Actively claim the blessing promised by God to those who "forsake not the assembling themselves together" [Heb. 10:25] (6T 364:3).
 - (2) Kneel upon arrival; pray for yourself, and for the minister (6T 362:4).

C. Sabbath Afternoon

1. These may be made the "most precious," the "most sacred," of all the Sabbath hours (6T 358:1).
2. Don't leave the children to their own devices; supervision is important (6T 358:1).

3. When weather permits, take nature walks:
 - a. Focus the conversation upon God, creation, etc. (6T 358:2).
4. Make a conscious effort to keep the conversation upon sacred themes.
5. Read interesting stories in Bible history.
6. Discuss the Sabbath School lesson, for that morning, and for the coming week (6T 359:0).
7. Avoid unnecessary travel (6T 360:0):
 - a. If you must travel, avoid the company of non-Christians (who might divert your attention to secular matters).
 - b. If you cannot avoid this situation, then endeavor to take the initiative: lead out in the discussion/conversation, avoiding topics of business, common/worldly things (6T 360:1).
8. As the sun goes down, gather the family together for worship, to bid the Sabbath adieu (6T 359:1).

V. Special Issues in Sabbath-Keeping

A. No Cooking of Food Upon the Sabbath?

1. A special issue is raised today by the Reformed SDA Church, who criticize SDAs for cooking food on the Sabbath.
 - a. They cite the experience of Israel:
 - (1) Moses made it clear that the Israelites were not to kindle fires upon the Sabbath, for the purpose of food-preparation (Ex. 35:3).
 - (2) They were to *prepare* Sabbath food on Friday (the "preparation day"), and "bake" their manna (Ex. 16:23).
 - b. And they urge their own members not even to warm food on the Sabbath!
2. In EGW's day there were some strict, legalistically-inclined SDAs who felt it was wrong to cook upon the Sabbath.
 - a. EGW's position, in her day, was that we should basically *prepare* the food on Friday, but she added that there was no sin in *warming-up* upon the Sabbath food that had been prepared the day before.
 - (1) The severity of climate in certain places, at certain times of year, may make the kindling of a fire upon the Sabbath a necessity, for purposes of warmth. This is not sinful.
 - (a) This problem did not arise for the Israelites--it was always warm during their desert wanderings! (PP 409).
 - (2) It is permissible to warm-up food on Sabbath that was prepared the day before (MH 307; 6T 357).

3. There is a certain irony in the position of the Reformed SDA Church, for while they *claim* to follow the EGW counsels more closely than do their SDA counterparts; yet they continue to ignore statements in two different EGW books in which warming-up food on Sabbath is held a permissible activity!
4. Today, with the convenience of microwave ovens and clock-controlled ovens, how would she view the question?

B. The Taking of Baths During Sabbath Hours

1. In 1900, EGW instructed SDA members: "On Friday let the preparation for the Sabbath be completed. See that all clothing is in readiness and that all cooking is done, Let the boots be blacked *and the baths be taken*" before the commencement of the Sabbath at sunset (6T 355:3; emphasis supplied).
2. Some today reason, therefore, that a Sabbath-morning shower is sinful (though is it consistent to permit the washing of a *part* of the body--brushing teeth, for example--while declaring it wrong to wash *other parts* of the body?).
 - a. But, and seriously, how may we today understand EGW's counsels concerning baths upon the Sabbath?
3. In our earlier study of hermeneutics, we have already noted that one principle of interpretation deals with context--internal (literary), and external (historical).
 - a. This rule admonishes us to check both "time" and the "place" of certain counsels; because, as times change, certain applications of the principles (which are themselves eternal) will change.
 - b. We will here note only two such statements:
 - (1) "Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place *must be considered*" (1SM 57:2, 1911; emphasis supplied).
 - (2) "God wants us all to have common sense; and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things" (3SM 217, 1904).
4. The "no-baths-upon-Sabbath" counsel was first penned while EGW was in Australia in the 1890s.
 - a. At that time, many, (if not most) in both America and Australia generally limited themselves to one bath per week, in view of the tremendous amount of hard physical work involved in the process.
 - (1) Few dwellings had plumbing and running water, much less hot-water-heaters.
 - (2) Water, first, generally had to be drawn from the well (by hand--no electric motors!).
 - (3) Then it had to be hauled--by hand--into the bathroom (or, more often, into the large kitchen, heated by a wood stove).
 - (4) The water, first, had to be heated on large wood-burning stoves, then taken out and poured into the bathtub.

- (5) After the bath was completed, the waste-water had to be removed--again, by hand--taken outdoors, and dumped. And the tub had to be cleaned.
 - (6) And then the entire process had to be repeated all over again, for the benefit of the next individual's bath!
 - b. All of the above involved an immense amount of arduous work.
 - c. As a result, at this time, many Sunday-keepers took one bath a week--generally upon Saturday nights.
 - (1) In this particular context, EGW advised SDAs to take *their* weekly bath on Friday, before sunset, lest the Sabbath hours be marred by unnecessary work.
4. Today, perhaps most Christians (except in Third-World countries) live in homes where water is plumbed into the bathroom, and heated by a water-heater.
- a. The taking of a shower does not, therefore, involve the immense amount of physical labor, as in earlier years; one simply turns the faucet or tap, and steps into the shower for a five-minute bath.
 - b. Some SDAs feel that today's different context makes a substantial difference in how the EGW counsels of the turn of the century are now to be interpreted.
 - c. Now, if I am working outdoors on Friday, I *will* try to take *that* cleansing shower before the sun sets late Friday afternoon, before the Sabbath begins.
 - d. But I do not understand her counsels, today, to preclude a Sabbath morning shower, inasmuch as this is a part of my daily routine every day in the week.
 - e. I totally respect the views of some who differ with me, and ask only that they grant me the same Christian liberty I am willing to grant them, in the matter!
 - (1) If, for you, a Sabbath-morning shower would make you feel uncomfortable (vis-a-vis the EGW counsels), then, by all means, do *not* take one!
 - (2) But, by the same token, do not criticize me as unconscientious, if I do take one, under the substantially altered circumstances of today, as compared with 1900.

C. "Shaving" Upon the Sabbath

1. In 1888 EGW addressed the subject of male "shaving" on the Sabbath, and, frankly, spoke against it:
 - a. The violation of the fourth commandment is not confined to the preparation of food. Many carelessly put off blacking their boots, and shaving, until after the beginning of the Sabbath. This should not be. If any neglect to do such work on a working day, they should have respect enough for God's holy time to let their beards remain unshaven, their boots rough and brown, until the Sabbath is past. This might help their memory, and make them more careful to do their own work on the six working days.--"At the Southern Camp Meeting," ST, May 25, 1882, p. 235.

2. So, thus, we have wondered: are SDA men were thereby forbidden to "shave" upon the Sabbath? Again, let us examine the historical context of the question.
 - a. These words, in 1882, were written at a time when men customarily wore full beards on an everyday basis, as a part of their lifestyle appearance.
 - b. There would normally, therefore, be no need for them to "shave" upon *any* day, in the way that men do today (removing all traces of whiskers), to remove a 24-hour accumulation of stubble-growth; indeed, one would do simply nothing at all.
 - c. A number of SDA scholars, examining this question in its cultural context, have concluded that EGW here refers to a touch-up "trimming" of the beard--an operation today analogous to going to a barber for a haircut.
 - (1) Many SDA men would be hesitant in going to a barbershop for a haircut upon the Sabbath (I know I surely would!). They would likely feel it to be unnecessary on the Sabbath--something that could well be deferred to the following work-week.
 - (2) In brief, "shaving," in 1882, was the equivalent of getting a beard-trim (or haircut, today). A Sabbath shave today is for the purpose of removing the last 24-hours of beard growth--a process that obviously cannot be pursued in advance of Sabbath morning!

VI. Promises of Divine Assistance

1. There is a great work before you to repair past neglect; but you are not required to perform it in your own strength. Ministering angels will aid you in the work. Do not give up the work nor lay aside the burden, but take hold of it with a will and repair your long neglect.--2T 702:0.
2. "It is possible to do this. If you make it a rule, you can do it!" (6T 355:3).
3. All heaven was represented to me as beholding and watching upon the Sabbath those who acknowledge the claims of the fourth commandment and are observing the Sabbath. Angels were marking their interest in, and high regard for, this divine institution.

Those who sanctified the Lord God in their hearts by a strictly devotional frame of mind, and who sought to improve the sacred hours in keeping the Sabbath to the best of their ability, and to honor God by calling the Sabbath a delight--these the angels were specially blessing with light and health, and special strength was given to them.

But, on the other hand, the angels were turning from those who failed to appreciate the sacredness of God's sanctified day, and were removing from them their light and their strength. I saw them overshadowed with a cloud, desponding, and frequently sad. They felt a lack of the Spirit of God.--2T 704, 705.

Conclusion

1. From the vast body of material given to the prophetic messenger on the subject of the Sabbath and its proper observance (and we have only just begun to touch it, as it were, with the tips of our fingers, in this presentation), a profound conclusion seems inescapable:
 - a. This subject is of vital importance to the Almighty.
 - (1) It is neither trivial nor peripheral with God.
2. As we examine the complexity of minute detail and specification in the inspired counsels, we may, also, reasonably conclude that through these instructions God is trying to accomplish two goals, as regards our consciousness:
 - a. First, God appears to be seeking to develop an *awareness* on our part of the enormous *importance* of the *specialness* of the Sabbath hours.
 - b. And, secondly, He also appears to be endeavoring to create an *avenue*, through which to develop a much deeper, more intimate, personal relationship with the individual human than most of us have probably previously experienced—or even dreamed possible.
 - (1) And all because He loves us so very, very much!
3. "True" Sabbath-observance today involves more--much more--than most Christians (and many SDAs) generally conceive.
 - a. Tragically, for many, the only substantive decision to be made upon the Sabbath is whether or not I choose to attend services at the House of God today.
4. The purpose of the Sabbath, ultimately, is to provide an opportunity for the Christian to spend exceptionally "quality time" with his/her Saviour, to a degree probably precluded by the legitimate preoccupations of the working-week.
5. The Sabbath, which, since time began, has always been significant as a memorial of Christ's creative and redeeming power, today takes on an additional eschatological significance--a cosmic significance, when the mark of the beast and its image are so soon to be enforced upon mankind everywhere throughout the world.
 - a. And through the mists of time and space, we somehow hear the echo of God's voice, speaking again to us, in most urgent tones, in our time: "Remember the Sabbath day, to keep it holy."
 - b. "Take your foot off" of My holy Sabbath--but, in the doing, be sure to make of it a delight."
 - c. For, if you do, you, too, may "ride upon the high places of the earth," and be fed "with the heritage of Jacob thy Father: for the mouth of the Lord hath spoken it!" (Isa. 58:13, 14).
6. How much, friend, does the Sabbath really mean to you?
 - a. For what kind of a Sabbath would *you*, if need be, be willing to die?

Time-Setting

ELLEN G. WHITE AND TIME-SETTING: A WARNING

Roger W. Coon

INTRODUCTION:

1. The Advent Movement spawned by William Miller and his associates in the 19th Century numbered somewhere between 50,000-150,000 adherents on Oct. 22, 1844 when they expected to see the return of Jesus Christ to this earth. In the ensuing "Great Disappointment" aftermath these followers tended to fall into one of four categories:
 - a. Those who felt embarrassed, humiliated, deceived, and angered, subsequently giving up all religious affiliation and expression. (This may have been the largest of the four groupings.)
 - b. Those who continued to expect Christ's imminent return, and continued to set new dates for the event. This group was characterized by extremism, fanaticism, and strange aberrations.
 - c. Those who continued to look for the advent, and continued to observe the first day of the week. The largest "first-day adventist" denomination was the Advent Christian Church (org. 1860). In major state of decline in 1988: Aurora College (Aurora, IL) has been turned into a community college, and Berkshire College (Lennox, MA) has been closed and sold.
 - (1) 1978: 381 churches, 31,324 members (in North America)¹
 - (2) 1985: 368 churches; 28,830 members (in North America)²
 - d. Those who continued to look for the advent, coalesced around the leadership of Joseph Bates and James/Ellen White, became Sabbath-keepers in later 1840s, took name "Seventh-day Adventist" (1860) and organized during 1860-63. (Today, largest of the four groupings.)
 - (1) 1978: 3,591 churches, 535,705 members (in No. America)¹
 - (2) 1985: 4,009 churches, 651,954 members (in No. America)²
2. In Selected Messages, Book Two, the first hundred pages of text is devoted to a delineation of extremism, fanaticism, and false teaching in the 1844 and post-1844 Advent Movement (Sec. I: "Fanaticism and Deceptive Teachings," pp. 13-60; Sec. II: "Erroneous and Subversive Movements," pp. 63-118). And, repeatedly, EGW declares that all of these things that happened then will resurface in the SDA Church at the very end of time.
3. Time-setting was prominent among problems faced:
 - a. In the 1844 and post-1844 period.
 - b. Again in the 1890's.
 - c. And, finally, EGW predicted it would resurface among SDA's at the very end of time.

¹Yearbook of American and Canadian Churches, 1980 (Nashville: Abingdon).

²Ibid., 1987.

4. Today, challenges to the EGW position have surfaced from several quarters--and have been answered by the Biblical Research Institute of the General Conference:
 - a. Larry Wilson of Ohio teaches beliefs not in harmony with the EGW/SDA position.
 - (1) He has been answered by Joe Engelkemier in a 41-page "Open Letter" (available from BRI).
 - b. Mrs. Marian G. (Kenneth) Berry published a document entitled: Warning!--In the 1260, 1290, 1335 Day Timeliness of Daniel 12 to which the BRI responded with a 12-page critique.
5. After this document had been initially prepared Robert W. Olson, retired Secretary of the White Estate, put together a compilation of EGW statements dealing with various eschatological topics which was published by the Pacific Press in 1992 under the title Last Day Events.
 - a. Chapter 3 ("When Shall These Things Be?"), pp. 32-42, deals with time-setting issues.
 - b. As there was insufficient time in preparing this document to integrate the data contained therein with the materials appearing here, I have simply appended a photocopy of those pages as an Appendix to this document.
6. The approach taken by this paper is to:
 - a. Present in chronological sequence a number of EGW statements on the subject.
 - b. Then present a synthesis/summary of the EGW points made therein.

I. THE COUNSELS (in chronological sequence):

A. 1851:

1. EW 75:

"Time has not been a test since 1844, and it will never again be a test. The Lord has shown me that the message of the third angel must go, . . . but it must not be hung on time. I saw that some were getting a false excitement, arising from preaching time; but the third angel's message is stronger than time can be."

B. 1864:

1. EW 243:

"I saw that they [Millerites] were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days."

C. 1888:

1. GC 456-57 [For a similar, but more brief, statement in 1884, cf. 4SP 290-91]

Concerning post-1844 Adventists, EGW wrote: "Some were led into the error of repeatedly fixing upon a definite time for the coming of Christ. The light which was now shining on the subject should have shown them that no prophetic period extends to the second advent; that the exact time of this

advent is not foretold. But turning from the light, they continued to set time after time for the Lord to come, and as often they were disappointed."

"The apostle's admonition to the Thessalonians contains an important lesson for those who live in the last days. Many Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy.

"The preaching of a definite time for the judgment, in the giving of the first [angel's] message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and this casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late."

2. Letter 38, 1888 [Manuscript Release #1210]:

"There were many proclaiming a new time after this [1844], but I was shown that we should not have another definite time to proclaim to the people. . . . I have borne but one testimony in regard to the setting of time. . . .

"I have been repeatedly urged to accept different periods of time proclaimed for the Lord to come, [but] I have ever had but one testimony to bear: the Lord will not come at that period, and you are weakening the faith even of Adventists, and fastening the world in their unbelief. . . .

"But their [time-setters] oft-repeated message of definite time was exactly what the enemy wanted, and it served his purpose well to unsettle the faith in the first proclamation of time, that was of heavenly origin. . . .

"Ever since 1844 I have borne my testimony that we are now in a period of time in which we are to take heed to ourselves lest our hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon us unawares. Our position has been one of waiting and watching, with no time proclamation to intervene between the close of the prophetic periods in 1844 and the time of the Lord's coming. . . .

"We have not cast away our confidence, neither have we a message dependent upon definite time. . . ."

C. 1891:

1. 1SM 185-91 [From a sermon delivered Sept. 5, 1891 at Lansing, MI, entitled "It is Not For You to Know the Times or the Seasons"; reported in RH March 22, 1892]:

EGW counseled her hearers to "do present duties" "instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men" (1SM 186).

"Satan is ever ready to fill the mind with theories and calculations that will divert men from the present truth, and disqualify them for the giving of the third angel's message to the world. It has ever been thus; for our Saviour often had to speak reprovably to those who indulged in speculations and were ever inquiring into those things which the Lord had not revealed" (1SM 186).

"We are in continual danger of getting above the simplicity of the gospel. There is an intense desire on the part of many to startle the world with something original. . . ." (1SM 187).

". . . Truth . . . will never develop in any line that will lead us to imagine that we may know the times and seasons which the Father has put in His own power. Again and again I have been warned in regard to time setting. There will never again be a message that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ." (1SM 188)

[In a vision at Camden, NY, June 21, 1851] "The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time." (1SM 188).

"The times and the seasons God has put in His own power. And why has God not given us this knowledge?--Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. . . . No one will be able to predict just when that time [second coming] will come. . . . You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years." (1SM 189)

D. 1892:

1. 1SM 192 [from RH, Mar. 29, 1892] "I have no specific time of which to speak when the outpouring of the Holy Spirit will take place. . . . My message is that our only safety is in being ready for the heavenly refreshing. . . . O, how much time has been wasted through giving attention to trifling things."

E. 1893:

1. TM 54, 55: [from RH, Sept. 12, 1893]

EGW wrote about Satan seeking out extremists to whom "he will suggest ideas and false theories, and make them zealous in advocating error. . . . Jesus has warned us to beware of false teachers. From the beginning of our work, men have arisen from time to time, advocating theories that were new and startling. . . .

"Let all our brethren and sisters beware of anyone who would set a time for the Lord to fulfill His word in regard to His coming, or in regard to any other promise He has made of special significance. 'It is not for you to know the times or the seasons, which the Father has put in His own power.'

False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth.

"What a pity it is that men will go to such pains to discover some theory of error. . . . Instead of teaching truth they let their imagination dwell upon that which is new and strange, and throw themselves out of harmony with those whom God is using to bring the people up upon the platform of truth. . . . They go off on a tangent, and, Jehulike, call to their brethren to follow their example of zeal for the Lord."

F. 1894:

1. ISM 191, 192 [from RH, Oct. 9, 1894):

"God has not revealed to us the time when this message will close, or when probation will have an end. Those things that are revealed we shall accept for ourselves and for our children [Deut. 29:29]; but let us not seek to know that which has been kept secret in the councils of the Almighty." (ISM 191)

In response to letters of enquiry asking if she had received special light as to the date for probation to close, "I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. . . . But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils." (ISM 191-92

G. 1896:

1. Manuscript 32a, 1896 [Manuscript Release #1308]

"A crisis has arrived in the government of God on earth. . . .

"God gives no man a message that it will be ten years or twenty years before this earth's history shall close. If it were forty or one

hundred years, the Lord would authorize no man to proclaim it. He would not give any living being an excuse for delaying the preparation for His appearing . . . for this leads to reckless neglect of opportunities and privileges to prepare for that great day. Every soul who claims to be a servant of God is called to do his service as if every day might be his last. . . .

"Let him be guarded that he does not presume to feed the flock of God with food that is not appropriate for the time. . . ."

"Jesus says, 'Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.' [Rev. 16:15] Here is the great burden to be carried away by every individual. Are my sins forgiven? Has Christ, the Burden-bearer, taken away my guilt? Have I a clean heart, the righteousness of Christ, by faith? Woe be to any soul who is not seeking a refuge in Christ, and conforming the character to the character of Christ. Woe be [to] all who shall in anywise divert the mind from this work, and cause any soul to be less vigilant now. . . ."

"There must be no long discussions presenting new theories in regard to prophecies which God has already made plain. . . ."

2. 2SM 101-4 [from Manuscript 31, 1896]

[A testimony to a Brother T who misapplied Scripture by taking events from prophecy which were already fulfilled and then making a further, future application of them]

"The peculiar views he holds are a mixture of truth and error. . . . The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring in confusion rather than genuine light. I have been cited to the very erroneous theories that have been presented over and over again. Those who advocated these theories presented Scripture quotations, but they misapplied and misinterpreted them. The theories supposed to be correct were incorrect, and yet many thought them the very theories to be brought before the people. . . . (2SM 101, 102)

"The people now have a special message to give to the world, the third angel's message. . . ."

"There have been one after another who in studying their Bibles thought they discovered great light, and new theories, but these have not been correct. The Scripture is all true, but by misapplying the Scripture men arrive at wrong conclusions. . . ."

"Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined. (2SM 102)

"From the light that the Lord has been pleased to give me, you [Brother T] are in danger of doing the same work, presenting before others truths which have had their place and done their specific work for the

time, in the history of the faith of the people of God. You recognized these facts in Bible history as truth, but apply them to the future." (2SM 102, 103)

H. 1900:

1. 7BC 971 [from Ms. 59, 1900]:

EGW wrote concerning the passage in Rev. 10 where an "angel" (Jesus, in reality) solemnly declares that "time shall be no longer." Said EGW: "This time . . . is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844." (Ms. 59, 1900, in 7BC 971)

II. SUMMARY-SYNTHESIS OF THE PASSAGES

A. Counsels to the Church

1. All historical time, as far as Bible prophecy is concerned, ended on Oct. 22, 1844 with Christ's entry into the most holy place of the heavenly sanctuary (EW 243):
 - a. No historical date can be established from Scripture beyond that terminal point (9BC 971).
 - b. Time has not been a test since that date; time will never again be a test (1SM 188; EW 75).
 - c. There will never again be a message for the people of God based upon definite time (1SM 188; 9BC 971).
 - d. The Third Angel's Message must not be "hung" on time (1SM 188; EW 75).
2. EGW's warnings/reproofs re time-setting are often couched in the context of Acts 1:6-7 (where the resurrected Lord told disciples inquiring if He were now to establish His kingdom, "It is not for you to know. . . .") (1SM 186-91).
 - a. God has not revealed the time for any event beyond Oct. 22, 1844.
 - b. God, furthermore, does not intend for any human being to possess such information:
 - (1) Don't exhaust your mental powers in such speculation (1SM 186)
 - (2) God has no such message for men (1SM 192).
 - (3) He would have no mortal tongue declare such secrets (1SM 192).
 - c. The things God has already revealed are for us and our children; the secret, unrevealed things, belong to Him alone (Deut. 29:29).
3. EGW expressly warned the church ("we are not to know") against the effort to determine the dates for such events as:
 - a. Outpouring of the Holy Spirit/Latter Rain (1SM 188, 192).
 - b. The close of the giving of the 3rd Angel's Message (1SM 191).

- c. The close of human probation (1SM 191, 192).
 - d. The second advent (1SM 188; TM 55):
 - (1) We are not to say that He will come in 1, 2, or 5 years.
 - (2) Neither are we to put it off for 10-20 years (1SM 189)
 - e. Any other eschatologically-related event "of special significance" which is the subject of promise by Christ (TM 55).
4. The attitude of the church toward time-setters is stated:
- a. We are to "beware of anyone who would set a time" (TM 55).
 - b. They are to be "met and opposed" actively:
 - (1) Not because they are "bad" people (often they are viewed by fellow-members as good, zealous, financially-generous workers for the Lord); but, rather
 - (2) Because they are wrong, and are leading souls into false paths, thus undermining faith and causing eternal loss (TM 55).
5. Historically, such speculation:
- a. Was a perennial problem in Christ's earthly ministry (1SM 186).
 - b. Was a recurring problem in the post-1844 Advent movement (TM 54).
 - c. Will be a problem in the church again just before Jesus returns
(See Introduction, 2, 3)
6. Why God withholds this information from His people:
- a. They would make an improper use of it (1SM 189)
 - b. Instead of advancing the work of the 3rd Angel's Message, it would actually retard its progress in preparing a people to meet Jesus in peace (1SM 189):
 - (1) It generates an unhealthy, false excitement, pandering to sensationalism, whereas the Christian is not to live on "time excitement" (1SM 189).
 - (2) We are not to waste time in being engrossed in speculation on unrevealed issues (1SM 189).
 - (3) Our only safety is found in living in a state of continual readiness (1SM 186, 187, 190, 191).
 - c. The ultimate effect is to place God's people above the simplicity of the gospel (1SM 187).
7. Time-setting practitioners and their work/message are characterized as:
- a. False teachers (TM 54, 55); teachers of falsehood (TM 55).
 - b. They waste much time on trifling things (1SM 192).
 - c. They are zealous in advancing error (TM 54).
 - d. They are unwilling to have a humble, teachable spirit, or to study the Word of God objectively, or to counsel with experienced workers in the cause of God (TM 54-55).
 - e. They mingle error with truth (TM 55), basing it upon unsound reasoning (GC 457).
 - f. Their message is one of deception (TM 55).
 - g. They allow their imagination to dwell upon (and then they advocate) "new," "strange," "startling," and "false" theories (TM 54, 55).
 - h. They are thus out of harmony with God and His church and its leadership (TM 55).
 - i. They cast aside the Bible teaching (and Christ's prayer in John 17) on Christian unity, and "trample" upon it (TM 55).
 - j. They tend to go off on tangents, like Jehu, and then call upon their brethren to follow their example (TM 55).

- k. They have turned from the light of God now shining upon this subject (GC 456).
- l. They are possessed of an intense desire to startle the world with something original to raise the people into a state of spiritual ecstasy (ISM 187).
- m. Their "theories" and "calculations" divert those who study such from present truth (ISM 186).

B. Satan's Strategy in Encouraging Time-Setting--Why He Promotes Idea:

- 1. It diverts the attention from the study of present truth and the performance of present duty by focusing on expectations of some future "special season of excitement" (ISM 186, 188-90).
 - a. The Christian, instead, should yield himself to the control of the Holy Spirit to do present duties (ISM 186).
 - b. Our work is to watch, work, wait, and labor (ISM 191).
 - c. Our only safety is living in a state of continual readiness for the Lord's appearing (ISM 192).
- 2. This study generates false excitement (ISM 188; EW 75), and thus disqualifies the Christian from effectively giving the 3rd Angel's Message (ISM 186).
- 3. When a Christian repeatedly has his hopes excited, only to be subsequently dashed in disappointment at non-fulfillment, this very traumatizing of faith makes it impossible for the Christian to have the Holy Spirit properly impress the great truths of God's word upon his mind (GC 457).
- 4. The critics exploit the failure of such predictions by using them to cast contempt/ridicule and to destroy the credibility of:
 - a. The person so believing
 - b. The 1843-44 movement (GC 457).
- 5. Some, influenced by time-setting theories, tend to fix a date for the Lord's return so far into the future that they then rest in a false security, and do not become undeceived until it is too late for them to be saved (GC 457).

CONCLUSION:

- 1. After Oct. 22, 1844 "there can be no definite tracing of the prophetic time." (7BC 971, emphasis supplied)
- 2. "There will never again be a message for the people of God that will be based on time." (ISM 188, emphasis supplied)
- 3. "We are not to know the definite time for . . . any . . . promise He has made of special significance" in the area of . eschatology." (ISM 188; TM 55; emphasis supplied)
- 4. Those who pursue this forbidden computation are characterized as "false teachers."
 - a. The church is to "beware" of these time-setters.

- b. Such "may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church;" but, nevertheless--
- c. "They are to be met and opposed" by the church:
 - (1) "Not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth."
 - (2) "They mingle error with truth, their message is one of deception, and will lead souls into false paths." (TM 55)

APPEAL:

1. Repeatedly, EGW points out that one of the tactics and strategems of Satan is that of diversion--to get the minds of God's people off the important, high-priority things that should preoccupy our mind in the waking hours, and on to side-issues or low-priority categories.
 - a. In the context of the great doctrine of the Second Coming, Satan seeks to get us off on tangents, to entice us with sensationalism, and nowhere is this more true than in the question of focus on "times-and-seasons," events that herald His coming, instead of focusing on Christ Himself, and the tasks He has given His church.
2. It is a universal law ("law of becoming") that we become like that upon which we focus our attention. By beholding we become changed.
 - a. Focus on sensationalistic things, and the Christian will always be restless for some new "gimmick" upon which to hang his thoughts.
 - b. Focus on Christ Himself (that "thoughtful hour each day" that is recommended for personal study and meditation), and you will become like Him.
 - c. Focus on the twin tasks He gave His people to perform while they wait, and there will be productive accomplishment, coupled with a deep, abiding, satisfying recognition of His presence within--peace, confidence, assurance.
3. Before He left this earth for the courts of glory and His new role as heavenly High Priest, Jesus gave His church--and, therefore, His people--two tasks to perform while awaiting His return:
 - a. External: they were to go to all the world and prepare mankind for the return of the Lord (Matt. 24:14; 28:19, 20; Acts 1:4-8).
 - b. Internal: purification and perfection of personal character ("what manner of persons" in all "conversation" [KJV=total life style, in original Gk.] and "godliness", diligently seeking to be "found of Him in peace, without spot, blameless"--2 Peter 3:11, 14; every Christian who has this hope will be purifying himself/herself, "even as He [Christ] is pure"--1 John 3:3).
4. In his epistles, Paul makes two extremely perceptive comments concerning those to whom Jesus will appear and for whom He will come the second time:
 - a. "Unto them that look for Him shall He appear the second time (Heb. 9:28):
 - (1) What does one do, how does one behave, when one is looking for the arrival of an important, desired guest? Don't we work hard to clean the house, so that everything will be in order when the visitor arrives?
 - b. "And not to me only, but unto all them also that love His appearing" (2 Tim. 4:8):
 - (1) Have you ever observed a man, a woman, who was truly, wholly, totally in love? There are two characteristics particularly which quickly

come to mind:

- (a) The individual talks about the object of his/her affections, constantly, never wearying of telling of the fine qualities possessed by the beloved, etc.
 - (b) And the one in love delights, continually, to give gifts (and not merely trinkets, either!) to the one so loved.
- (2) A few lines from a well-known hymn quickly come to mind in this context:

"I love Thee, I love Thee, I love Thee, my Lord;
I love Thee, my Saviour, 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!"

5. While "times-and-seasons" are reserved unto Himself by the Father, and while there is a legitimate place for interest in, and study of, "last-day-events" (eschatology), the thoughts which should occupy our minds and attention as "front-burner" issues are the external and the internal tasks toward which Jesus would draw and focus our attention. Let these fill the mind, and when "He that shall come will come, and will not tarry," He will find us "watching and waiting," "prepared as a bride adorned for her husband"!

ADDENDUM

Materials received after the main body of this paper was prepared:

In Selected Messages, Book Two, there are several references to time-setting:

Anna Garmire, who claimed the gift of prophecy in Battle Creek in the 1880s, and her father who promoted and exploited his daughter's "gift", claimed that probation would close in Oct., 1884 (2SM 65, 73). They also set a date for the second coming of Christ, and "other events to take place" in conjunction with the last-day-events (2SM 76).

Ellen White characterized such views as "a delusion of Satan" and "heresy." And in meeting it in person, declared "that the Lord had been pleased to show me that there would be no definite time in the messages given of God since 1844. . . ." (2SM 73).

In 1896, from Australia, she wrote of her personal experience in having to deal with a dying man who had prepared a chart of eschatological events, in which he tried to reason from Scripture that Christ would come in 1894. Many of his ecstatic followers thought him inspired; EGW drily remarked the source of his "inspiration" was the morphine given to help relieve his pain! (2SM 113).

Then she refers to her Lansing, MI camp meeting sermon (Sept. 5, 1891, "It is Not For You to Know the Times and the Seasons," reported in RH March 22, 1892-- and cited in LSM 185-91) where "I had to speak plainly in regard to this new light" of time-setting. In that sermon she stated that this time-setting was "not the truth of inspiration" or "wonderful light" or "a show of truth", but, rather, it was the result of "a misapplication of Scripture." Then she

make a direct reference to "the word of the Lord to me. . .: 'This is not truth, but will lead into strange paths and some will become confused over this representation, and will give up the faith.'" (ibid.)

She adds further "no one has a true message fixing the time when Christ is to come or not to come. Be assured that God gives no one authority to say that Christ delays His coming five years, ten years,, or twenty years." Instead, the work for the SDA Church now is to preach the Three Angels' Messages of Rev. 14. And she also predicts that in this context of setting false times for last-day events, "Divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest (2SM 113, 114, from Ms. 32, 1896).

APPENDIX

Chapter 3 of Last Day Events:

3.

"When Shall These Things Be?"

The Disciples Ask Christ About His Return

Christ's words [Matt. 24:2] had been spoken in the hearing of a large number of people, but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. "Tell us," they said, "when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. In mercy to them He blended the description of the two great crises, leaving the disciples to study out the meaning for themselves.—DA 628 (1898).

Time of Christ's Return Not Known

Many who have called themselves Adventists have been time-setters. Time after time has been set for

"WHEN SHALL THESE THINGS BE?" 33

Christ to come, but repeated failures have been the result. The definite time of our Lord's coming is declared to be beyond the ken of mortals. Even the angels, who minister unto those who shall be heirs of salvation, know not the day nor the hour. "But of that day and hour knoweth no man, no, not the angels of heaven, but My Father only."—4T 307 (1879).

We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. . . . Why has not God given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come. We are not to live upon time excitement. . . .

You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years.—RH March 22, 1892.

We are nearing the great day of God. The signs are fulfilling. And yet we have no message to tell us of the day and hour of Christ's appearing. The Lord has wisely concealed this from us that we may always be in a state of expectancy and preparation for the second appearing of our Lord Jesus Christ in the clouds of heaven.—Letter 28, 1897.

The exact time of the second coming of the Son of man is God's mystery.—DA 633 (1898).

Ours Is Not a Time-setting Message

We are not of that class who define the exact period of time that shall elapse before the coming of Jesus the second time with power and great glory. Some have set a time, and when that has passed, their presumptuous spirits have not accepted rebuke, but they have set another and another time. But many successive failures have stamped them as false prophets.—FE 335 (1895).

God gives no man a message that it will be five years or ten years or twenty years before this earth's history shall close. He would not give any living being an excuse for delaying the preparation for His appearing. He would have no one say, as did the unfaithful servant, "My lord delayeth his coming," for this leads to reckless neglect of the opportunities and privileges given to prepare us for that great day.—RH Nov. 27, 1900.

Time-setting Leads to Unbelief

Because the times repeatedly set have passed, the world is in a more decided state of unbelief than before in regard to the near advent of Christ. They look upon the failures of the time-setters with disgust, and because men have been so deceived, they turn from the truth substantiated by the Word of God that the end of all things is *at hand*.—4T 307 (1879).

I understand that Brother [A. G.] Daniells has, as it were, set time, stating that the Lord will come

within five years. Now I hope the impression will not go abroad that we are time-setters. Let no such remarks be made. They do no good. Seek not to obtain a revival upon any such grounds, but let due caution be used in every word uttered, that fanatical ones will not seize anything they can get to create an excitement and the Spirit of the Lord be grieved.

We want not to move the people's passions to get up a stir, where feelings are moved and principle does not control. I feel that we need to be guarded on every side, because Satan is at work to do his uttermost to insinuate his arts and devices that shall be a power to do harm. Anything that will make a stir, create an excitement on a wrong basis, is to be dreaded, for the reaction will surely come.—Letter 34, 1887.

There will always be false and fanatical movements made by persons in the church who claim to be led of God—those who will run before they are sent and will give day and date for the occurrence of unfulfilled prophecy. The enemy is pleased to have them do this, for their successive failures and leading into false lines cause confusion and unbelief.—2SM 84 (1897).

No Time Prophecy Beyond 1844

I plainly stated at the Jackson camp meeting to these fanatical parties that they were doing the work of the adversary of souls; they were in darkness. They claimed to have great light that probation would close in October, 1884. I there stated in public that the Lord had been pleased to show me that there would be no

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definite time in the message given of God since 1844.—2SM 73 (1885).

Our position has been one of waiting and watching, with no time-proclamation to intervene between the close of the prophetic periods in 1844 and the time of our Lord's coming.—10MR 270 (1888).

The people will not have another message upon definite time. After this period of time [Rev. 10:4-6], reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.—7BC 971 (1900).

Ellen White Expected Christ's Return in Her Day

I was shown the company present at the Conference. Said the angel: "Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus."—1T 131, 132 (1856).

Because time is short, we should work with diligence and double energy. Our children may never enter college.—3T 159 (1872).

It is really not wise to have children now. Time is short, the perils of the last days are upon us, and the little children will be largely swept off before this.—Letter 48, 1876.

"WHEN SHALL THESE THINGS BE?"

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In this age of the world, as the scenes of earth's history are soon to close and we are about to enter upon the time of trouble such as never was, the fewer the marriages contracted the better for all, both men and women.—5T 366 (1885).

The hour will come; it is not far distant, and some of us who now believe will be alive upon the earth, and shall see the prediction verified, and hear the voice of the archangel and the trump of God echo from mountain and plain and sea to the uttermost parts of the earth.—RH July 31, 1888.

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer.—1SM 363 (1892).

The Delay Explained

The long night of gloom is trying, but the morning is deferred in mercy, because if the Master should come so many would be found unready.—2T 194 (1868).

Had Adventists after the great disappointment in 1844 held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been

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completed, and Christ would have come ere this to receive His people to their reward. . . . It was not the will of God that the coming of Christ should be thus delayed. . . .

For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.—Ev 695, 696 (1883).

Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned and the Lord Jesus would have come to our earth in power and great glory.—DA 633, 634 (1898).

God's Promises Are Conditional

The angels of God in their messages to men represent time as very short.¹ Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the Word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional.² . . .

1. See Romans 13:11, 12; 1 Corinthians 7:29; 1 Thessalonians 4:15, 17; Hebrews 10:25; James 5:8, 9; 1 Peter 4:7; Revelation 22:6, 7.
2. See Jeremiah 18:7-10; Jonah 3:4-10.

"WHEN SHALL THESE THINGS BE?"

We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake His people should not add sin to sin by charging God with the consequence of their own wrong course of action.—Ev 695, 696 (1901).

What Christ Is Waiting For

Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain.—COL 69 (1900).

By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God (2 Pet. 3:12, margin).—DA 633 (1898).

He has put it in our power, through cooperation with Him, to bring this scene of misery to an end.—Ed 264 (1903).

A Limit to God's Forbearance

With unerring accuracy the Infinite One still keeps an account with all nations. While His mercy is

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tendered with calls to repentance this account will remain open, but when the figures reach a certain amount, which God has fixed, the ministry of His wrath commences.—5T 208 (1882).

God keeps a record with the nations. The figures are swelling against them in the books of heaven, and when it shall have become a law that the transgression of the first day of the week shall be met with punishment, then their cup will be full.—7BC 910 (1886).

God keeps a reckoning with the nations. . . . When the time fully comes that iniquity shall have reached the stated boundary of God's mercy, His forbearance will cease. When the accumulated figures in heaven's record books shall mark the sum of transgression complete, wrath will come.—5T 524 (1889).

While God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins.—PP 162, 165 (1890).

The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass and they will learn that there is a limit to the forbearance of Jehovah.—9T 13 (1909).

There is a limit beyond which the judgments of Jehovah can no longer be delayed.—PK 417 (c. 1914).

Transgression Has Almost Reached Its Limit

Time will last a little longer until the inhabitants of the earth have filled up the cup of their iniquity, and then the wrath of God, which has so long slumbered, will awake, and this land of light will drink the cup of His unmingled wrath.—1T 363 (1863).

The cup of iniquity is nearly filled, and the retributive justice of God is about to descend upon the guilty.—4T 489 (1880).

The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it.—7T 141 (1902).

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.—8T 28 (1904).

We Should Keep the Great Day of God Before Our Minds

We must educate ourselves to be thinking and dwelling upon the great scenes of the judgment just before us and then, as we keep the scenes of the great day of God before us when everything will be revealed, it will have an effect upon our character. One brother said to me, "Sister White, do you think the Lord will come in ten

years?" "What difference does it make to you whether He shall come in two, four, or ten years?" "Why," said he, "I think I would do differently in some things than I now do if I knew the Lord was to come in ten years."

"What would you do?" said I.

"Why," said he, "I would sell my property and begin to search the Word of God and try to warn the people and get them to prepare for His coming, and I would plead with God that I might be ready to meet Him."

Then said I, "If you knew that the Lord was not coming for twenty years, you would live differently?"

Said he, "I think I would." . . .

How selfish was the expression that he would live a different life if he knew his Lord was to come in ten years! Why, Enoch walked with God 300 years. This is a lesson for us that we shall walk with God every day, and we are not safe unless we are waiting and watching.—Ms 10, 1886.

The Shortness of Time

May the Lord give no rest, day nor night, to those who are now careless and indolent in the cause and work of God. The end is near. This is that which Jesus would have us keep ever before us—the shortness of time.—Letter 97, 1886.

When we shall stand with the redeemed upon the sea of glass with harps of gold and crowns of glory and before us the unmeasured eternity, we shall then see how short was the waiting period of probation.—10MR 266 (1886).

Will Jesus Come in 1994?

Why jubilee calculations can't be trusted

Will Jesus come in 1994? Yes—according to some modern-day prophets. Others don't look for the Advent, but predict critical end-time events for that year: the close of probation, a national Sunday law for the United States, titanic celestial events with asteroids plunging into the earth, or the beginning of the final three and one-half years of human history.

Some Adventists, and many evangelical Christians, have been caught up in the 1994 fervor. They arrive at 1994 through different biblical calculations that have one common factor—they all involve the jubilee (see box for how some Adventists get to 1994).

So what about the jubilee—what does the Bible tell us concerning its role in prophecy and the Second Coming?

Students of Bible prophecy soon become aware of the linear time periods that mark off great events as God works in history. An example is the 70-weeks prophecy of Daniel 9, reaching from the decree of Artaxerxes to the Messiah (verses 24-27). But there are other kinds of biblical time frames—cyclic time spans, weekly, monthly, and a yearly series tied to religious festivals. These cyclic time events often carry commemorative or symbolic meaning, such as the weekly Sabbath, Passover in the annual cycle, and others.

One Bible book, Leviticus, describes the inauguration of yet a different time cycle called the jubilee, being a period of 49 or 50 years (Lev. 25:10-54; 27:17-24). Not surprisingly, some readers of the

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Bible have asked, Could the jubilee cycle, if interpreted in the manner of the great time prophecies of Daniel, yield information that enables us to determine future events, possibly even the coming of Christ and the end of the world?

On this basis some persons propose calculations built on jubilee cycles. Discovery of a way to forecast Jesus' return, or even events associated with it, would certainly rank as a major breakthrough in Bible study, something of dramatic importance for those looking for the Second Advent.

Interpreting the jubilee cycle as prophecy is by no means new—in fact, it has a long history. From Jewish manuscripts composed in the time between the Old and New Testaments to Christian writings through the Middle Ages and later, various writers developed systems built on the jubilees.

While we weigh the tempting idea of jubilees as prophecy, we need to look closely at several related facts. It is remarkable that although we have the law introducing the jubilee, there is no record of its having ever been observed during 14 centuries of Hebrew history or in New Testament times. What can this mean? Perhaps that its observance was neglected or discontinued, perhaps because of its impact on society and the national economy.

Jubilees and Sabbatical Years

Although the sabbatical year cycle was introduced at the same time with the jubilee (Lev. 25:1-7), sabbatical years continued to be observed, at least on occasion (Neh. 10:31). Nearly a dozen extrabiblical references from the intertestamental and New



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Testament times allow us to know exactly which were sabbatical years.

Some believe that when Jesus applied Isaiah 61:1, 2 to His own ministry (Luke 4:18, 19), He did so in A.D. 27, which was a sabbatical year. However, the evidence that He did this in A.D. 27 is not conclusive. Because many social provisions were shared by sabbatical years and jubilees, Jesus was comparing His ministry of deliverance from sin to the freedoms foreshadowed in provisions for both jubilees and sabbatical years. Hence the idea of jubilee came to be connected with great joy, for it brought to an end all that stood against God's people.

We must note that the law of jubilees given in Leviticus is not associated in the Bible with any prophecy or coming event. Nor is it connected later with a prophetic sequence. To give it prophetic significance must be by pure assertion unsupported by any biblical example.

The Purpose of Jubilees

The jubilee was introduced as civil regulation to govern everyday life in Israel. It was unrelated to worship or any of the continuing sanctuary services. Its major benefit would have been to prevent concentration of wealth in the hand of a few, for in each fiftieth year sales of property, debts, and contracts of obligatory service were canceled, reverting to the original owners. Had the jubilee been carried out in practice, poverty would have been largely contained and the amassing of great fortunes restricted.

Theologically, the jubilee was a perpetual recognition that the land and people actually belonged to God, with humans having possession only on a covenant stewardship basis as allotted by God. By a regular plan, repeated each fiftieth year, He manifested His authority to reverse whatever human arrangements had been made, restoring His original intent. At God's command, the land would rest uncultivated. While the jubilee stands for us as a symbol of God's deliverance, nowhere is there a hint that it is to be read as prophecy.

A number of jubilee plans being circulated recently advance the idea that by tracing 49- or 50-year cycles we can forecast major last-day events. Some connect the jubilees with revisions of the 70-weeks prophecy, others with the prophetic passages of Daniel 11 and 12 and

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their numbers, 1260, 1290, and 1335. And others connect jubilee calculations with the seven trumpets of Revelation. In each case the proposal rests upon no biblical precedent for treating jubilee cycles as prophecy.

How Shall Jubilees Be Figured?

Jubilee cycles are based on seven sabbatical cycles totaling 49 years. But this method poses problems. Is the forty-ninth year reckoned as the jubilee as well, which would integrate fully sabbatical years with jubilees? Or were the 49 years (the forty-ninth counted a sabbatical year) to be followed by the fiftieth, which becomes the first year of a six-year period to the next sabbatical? Would a different plan require two adjacent years without crops?

Furthermore, would a fiftieth year of legal releases be needed if they had been carried out only the year before in a sabbatical? Opinions are divided on whether to count the forty-ninth year as jubilee or insert a fiftieth year. In the absence of any record of how or even whether the Hebrews observed jubilee years, we are at a loss to know whether to count 49- or 50-year cycles.

Equally difficult is the matter of when to begin a jubilee cycle. As we have neither command nor example from which to calculate a first event, we are again left to conjecture about a starting date. Our knowledge of the sabbatical year dates offers a predictable cycle, but not necessarily of value for jubilees. Recent sabbatical years have fallen on 1973, 1980, 1987, and now 1994. That's why some people predict great significance for 1994. One new system,

however, pinpoints the next sabbatical year, 2001, as the year of Christ's return.

Can we then have confidence in jubilee calculations to forecast coming events? The evidence stands strongly against it, no matter how attractive it may be to the speculative mind. We must consider the factors.

Jubilees as Prophecy

The jubilee law was given as Hebrew social legislation, never in connection with prophecy. Since no date is available for beginning jubilee cycles, and nowhere does the Bible indicate how many cycles should be calculated, we are left without a beginning or a reasonable ending. Attempts to attach jubilees to the verifiable sabbatical year cycle come up against uncertainty about counting years in the sequence.

There is no evident scriptural connection between the prophecies of

Getting to 1994

This is how some Adventists key in on 1994:
Begin with 457 B.C. as a jubilee year.
Each jubilee comes every 49 years.
50 jubilees = 50 x 49 = 2,450 years.
Add 2,450 years to 457 B.C. and you get 1994.

- But*
1. There is no historical evidence that 457 B.C. was a jubilee.
 2. The Bible leaves us in doubt whether the jubilee came every 49 years or every 50 years.
 3. The Bible nowhere suggests there will be 50 jubilees from 457 B.C. to Jesus' return.
 4. The Bible nowhere links the jubilees with prophecy.

Daniel 11 and 12 and jubilees. The same is true of Revelation's trumpet sequence. Arguments based on theological similarities between jubilee deliverance and the return of Jesus must face up to the fact that these and similar systems based on analogy without scriptural verification are notoriously weak.

Some cite incidental statements by Ellen G. White in an effort to enlist her support for jubilee calculations. But in her early years she herself denied the jubilee calculations that were being done, pronouncing them the work of extremists (*Spiritual Gifts*, vol. 2, p. 75). In scores of clear statements, beginning immediately after the disappointment of 1844, she roundly discouraged all efforts to determine exact times for final events. In one of the best known she writes, "We are not to live upon time excitement. We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told His disciples to 'watch,' but not for a definite time" (*Selected Messages*, book 1, p. 189).

Most serious of all is disregard for Jesus' warnings about calculating His return. While urging them to look for and identify the major events signaling His approach, He told the disciples plainly, "No one knows" (Matt. 24:36, RSV).

The result of speculation can be disillusionment and cynicism.

On the Mount of Olives just before His ascension, He was even more direct. "They asked him, 'Lord, will you at this time restore the kingdom to Israel?' He said to them, 'It is not for you to know times or seasons which the Father has fixed by his own authority'" (Acts 1:6, 7, RSV). His command: "Occupy till I come" (Luke 19:13). His assignment: Take the gospel to all the world, and "then the end will come" (Matt. 24:14, RSV).

The Appeal of Jubilees

Why do jubilee calculations appeal to some Adventists? A major reason is our intense hope for Jesus' return. Speculative calculations are designed to buttress that hope, but the effect is just the opposite. Those who fix their hopes on events tied to jubilee/sabbatical year dates become disillusioned as they face the passage of time. Others become cynical skeptics and abandon the hope of the Advent.

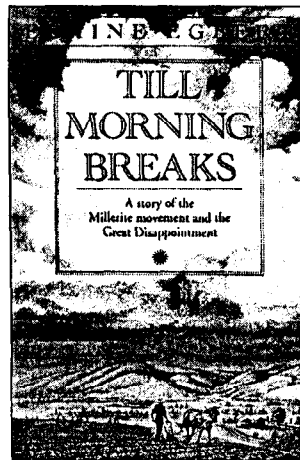
When we take seriously Jesus' assignment to carry the gospel to everyone, an exciting component of it is His promise to return. We believe that we live near the end of time. But conjecturing on coming events tied to fixed dates in the future is not a part of our work.

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Early / Latter Rain

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

Roger W. Coon

Introduction

1. Apart from sin--and it's father, the Devil--if there were one thing the Apostle Paul hated with a purple passion more than anything else, it was ignorance.
 - a. No, it was not just the result of a snobbish pride because he was unquestionably the holder of major educational achievements.
 - (1) So great was his unquenchable thirst for knowledge that he may well have earned a doctorate at the University of Tarsus ever before leaving his hometown ("no mean city"--Acts 21:39).
 - (2) And he certainly had excelled in theology at the Seminary of Gamaliel in Jerusalem (Acts 22:3).
 - b. Paul hated ignorance because--like sin and Satan--it had the capacity to destroy men and women created in God's own image.
 - (1) In a very real sense, "what you don't know can kill you."
 - (2) Said Jehovah of old, "My people are destroyed for a lack of [the] knowledge" of My works and ways and truths (Hosea 4:2).
 - c. It is not enough that we merely profess the faith; something more than a nominal assent is wanted. There must be a real knowledge, a genuine experience in the principles is the truth as it is in Jesus. The Holy Spirit must work within, bringing these principles into the strong light of distinct consciousness, that we may know their power and make them a living reality....--RH, Nov. 24, 1885; cited in HP 46:2.
2. And, unquestionably, it was the desire to dispel this ignorance of God that prompted Paul to write more than half of the New Testament.
 - a. In Thessalonica, Paul was concerned about ignorance: gross ignorance among the local Christians in regard to the condition of mankind in death:
 - (1) "But I would not have you to be ignorant, brethren, concerning them which are asleep" (1 Thess. 4:13).
 - (a) But, tragically, in spite of Paul's clear testimony, many Christians yet today are in ignorance concerning that doctrine we sometimes refer to as "the state of the dead."
 - b. In Ephesus, Paul was also concerned about ignorance in that church upon another subject: the Holy Spirit.
 - (1) Arriving in town, Paul had inquired of the new Christian converts there: "Have you received the Holy Spirit since you believed?"

The Baptism of the Holy Spirit in the Early and Latter Rain Experience--2

- (2) And their response must have staggered him: We didn't even know whether or not there even was such a Person (Acts 19:1, 2).
3. Things, apparently, hadn't improved very much in the 20 years that had elapsed since that night when Sanhedrist Nicodemus, fearful of impairing his exalted status and credibility, secretly sought Jesus by night while our Lord slept in Gethsemane (John 3:1, 2).
- a. Nicodemus, under conviction of the Spirit, wanted to parry that conviction by engaging Christ in a theological dialogue (DA 171).
 - b. But Jesus came straight out and said, You need to be "born-again," Nicodemus; you need a Holy Spirit-regeneration of your heart, and water baptism to witness publicly, symbolically, to the cleansing of your sins (John 3:3).
 - c. Astonished out of his self-complacency--and not a little annoyed with Christ for not accepting his widely-heralded righteousness-by-philanthropy, this leader blurted out: What do you mean, Man? "How can these things be?" What are You talking about, anyway? (v. 9).
 - d. At which Jesus shook him right down to his sandals: "Are you a 'Master' of Israel, and you don't even know *this*"--the basic work of the Holy Spirit? (v. 10).
 - (1) Yet, despite the clear teaching of Jesus--and later that of Paul, there are many in the Christian Church today who are still grossly ignorant of the Person and work of the Holy Spirit of God.
 - (2) "My people are destroyed for lack of [*the*] knowledge" (literal Hebrew translation of Hosea 4:6--4BC 898).
4. Just before his Ascension, Jesus spoke to His disciples concerning the **three-fold work of the Holy Spirit** for them after His departure:
- a. **A Heart-Work:** "I will pray the Father to give you another *Comforter* [just like Me!], that he may abide with you forever" (John 14:16).
 - (1) And, lest any be in any doubt, He added, "The *Comforter* is the Holy Ghost" (v. 26).
 - (2) This "Comforter" would come to do a work upon their *hearts*.
 - b. **A Head-Work:** "And He will *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).
 - (1) This "*Teacher*" would come to do a work upon their *minds*:
 - (a) A work of instruction in righteousness.
 - (b) And a work in aiding memory-recall of those teachings.
 - c. **A Character Work:** "Behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with *power* from on high" (Luke 24:49):
 - (1) Again, "Ye shall receive *power* after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:8).
 - (2) The Holy Spirit would come to bring them personal *power*--
 - (a) Power to transform their own characters, into what they could, should, and must be, if they would see the kingdom of heaven--*internal* power.
 - (i) Example: a caterpillar turned into a butterfly.

(b) Power to enable them to witness powerfully, effectively, fruitfully, that others might find heaven, too--*external* power.

5 Why have we SDAs so badly defaulted, virtually leaving all discussion of the Holy Spirit, His Person, His role, His work, to the Charismatics, the Pentecostals? Could it be out of fear--

- a. Is it because we are afraid of emotionalism, of injuring *our* dignity, *our* credibility with the "right" kind of people? This may perhaps be the reason for some.
- b. Is for fear of what the Holy Spirit might ask *me* to do--maybe I want to "play it safe:" it's all right for me to use the Spirit, but let not the Spirit seek to use me! (DA 672).

I. The Spirit and the Church in the End-Time

1. In 1887, EGW took a long, hard look at her church:
 - a. At the great challenges facing it.
 - b. At it's desperate needs, in the light of those challenges.
 - c. At it's seemingly present meager resources, with which to meet those needs.
 - d. At it's present relative impotence to move in the right direction.
 - e. And she also spoke about the only solution with which to solve those problems.
2. And she wrote, using not one but two superlative expressions:
 - a. *Our Need*: "A revival of true godliness among us is the *greatest and most urgent* of all our *needs*."
 - b. *Our Work*: "To seek this should be our *greatest work*" (RH, March 22, 1887; cited in 1SM 121; emphasis supplied).
3. Three year earlier, in 1884, she placed the whole issue in perspective, in terms of two end-time developments, using a different adjective ("primitive") to define "godliness:"
 - a. *A True Revival*: Just "before the final visitation of God's judgments upon the earth, there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times."
 - (1) "The Spirit and power of God will be poured out upon His children"--an indirect reference to Joel 2:28-32.
 - (2) "At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His Word."
 - (3) "Many, both of ministers and people, will gladly accept those great truths that God has caused to be proclaimed at this time to prepare a people for the Lord's second coming."
 - b. *The Counterfeit Revival*: But, just before the true revival is to begin, she adds: "The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it by introducing a counterfeit [revival]."

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- (1) "In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out"--here, instead of at the remnant church down the street.
 - (2) In these churches, which now are actually controlled by Satan, "there will be manifest what is thought to be great religious interest"--but, in reality, it is only the great counterfeit revival.
 - (3) "Multitudes will exult that God is working marvelously for them, when the work is that of another spirit."
 - (4) "Under a religious guise, Satan will seek to extend his influence over [all of] the Christian world" (GC 464).
4. It is well here to note that EGW uses the term "primitive" here more in a strictly theological sense, than in the usual connotation of the word "primitive."
- a. To the student of church history, the "primitive" church invariably refers to the Apostolic Church (31 A.D. to 100 A.D.).
 - (1) The big revival in the primitive (apostolic) church, was Pentecost.
 - (1) As a result of Pentecost, Christians were not only empowered, but actually succeeded in taking the gospel to all of the then-known world (Col. 1:23).
 - b. This last-day "true" revival, then, will be the biggest thing since Pentecost (in the "primitive" church); and it will be brought about for the same purpose.
 - c. It will be even greater than Pentecost--or the "Midnight Cry" of William Miller's day--bigger, more impressive, more extensive (Ev 701; EW 278).
 - d. And Satan, knowing all of this in advance, is out to derail the true gospel train, substituting his own counterfeit train, to take as many Christians as possible on a detour to perdition.
5. And EGW speaks of this last-day, "true," revival as the "Latter Rain" of the Holy Spirit.
- a. And, in this context, she also addresses a related phenomenon: the "Early Rain" of the Holy Spirit.
 - b. A substantial amount of confusion has arisen among SDAs because she applies these two related phenomena on two different levels:
 - (1) On the historical level:
 - (a) The "*Early Rain*" was the outpouring of the Holy Spirit at Pentecost.
 - (i) "The outpouring of the Spirit in apostolic times was the former rain, and glorious was the result. But the latter rain will be more abundant" (DA 827).
 - (b) The "*Latter Rain*" will be the counterpart of Pentecost in the "remnant" church--a very special bestowal of the Holy Spirit--in the end-time (AA 54, 55; 5T 214:2; GC 611, 612).
 - (i) Now, historically, a person living in the year 1,000 A.D., for example, could not have experienced either the early rain nor the latter rain; for, on the one hand, he would have lived a millennium too late to receive the early rain, and a millennium too early to receive the latter rain!

- (2) But, on the **personal experience** level, each Christian *not only can, but must* partake of *both*, if he or she be successful in winning eternal life at last!
 - (a) On this personal level, the "*Early Rain*" is the conversion experience, the "new-birth" experience, followed by early spiritual growth.
 - (b) And the "*Latter Rain*" will be a special bestowal of the Holy Spirit, just before the close of probation, to assist in the final preparation of Christian character for the end-time "Harvest."

II. The Biblical Source of the Early Rain/Latter Rain Metaphor

1. Ellen White did not originate this metaphor.
 - a. Rather, she discovered it in the Bible; and developed--and popularized in our time--the Biblical application more fully, to aid our appreciation and understanding of this divinely-inspired metaphor..

A. A Phenomenon of Palestine's Agricultural Year

1. Since ancient times, Palestine's agricultural year, with its two rainy seasons, begins in the autumn.
 - a. The summer is so hot and dry--with no rain from June to September--that all vegetation withers, and the whole countryside appears dead and desert-like.
 - b. The "early" rains, usually beginning in October, increase between November and January, thus serving, effectively, to achieve three basic goals:
 - (1) Moisten the soil for seed-planting.
 - (2) Facilitate germination.
 - (3) Provide for the early growth of the plant.
 - c. While the intermittent winter rains penetrate the soil deeply and cause the crops to grow, a good harvest, nevertheless, will yet depend upon the amount and timing of the "latter" rains of March and early April.
 - (1) For the crops are not quite yet ready for the sickle and the scythe.
 - (2) They need a little extra "boost," an additional burst of energetic growth, to bring them to full, final maturity.
 - (a) Today we might employ the analogy of an after-burner in a jet aircraft, or a "booster" stage in a rocket, each of which provides an additional burst of speed after the aircraft or rocket is already moving swiftly aloft.
 - d. Just so, the Creator provides in nature the "latter" rain to come along and supplement the work of the "early" (or "former") rain, to complete the work of the early rain and produce conditions favorable for a bountiful harvest (see 4BC 378; *SDA Bible Dictionary* [1979]: 831).

B. Bible Writers Apply the Metaphor

1. Leslie Hardinge spoke profound truth: "Without analogy, there is no real teaching."
2. Six Old and New Testament writers apply the "early" and "latter" rains as a metaphor of how God develops and perfects a growing, developing Christian's character.
 - a. Moses (c. 1520 BC)—the first, historically, to apply the metaphor:
 - (1) "And they waited for Me as for the rain; and they opened their mouth wide as for the latter rain" (Job 29:23).
 - b. Joel (c. 800 B.C.):
 - (1) "Be glad, ye children of Zion, and rejoice in the Lord your God: for He giveth you the former rain (mar., "Teacher of Righteousness") moderately (mar., according to righteousness), and He will cause to come down for you the rain, the former rain and the latter rain, in the first month" (Joel 2:23).
 - c. Hosea (c. 780 B.C.):
 - (1) "Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth" (Hosea 6:3).
 - d. Jeremiah (c. 612 B.C.):
 - (1) "[Neither say they in their heart, Let us now fear] the Lord our God, that giveth rain, both the former and the latter in his season; He reserveth unto us the appointed weeks of the harvest" (Jer. 5:24).]
 - e. Zechariah (c. 517-487 B.C.):
 - (1) "Ask ye of the Lord rain in the time of the latter rain. So shall the Lord make bright clouds (mar., "lightnings") and give them showers of rain" (Zech. 10:1).
 - f. James (c. 60 A.D.):
 - (1) "Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman [farmer] waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain" (Jas. 5:7).

III. Ellen White Amplifies the Metaphor

1. Ellen White sees the early rain/latter rain sequence basically as having a spiritual application in each Christian's life, for the enhancement of two necessary tasks:
 - a. *Internal Character Development*: to develop Christian character to the degree of perfection required by heaven.
 - b. *External Empowerment*: to enable the Christian to perform adequately and successfully the task of his or her final witness to an unsaved world just before Jesus returns.

The Baptism of the Holy Spirit in the Early and Latter Rain Experience--7

A. The Purpose of the "Early Rain"

In NATURE

1. Moisten ground for seed-sowing.
2. To germinate the seed.
3. To provide for early plant growth.

In the SPIRITUAL LIFE

1. To produce conversion—the first start in the Christian life; a "new-birth" beginning.
2. To carry forward the work of spiritual growth: at every stage of our development we may be as perfect as is possible *for that stage*: "As God is perfect in His sphere, so man may be perfect in his sphere (8T 64). "He is a perfect and holy example, given for us to imitate. We cannot equal the pattern, but we shall not be approved of God if we do not copy it and, according to the ability which God has given, resemble it" (2T 549).

NOTE: Thus far all is good, necessary, and well; but, even so, conditions are still insufficient to enable the Farmer to experience a truly successful, bountiful harvest. Something additional is required: the "Latter Rain."

B. The Purpose of the "Latter Rain"

- 1 To bring the developing plant to full ripening; to complete the work begun by the early growth, to prepare for the harvest.

1. To bring to full spiritual perfection, full ripening, full maturity; to prepare for the sickle and the scythe; to complete the work of grace upon the heart, to perfect the moral image of God, to produce a wholly transformed character.

IV. The Early Rain: A *Daily* Baptism of the Holy Spirit

1. First, let us reaffirm three great fundamental, universal facts of human experience:

A. Three Inescapable Biblical Facts of Life

1. *Our Human Helplessness:*

- a. Mankind, without supernatural, divine, intervention, is helpless.
- b. Even Jesus, the God-Man, said of Himself: "The Son of Man can do nothing of Himself. . . . I can of Mine own self do nothing" (John 5:19, 30).

2. God's Inexhaustible Resources:

- a. But, with God's assistance, the Christian may say with Paul: "I can do all things through Christ which strengtheneth me;" because "my God shall supply all your need, according to His riches in glory by Christ Jesus" (Phil. 4:13, 19).

3. The All-Sufficiency of Christ's Power:

- a. Thus, with Christ on our side, we lack nothing: "And He said unto me, My grace is sufficient for thee" (2 Cor. 12:9).

B. Ellen White's Affirmation

1. In 1904 EGW wrote profoundly, movingly, about the powerlessness of humanity unaided by divine power:
 - a. "There is but one power that can break the hold of evil from the hearts of men, and that is the power of God in Jesus Christ. . . . His grace alone can enable us to resist and subdue the tendencies of our fallen nature. . . . [Secular philosophers] may regard virtue as better than vice; but God being removed from His position of sovereignty, they place their dependence upon human power, which, without God, is worthless. The unaided human will has no real power to resist and overcome evil. The defenses of the soul are broken down. [Unaided] man has no barrier against sin. When once the restraints of God's Word and His Spirit are rejected, we know not to what depths we may sink" (8T 391, 392).
2. And 18 times in her published writings, EGW would employ the graphic, gripping metaphor "ropes of sand," to illustrate the impotency of the supernaturally-unaided human will.
3. The Solution? We have already noted that the Holy Spirit of God seeks to do a vitally necessary threefold work in the life of each individual:
 - a. A Heart-Work by the Comforter.
 - b. A Head-Work by the Teacher of Righteousness.
 - c. A Character-Work of Transformation by the Divine Power-House (see Page 2, Sec. 4, above).
4. And this is where the daily baptism of the Holy Spirit comes in.
 - a. Ellen White not only talks about the baptism of the Holy Spirit, but, she, in effect, goes one step beyond most Pentecostals and Charismatics, by declaring that this baptism—instead of being a singular, once-in-a-lifetime event in the Christian life (like water baptism, its spiritual counterpart)—is actually a phenomenon to be experienced by the Christian on an ongoing, daily basis!
 - (1) She speaks of our necessity of receiving a "fresh" baptism of the Holy Spirit (5T 385:4; GCB, April 7, 1903:2; RH, April 14, 1903:26; cf. 15MR 235:4) and our need to "seek a new conversion" (9T 107, 108).

- (2) But she also said that Christ "daily . . . received a fresh baptism of the Holy Spirit" (COL 139:1); cf. ST, Nov. 21, 1895:3), and then indicated that "His experience is to be ours" (DA 363:1).
- (a) Also, "For the daily baptism of the Spirit every worker should offer his petition to God" (AA 50:2).
- (i) Elsewhere she would characterize it as a "daily baptism" of "love" (8T 191:2; *1888 Materials*, 1155:2).

C. Ellen White's Amplification

1. Although Jesus was God as well as man, He "*daily*" received a "fresh baptism" of the Holy Spirit from his Father, at the beginning of each day:
 - a. "In the early hours of the new day the Lord awakened Him from His slumbers."
 - (1) "His soul and His lips were anointed with grace, that He might impart to others."
 - (2) "His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed" (COL 139:1; cf. ST, Nov. 21, 1895:3).
2. Even though Jesus was "one with us, a sharer in our needs and weaknesses, He was [nevertheless] wholly dependent upon God."
 - a. As such, He found it "necessary," periodically, "to withdraw" from the masses which thronged His footsteps, for "unbroken communion with His Father."
 - b. In "the secret place of prayer," He found:
 - (1) "Divine strength."
 - (2) Opportunity to "unburden the sorrows that were crushing Him."
 - (3) "Comfort."
 - (4) "Joy."
 - c. "As a man He supplicated the throne of God till His humanity was charged with a heavenly current that should connect humanity with divinity."
 - (1) "Through continual communion He received life from God that He might impart life to the world."
 - d. And "*His* experience is to be *ours*."
 - (1) "*Everyone* needs to have a personal experience in obtaining a knowledge of the will of God" for himself or herself (DA 363:1-3; emphasis supplied).
 - (2) Worry is blind, and cannot discern the future; but Jesus sees the end from the beginning. 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. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet.—DA 330:1.
 - (3) We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And

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

when we give ourselves to Christ in wholehearted devotion, angels rejoice that they may speak through our voices to reveal God's love.--DA 297:3.

3. And in 1913, in her last message to a General Conference in session, EGW wrote to the assembled delegates about their two-fold "privilege:" -- "It is your privilege--
 - a. "To be glad in the Lord."
 - b. "To be endowed, from day to day, with a rich measure of His Holy Spirit."
 - (1) "God calls upon those who are willing to be *controlled* by the Holy Spirit to lead out in a work of thorough reformation" (2SM 399-402; emphasis supplied).

V. The Daily Baptism as a Reciprocal Relationship

1. Ellen White, further, saw the daily baptism of the Holy Spirit as a reciprocal relationship, in which the Christian performs the "3 S's," and the Holy Spirit responds with the four "C's:"

The Christian:

1. Submits.
2. Seeks.
3. Serves:
 - a. Himself.
 - b. Others.

The Holy Spirit:

1. Convinces.
2. Convicts.
3. Converts.
4. Controls.

A. The Role of the Christian:

1. Submit Your Life Totally:

- a. Three synonymous cognate terms equally convey the concept:
 - (1) *Consecration*: to set apart for a holy use.
 - (2) *Commitment*: to dedicate wholly, without reservation.
 - (3) *Surrender*: the unconditional renouncing of one's all to a superior power.
- b. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is *perfect* toward Him" (2 Chron 16:9, KJV).
 - (1) The NIV captures the essence of this text more clearly: "those whose heart is *fully committed*" (emphasis supplied).
 - (2) Commitment, not behavior, is the primary focus here.
 - (a) You may not yet be able to offer Him perfect behavior today.
 - (b) But you *can* offer Him a perfect *commitment* today!
- c. "Consecrate yourself to God in the *morning*."
 - (1) "Make this your *very first* work."
 - (2) "Surrender all your plans to Him, to be carried out or given up as His providence shall indicate."

(3) The result? "Thus day by day . . . your life will be molded more and more after the life of Christ" (SC 70:1; emphasis supplied).

(a) There are some who are seeking, always seeking, for the goodly pearl. But they do not make an entire surrender of their wrong habits. They do not die to self that Christ may live in them. Therefore they do not find the precious pearl. . . . They never know what it is to have peace and harmony in the soul; for without entire self-surrender there is no rest, no joy. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they cannot enter there. Almost but not wholly saved means to be not almost but wholly lost.--Ms 1544, 1898; cited in HP 49:2.

(b) We have not the wisdom to plan our own lives. It is not for us to shape our future. . . .

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.

. . . .
Let God plan for you. As a little child, trust to the guidance of Him who will 'keep the feet of His saints.' 1 Samuel 2:9. 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 478, 479.

(4) Basically, this submission is an invitation to God to control every facet and detail of your life, totally, for that day.

(a) It is a first-thing-in-the-morning work, to be performed each-and-every day.

(b) Analogy: a one-day-reserve college library book, which, to be renewed on the next day, must be physically returned to the library each successive day, before it can be checked out for that new day.

d. And the message of Scripture is: Our "God is able." Indeed, He *is* "Able"--

(1) "To keep that which I have committed unto Him against that day (2 Tim. 1:12).

(2) To do, for *me*, "exceeding abundantly, above all that we can ask or think" (Eph. 3:20).

2. Seek His Face Thoroughly:

a. We are to seek the Lord "while He may be found," to call upon Him "while He is near."

(1) We are to forsake our wicked ways and thoughts.

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- (2) We are to return to the Lord.
 - (3) And, when we do:
 - (a) "He will have mercy" upon us.
 - (b) "He will abundantly pardon" (Isa. 55: 6, 7).
 - b. It is an immutable law of nature that we become like that which we behold.
 - (1) If we spend sufficient time absorbed in beholding Christ, in all His loveliness and beauty, we shall become more like Him (2 Cor. 3:18).
 - (2) But if, instead, we focus upon those sins which we are trying to overcome, we will become more and more like those sins, and never really fully experience God's victory.
 - c. We sing the hymn, "Take Time to Be Holy;" but often we do not take the necessary time called for by the hymn! It requires much time for:
 - (1) Prayer ("the breath of the soul"—GW 52:3 and 254:4).
 - (2) Study of Inspired writings ("eating the flesh and drinking the blood of the Son of God"—John 6:53).
 - (3) Meditation (spiritual digestion of the spiritual food just eaten).
- 3. Serve His Kingdom Unreservedly ("The Cup is the Key"):**
- a. There is a service which the Christian must perform for himself/herself:
 - (1) Take charge of the "vessel" or "cup," and keep it:
 - (a) "Empty"
 - (b) "Clean" ("thoroughly cleanse . . . of its impurity.")
 - (c) "Right-side-up:" (Analogy: a coffee cup placed upside-down upon a restaurant table signals the server that you do not wish to receive this beverage.) We are to signal God whether or not we wish our "cup" to be filled!
 - (2) Avoid "worry about the latter rain."
 - (a) Do not focus upon a future preparation (or the future "Latter Rain"); this present, daily, preparation is the only one to prepare you for the future "showers."
 - (3) The result: "Thus seeking God, let me tell you, He is fitting you up all the time, giving you His grace" (UL 283).
 - b. And there is service which the Christian is to perform for others:
 - (1) Share what God has already done for you: acknowledge His goodness.
 - (a) And, as you seek to bless others, your own soul will be watered and fed in the "fallout" (DA 370:1; 6T 189:2; UL 117:3).

B. The Role of the Holy Spirit

1. To Convince:

- a. To do an intellectual work upon the mind (see above).

2. To Convict:

- a. To do an emotional work upon the heart (see above).

3. To Convert:

- a. To reverse the direction of one's travel, by turning the person around and heading him or her in the opposite direction.

4. To Control: Four metaphors will help us to grasp this process in which God begins to destroy our appetite for sin--

- a. **Assimilation:** The Christian begins to become "a partaker of the divine nature" of Christ (2 Peter 1:4), when he or she begins taking the three steps implicit in Christ's parable of The-Vine-and-the-Branch.

- (1) **Connect:** The "branch" is connected--grafted--into the "Vine" (John 15:1-8) through the methods of daily Bible study, prayer, and meditation already discussed.

- (2) **Abide:** While the "branch" continues to "abide," a work of exchange comes into operation:

- (a) "The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might" (DA 675:3).

- (b) "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life" (COL 311, 312).

- (3) **Produce:** "Much" permanent "fruit"--"fruit . . . that remains" results from this union (John 15:5, 8, 16).

- b. **Substitution:** He substitutes His holy desires for our carnal desires:

- (1) "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts into conformity to His will, that when obeying Him we shall be but carrying out our own impulses" (DA 668:3)

- c. **Suppression and Neutralization:** God also begins to neutralize our natural appetite for sin:

- (1) Just as in one form of diet-control, appetite-suppression tablets take away our hunger, with its desire to eat; so God begins to take away our appetite/hunger/desire to sin. Sin no longer has such appeal.

- d. **Aversion Therapy:** Then He applies an "aversion-therapy," which results in sin becoming absolutely, totally distasteful--"hateful"--to us:

- (1) "When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ [which we are daily "beholding"], sin will become hateful to us" (DA 668:3).

- e. In this process He deals with us personally, individually, in communicating His will directly to us, through directing our minds to appropriate Scripture and through the direct action of the Holy Spirit in speaking to us directly, individually:

- (1) "The Lord will teach us our duty [personally] just as willingly as He will teach somebody else," for them, in turn, to tell us.

- (2) Two stated conditions must be met:

- (a) "If we will come to Him in faith. . . ."

- (b) "Those who decide to do nothing in any line that will displease God. . . ."

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- (3) Then we receive three blessings as a result of this process:
 - (a) We receive *information*: "He will speak His mysteries to us personally," so that "we will know just what course to pursue."
 - (b) We receive *wisdom*: "They will receive . . . wisdom" to enable us properly to employ the information (for information and wisdom, you see, are not the same thing!)
 - (c) We receive *strength*: "power for obedience, for service will be imparted to them" (DA 668:4).
- d. And, through all of this, the Holy Spirit grants to us 5 blessings:
 - (1) "Efficiency."
 - (2) "Happiness."
 - (3) "Sanctified assurance"—His Spirit witnesses with our spirit that we are the children of God (see Heb. 10:15).
 - (4) "Cleansing".
 - (5) "Healing" (UL 287).
- e. But, most importantly, *we are thus daily prepared to receive the "Latter Rain"* of the Holy Spirit at that special time of God's special choosing when He is ready to pour it out!
 - (1) "He is fitting you up all the time, giving you His grace."
 - (2) "It is now that self is to be crucified, . . . now that we are to be made holy unto God. This is our work this very moment. . . . Then, when the time comes that the test shall come to God's people in earnest, the everlasting arms are around you. The angels of God make a wall of fire around about and deliver you" (UL 283).
- f. In effect, the "Early Rain" of the Holy Spirit is the *daily* baptism of the Holy Spirit; and the "Latter Rain" of the Holy Spirit is the *final* baptism of the Holy Spirit.

Conclusion

1. "Holiness" was a very important quality to the Bible writers. Paul said:
 - a. ". . . be partakers of His holiness. . . . Follow peace with all men, and holiness, without which no man [and no woman] shall see the Lord" (Heb. 12:10, 14).
2. Ellen White defined quality of "holiness" in two ways:
 - a. In terms of what it is *not*:
 - (1) "Holiness is not rapture"—the manifestation of "spiritual ecstasy under extraordinary circumstances."
 - b. In terms of what it *is*:
 - (1) *Surrender*:
 - (a) "An entire surrender to the will of God."
 - (2) *Obedience*:
 - (a) "Living by every word that proceeds from the mouth of God."
 - (b) "Doing the will of our heavenly Father."

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(3) *Faith:*

- (a) "Trusting God in trial, in darkness as well as in the light."
- (b) "Walking by faith and not by sight."
- (c) "Relying on God with unquestioning confidence."
- (d) "Resting in His love" (AA 51:2).

3. "Preparation" for the kingdom of God is an absolute imperative for daily Christian living.

a. The central message of our Lord's parable of the 10 Bridesmaids (Matt. 25:1-13) is the superlative importance of making advance preparation--in religious as well as in secular pursuits.

(1) The only significant difference between the five "wise" and the five "foolish" young women is to be found in the fact that the wise made adequate preparation *in advance* for every contingent emergency.

(2) And the context of this parable is the end-time--NOW!

b. Analogy: if, today, one proposes to travel to another country, certain preparations, inevitably, must be made--and, often, well in advance:

(1) An airline or steamship ticket--transportation must be provided--*our personal relationship to Jesus Christ..*

(2) A **passport**--proof of one's nationality or citizenship--*the "new-birth" experience.*

(3) A **visa**--permission of a foreign government to enter its borders--*an obedience that is not legalism* (Rev. 22:14; Matt. 7:24, 26; 21:31).

(4) And often a yellow "**health-card**" document, attesting to the state of one's health, in terms of injections and inoculations--*claiming the promises of God.*

(5) **Financial arrangements**--the obtaining of foreign currency (or, at the very least, sufficient traveler checks in one's own currency, to meet all anticipated expenses)--*stewardship.*

4. The *only* preparation for receiving the "Latter Rain" is the daily reception of the "Early Rain" experience.

a. The "Latter Rain" follows the "Early Rain"--and falls only upon those who have first received the "Early Rain" experience (TM 506).

b. The "Early Rain" experience is the *Daily* Baptism of the Holy Spirit.

c. The "Latter Rain" is the *Final* Baptism of the Holy Spirit.

5. EGW pretty well sums it all up in this earnest appeal made in 1897:

a. As we behold Christ we shall be changed into His image and [thus] made fit to meet Him at His coming. Now is the time to prepare for the coming of our Lord. Readiness to meet Him cannot be attained in a moment's time. Preparatory to that solemn scene there must be vigilant waiting, combined with earnest work. The union of these two makes us complete in Christ. The active and devotional must be combined as were the human and divine in Christ. So God's children glorify Him. Amid the busy scenes of life their voices will be heard speaking words of encouragement, hope, and faith. The will and the affections will be consecrated

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to Christ. Thus they prepare to meet their Lord; and when He comes they will say, with joy: "This is our God; we have waited for Him, and He will save us."—RH, July 20, 1897; cited in HP 250.

6. We must allow nothing to keep us from making this necessary daily preparation for our Lord's return.
 - a. "Watch." But, also,
 - b. "Pray" (Matt. 26:41).

7. For, as they say in the Toyota advertisements, "Who could ask for anything more?"
 - a. But, indeed, who dare settle for anything less?

Loud Cry / Revelation 18

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

Roger W. Coon

Introduction

A. Good News in the End-Time

1. In the late 1930's and early 1940's, in the beginnings of World War II, when a victorious outcome for the Allies against the Axis powers was not at all a certainty, when the outlook was indeed bleak, an American radio broadcaster, Gabriel Heater, would begin his daily evening newscast with a highly-optimistic encouraging declaration: "There's good news tonight!"
 - a. In this "Great Controversy" war between Christ and Satan there's "good news" today—and that good news is found God's Word, generally, but especially in the Books and Daniel and The Revelation.
2. The Three Angels' Messages of Rev. 14:6-12 constitute God's last warning message to mankind (GC 604).
 - a. In a 1946 Roman Catholic translation of *The New Testament of Our Lord and Saviour Jesus Christ*, Msgr. Ronald A. Knox identifies this "everlasting" (literally, "eternal") gospel (v. 6) as the "final" gospel.
 - (1) In a terse footnote he explains his rationale: Why the gospel thus preached by this angel is said to be "final" is not clearly stated in the text; but from the context it is clear that this is "the last call to repentance . . . offered to men this side of eternity."
3. The proclamation of this "final" gospel is the special task given by God to the SDA Church:
 - a. In "a special sense" SDAs were raised up by God and were "entrusted" with "the last warning for a perishing world. . . . They have been given a work of the most solemn import" (9T 19).
 - b. "Every feature" of these messages "is to be proclaimed in all parts of the world. This is a much greater work than many realize" (UL 277).
 - c. These messages "are now to be proclaimed as of special importance. This is our work. . . ." (UL 369).
4. Ellen G. White sets the stage for the giving of the "Loud Cry" in these words written from Summer Hill, Sydney, Australia, in 1899:
 - a. The powers of evil will not yield up the conflict without a struggle. But Providence has a part to act in the battle of Armageddon. When the earth is lighted with the glory of the angel of Revelation eighteen, the religious elements, good and evil, will awake from

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slumber, and the armies of the living God will take the field" (Ms 175, 1899; cited in 19MR 160:1.

5. In her published writings EGW used various expressions to designate this Loud Cry:
 - a. "Loud Cry" -- 162 times.
 - b. "Loud Voice" -- 355 times.
 - c. "Strong Voice" -- 53 times.

B. Six Basic Facts Concerning the Coming Loud Cry

1. **WHAT?** The Loud Cry is God's final warning message to mankind, His final effort to save them from total ultimate, imminent ruin.
 - a. It comes as the "effect" caused by the pouring out of the Latter Rain in the end-time.
 - b. The *content* of the Loud Cry includes at least three elements:
 - (1) The Three Angels' Messages of Revelation 14, which have already been given for some time.
 - (2) Additional specific details concerning the sins of spiritual Babylon: anti-Biblical doctrines and practices.
 - (3) A last appeal by God, directed to "My people" yet remaining in Babylon, now to "come out of her" immediately, thus to escape her imminent demise.
2. **WHO?** The Loud Cry is carried by the Three Angels of Revelation 14, now joined by the "other" angel of Revelation 18:1-4.
3. **WHERE?** This message is given to, received by, and clearly understood by every inhabitant upon the earth.
4. **WHEN?** At the second fall of Babylon (the formation of the image to the beast, a product of the union of church and state in the USA), the Loud Cry is given prior to the Close of Probation but immediately following the passage of the National Sunday-Observance Law (NSL) in the United States.
 - a. The Universal Sunday-Observance Law (USL), worldwide, follows shortly thereafter.
5. **HOW?** Once begun, the Loud Cry goes forth with even greater power than that which previously attended:
 - a. Pentecost.
 - b. The 16th-Century Protestant Reformation [Revolution].
 - c. The "Midnight Cry" of William Miller's movement in the 1840s.
 - d. And the giving of the Three Angels' Messages of Revelation 14 since 1844.
6. **WHY?** Now--for the first time ever--it is possible for a person on earth to worship the beast and his image and to receive the mark of the beast in forehead or right hand.

I. The Content of the Loud Cry: The Three Angels' Messages, Plus....

1. The "Loud Cry" is not really a "new" message, for, basically, it is the Three Angels' Messages of Revelation 14:8-12, which have been proclaimed by SDAs since the 1850's. The "new" features are:
 - a. *As Regards Content:*
 - (1) A re-emphasis of the Second Angel's Message, which announced the fall of spiritual Babylon, but emphasizing now the second of its two falls.
 - (2) "The additional [detailed] mention of the corruptions which have been entering the organizations that constitute Babylon, since that message was first given, in the summer of 1844" (GC 603; cf. EW 277).
 - (3) God's last call, to those of "My people" still remaining in Babylon, to come out quickly, or suffer Babylon's dire, imminent fate.
 - b. *As Regards Power:* The "great[er] power" with which the Loud Cry is now proclaimed is, in turn, produced by two factors:
 - (1) *Conditions in the world:* The second "fall" of Babylon, caused by the enactment of a National Sunday-Observance Law in America, is now a religio-political reality, effectively forming the "image to the beast" in the USA.
 - (a) The "mark of the beast" is now, for the first time given to the worshippers of the beast and his image. Previously this message possessed merely theoretical significance.
 - (2) *Conditions within the remnant church:* The outpouring of the Latter Rain of the Holy Spirit, upon Christians who have made the necessary prior preparation to receive it, now gives new impetus to the proclamation of the Loud Cry (8T 118; 7BC 980; EW 86, 271).

A. The Messages Defined

1. The First Angel's Message identifies "*The Issue!*"
 - a. Explicitly it calls for a renewed worship of the Creator of the world.
 - b. Implicit is the emphasis on the Sabbath as the true "Lord's Day."
 - c. The Sabbath has always had a twofold significance:
 - (1) As a memorial of the original Creation of this world (Gen. 1, 2).
 - (2) As a memorial of Christ's Redemption of His church in the world.
 - d. But the Sabbath, in the end-time, possess *additional* special eschatological significance, making it "the" ultimate final issue for all of mankind:
 - (1) *Loyalty to God*, as represented by "His" special day, the Sabbath; or
 - (2) *Loyalty to Satan*, in deadly competition, with his designated counterfeit day, Sunday.
 - (a) "The Sabbath question will be the issue in the great conflict in which all the world will act a part" (Ms 88, 1897; cited in 7BC 979).
 - (b) "On this battlefield will be fought the last great conflict in the controversy between truth and error" (PK 606:0).

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2. The **Second Angel's Message** identifies "*The Enemy*:"
 - a. It reminds us that the "dragon" (Satan), the "beast" (the institution of the Papacy), and the "false prophet" (apostate Protestantism) (Rev. 16:13) will yet unite (GC 445) to form spiritual "Babylon," on the basis of the two doctrines it will hold in common:
 - (1) Sunday sacredness.
 - (2) The immortality of the soul (GC 588).
 - b. This diabolical union, however, will experience two "falls:"
 - (1) The first "fall" began in 1844, with the general Christian rejection of William Miller's proclamation of the imminent return of Christ to this earth.
 - (a) It was a progressive "fall," and continues to this day.
 - (2) The second--ultimate--fall of "Babylon" will occur when a union of church and state (initially in the USA; ultimately "all nations"--Rev. 14:8) require all mankind to observe the first day of the week (GC 389).
3. The **Third Angel's Message** identifies "*The Test*:"
 - a. It warns men and women against:
 - (1) Worshipping the "beast" and/or his "image."
 - (2) Receiving his "mark" in their:
 - (a) Forehead, or
 - (b) Right hand (Rev. 14:9; 13:16)
 - b. The final test for all mankind will be a choice between receiving:
 - (1) The "seal" of God (involving acceptance of, worship on, and loyalty to, the Sabbath).
 - (2) The "mark" of the "beast" (involving acceptance of, worship on, and loyalty to Sunday--the counterfeit Sabbath).

B. The Symbols Interpreted

1. **Spiritual "Babylon:"** Generally, all that is false in Satan's competing system of counterfeit religion; specifically: the anti-Biblical doctrines/practices exhibited in the triumvirate of the "dragon," the "beast," and the "false prophet."
 - a. The **"Dragon:"** Satan's special, immediate, direct work, through supernatural--miraculous--spiritualistic phenomena.
 - b. The **"Beast:"** The less direct activities of Satan, through the earthly agency of the institution of the Papacy of the Church of Rome (GC 439, 443-45).
 - c. The **"False Prophet:"** now-apostate Protestantism, which no longer lives up to the first part of its name, to "Protest" the unscriptural teachings and practices of the "Beast."
 - (1) Like Sardis, she has a name that lives; but, tragically, she is dead (Rev. 3:1).
2. The **"Mark of the Beast:"** An *as-yet future* observance of Sunday worship, "*when it will be enforced by [national] law and [then] observed as a token of submission to Roman authority*" (*SDA Encyclopedia*, II [1996]: 35, 36; emphasis supplied; see GC

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449); "The observance of this day is the mark of the beast" (Lt 31, 1898; cited in 7BC 979)

- a. In 1899, EGW stated that no one had yet received this mark (Ev 234).
- b. In 1996, that statement still holds true—for the same reason.

3. The "Image to the Beast:"

a. 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, which legislatively enforces worship on Sunday (ST, Mar. 22, 1910, cited in 7BC 976).

b. Ultimately this law will be adopted and enforced *universally*, in *every* country of the world:

(1) "All nations" (Rev. 14:8); "*all the world* wondered after the beast" (13:3); "power was given him over *all* kindreds, and tongues, and nations" (13:7); "and *all* that dwell upon the earth shall worship him" (13:8).

(2) The lamb-like beast [USA] arises, afterward, and, exercising all the power of the first (leopard) beast, causes "*all*" who dwell upon "the earth" to "worship the first beast" (13:12), requiring *all* "that dwell on the earth" to "make an image" to the first beast (13:14); and it had "power" to force "*all*" to receive the mark of the first beast (13:15, 16).

c. Emphasizing the ultimately **universal** nature of this enactment and enforcement, EGW states:

(1) "The influence of Rome in countries that once acknowledged her dominion is still far from being destroyed" (ST, Feb. 15, 1910).

(a) Example: post-communist Poland, today.

(2) "In the last conflict the Sabbath will be the special point of controversy throughout all Christendom. . . . Romanism in the Old World, and apostate Protestantism in the New, will pursue a similar course toward those who honor the divine precepts of the Sabbath commandment" (4SP 444, 445; GC 616:0)

(3) "The so-called Christian world is to be the theater of great and decisive actions. . . . Babylon will make *all* nations drink of the wine of the wrath of her fornication. *Every nation will be involved* [Rev. 18:3-7 quoted] (Ms 24, 1891, emphasis supplied; cited in 7BC 949).

(4) "The warning of the third angel . . . will command the attention of the world" (GC 450).

d. In America, Protestants will be "foremost" in stretching their hand across the gulf to clasp hands with the Roman power; then these two embrace Satanic manifestations (GC 588:1).

(1) Example: The 1975 meeting of the Lord's Day Alliance of the U.S. at the Southern Baptist Convention headquarters legislative chamber, Nashville, TN.

e. Under the influence of this "threefold union," the USA "will follow in the steps of Rome in trampling the rights of conscience" by enacting a national Sunday-observance law" (GC 588).

(1) The new (1994) *Catechism of the [Roman] Catholic Church* now calls for national laws in every country making Sunday a *legal* holiday!

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- (a) Sec. 2188: "In respecting religious liberty, and the common good of all, Christians should seek recognition of *Sundays and the Church's holy days as legal holidays*" (Paulist Press ed., p. 528; emphasis supplied).

C. The Loud Cry: Characterized by "Things New and Old"

1. The "Loud Cry" is a latter-day exemplification of Christ's dictum that His message ("treasure") contains both "things new and old" (Matt. 13:52).
2. The Loud Cry is *old* in that it declares no intrinsically new message: it's content repeats the basic message of the Three Angels of Rev. 14:6-12.
 - a. "The Sabbath is not introduced as a new institution [in the Fourth Commandment] but as having been founded at creation" (PP 307).
3. But the Loud Cry is *new* in that:
 - a. It presents the Sabbath in an altogether new, *eschatological*, context (the seal of God vs. the mark of the beast).
 - b. It goes on to delineate (as the Second Angel did not) the particular sins of which Babylon now stands guilty, among which are:
 - (1) Sunday sacredness: church observances now enforced by civil authority.
 - (2) The immortality of the soul.
 - (3) An eternally-burning hell.
 - (4) Belief that human works contribute to one's justification.
 - (5) The contention that Christ is not the only Head of the church--that He shares it with Mary.
 - (6) That human beings (priests) can forgive sins.
 - (7) That salvation by grace releases us from the obligation to keep the 10 Commandments.
 - (8) That Christ is not Deity in the fullest sense.
 - (9) That man, once saved, is always saved (eternal security).
 - (10) That Christ will translate His people to heaven by means of a secret rapture.
 - (a) "The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power--all will be unmasked. By these solemn warnings the people will be stirred" (GC 606; see also 603).
 - c. It declares that the second fall of Babylon is now complete.
 - d. It makes explicit the previously implicit appeal of the Three Angels: that God's people must now come out of Babylon and separate themselves from her grievous sins, lest they receive the seven last plagues of God in consequence.
 - e. And it is carried with a vitalizing, transforming, urgent power that the Three Angels did not previously command:
 - (1) As the end approaches, the testimonies of God's servants will become *more decided* and *more powerful*, flashing the light

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of truth upon the systems of error and oppression that have so long held the supremacy.--Letter 1f, 1890, cited in 4BC 1152; emphasis supplied.

- (2) Thus the message of the third angel will be proclaimed. As the *time* comes for it to be *given with greatest power*, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men [and women] of faith will be constrained to go forth with holy zeal, declaring the words which God gives them.--GC 606:2, *emph. supplied*; also see Result #1, pp. 11, 12, below.

II. The Two Causes of the Loud Cry

A. The Work of Satan: The "Second Fall" Produces the "Second Call"

1. Just as in Christ's time there were two "cleansings" of the earthly Temple at Jerusalem, so in our time there will be two "falls" of Spiritual Babylon (2SM 118; 7BC 985; see EW 277):
 - a. *Repetition*: In Rev. 14:8, this double-fall is hinted at in the repetition of the second angel's words: "Babylon is fallen, is fallen."
 - b. *Restatement*: But in Rev. 18:1-4, another, fourth angel comes down to earth to reinforce the Second Angel's Message by an explicit restatement of this fact; and he now:
 - (1) Adds additional particulars to the charge.
 - (2) Issues a direct, specific call to "My people" to "come out of her," if they would avoid the inevitable destruction toward which Babylon is ever more rapidly heading.
2. The three angels gave their initial message, from 1844 onward, with "a loud voice" (Rev. 14:7); and the fourth angel also reinforces the earlier messages with a "strong voice" (Rev. 18:2).
 - a. It is the work of this fourth angel to which EGW especially refers when she speaks of the "Loud Cry."
3. The nationwide American Sunday-observance law will come into existence because of two causes:
 - a. A breakdown in public and private morality at all levels of society (GC 585-90).
 - b. An escalating crescendo of disasters (ecological, transportational, and economic are particularly singled out), which will increase exponentially:
 - (a) Individually, in intensity and extensive damage.
 - (b) Numerically, in their collective manifestation (GC 589, 590).
4. This new national American law forecast in Rev. 13 and 14 will differ from all previous Sunday laws in the United States in at least three significant ways:

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- a. *Jurisdiction*: this law will be national in scope; all previous laws have covered only individual states, counties, or municipalities.
 - b. *Objective*: this law will require religious worship on Sunday; all previous laws required only cessation of labor.
 - c. *Penalties*: this law, initially, will mandate economic deprivation (one cannot buy or sell without the mark of the beast (Rev. 13:17), while, ultimately, capital punishment will be decreed against those refusing to worship the beast and his image (v. 15; GC 635); whereas previous Sunday laws provided only for fines or imprisonment.
5. This law ultimately will be exported from the USA to all nations, thus becoming a universal phenomenon. The stage will now be set, and the fourth angel of Rev. 18 will appear, to proclaim his message.
- a. The "Latter Rain" of the Holy Spirit will be poured out upon those now preparing to receive it--the "cause."
 - b. The "Loud Cry" of the fourth angel will be the "effect:"

B. The Work of God: The Outpouring of the Latter Rain

1. The second cause of the Loud Cry is of a divine (rather than Satanic) nature: the outpouring of the Latter Rain of the Holy Spirit, bestowed upon those Christians presently preparing to receive it.
 - a. This subject has already been dealt with in a prior presentation.

III. The Extent of the Loud Cry: Comparisons and Contrasts

1. Christendom has experienced many religious revivals and reformations, of varying magnitude and consequence, in the course of its 2,000-year history.
 - a. *Pentecost--the first revival*:
 - (1) As a result of this outpouring of the Holy Spirit (Acts 2), the gospel was carried to the then-known world in a single generation.
 - (a) By 64 A.D., Paul could write to the Colossian Christians that the gospel had already been preached "to every creature which is under heaven" (Col. 1:23).
 - b. *The 16th Century Reformation*:
 - (1) This movement literally shook the civilized world to its foundations.
 - (a) Christianity was returned to the purity and simplicity of its apostolic beginnings.
 - (2) Its significance may be judged from the fact that EGW devoted several chapters to this phenomenon in *Great Controversy*.
 - c. *The "Midnight Cry" of William Miller*:
 - (1) The great awakening in America in the 1830's and 1840's, which spread to distant parts of the globe, was so identified because it exemplified the message in Christ's Parable of the Ten Virgins given them at midnight: "Behold the Bridegroom cometh; go ye out to meet Him" (Matt. 25:6).

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- (2) Miller, a 50-year-old seminary-untrained Baptist farmer, preached his first sermon at the Dresden (NY) Baptist Church, on Sunday, Aug. 14, 1831; in the next 13 yrs., 2 mos. (4,800 days) he delivered some 4,000 sermons ("lectures"), with the result that:
 - (a) 200 clergy embraced his views.
 - (b) 500 lecturers proclaimed them from the public platform.
 - (c) Miller himself accounted for 6,000 conversions to Christ, including 700 infidels—his movement claimed at least 50,000 adherents across the USA.
 - (d) In Washington, DC, merely on the strength of a false rumor maliciously planted, an estimated 5,000-10,000 gathered to hear Miller preach on the steps of the U.S. Patent Office, filling the surrounding streets for two blocks (Francis D. Nichol, *The Midnight Cry*, pp. 136, 137).
 - (e) In Cincinnati, Miller published a daily newspaper for one month (*The Midnight Cry*); later changed its frequency and name (*The Signs of the Times*), and shook the city deeply.
 - (f) The story of how Miller's own life was saved by angelic intervention from a mob intent on his lynching is told in GC 337.
 - (g) A brief description of the "Midnight Cry" is given in GC 400-3).

A. The Loud Cry and Pentecost

1. The work of the Loud Cry will be similar to that of Pentecost (GC 611).
2. It will exhibit a degree of personal piety/holiness not seen since Pentecost and apostolic times (GC 464).
3. Pentecost, historically, was the "Early Rain" experience of the Christian Church; the Loud Cry, under the power of the "Latter Rain" of the Holy Spirit, will be "more abundant" (Ev 701).
4. Some 3,000 were converted and baptized in a single day at Pentecost (Acts 2:41); the time is coming when, under the Loud Cry, as many will be brought into the Remnant Church in one day (RH, June 29, 1905, cited in Ev 692).
5. The events of Pentecost will be repeated under the Loud Cry "with even greater power" than that exhibited at Pentecost (RH, July 20, 1886, cited in 6BC 1055).
6. "As Christ was glorified on the day of Pentecost, so will He again be glorified in the closing work of the gospel, when He shall prepare a people to stand the final test, in the closing conflict of the great controversy" (RH, Nov. 29, 1892; cited in 7BC 983).

B. The Loud Cry and the "Midnight Cry"

1. The "Midnight Cry" of William Miller did not preach the complete Three Angels' Messages:
 - a. SDA's, who followed in its wake, had, doctrinally, to add:
 - (1) The Third Angel's Message (Millerites preached only the First, and--barely--the Second messages) with the Sabbath emphasis.
 - (2) The doctrine of the Heavenly sanctuary and Christ's High Priestly ministry therein.
 - b. The Millerite Movement did not possess within itself the prophetic gift (promised in Joel 2:28-31 and Rev. 12:17) which was not manifested until Dec., 1844.
2. "I saw that this message will close with power and strength far exceeding the midnight cry" (EW 278).
3. "The power that stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice" (5T 252, cited in Ev 693 [1885]).

IV. The *Mission* of the Loud Cry

1. The function of the Loud Cry is at least two-fold:
 - a. To bring *information* to the world, which it did not previously possess.
 - b. To bring the world *conviction*, and, thus, to final *decision*.

A. To Bring *Information*--Worldwide

1. "During the loud cry, the church, aided by the providential interposition of her exalted Lord, will diffuse the knowledge of salvation so abundantly that the light will be communicated to *every city and town*. The *earth* will be *filled* with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing *everywhere*" (RH, Oct. 13, 1904, cited in Ev 694; emphasis supplied; see also LDE 136).
2. "The warning of the third angel . . . will command the attention of *the world*" (GC 450; emphasis supplied).
 - a. "The whole Christian world will be involved" (Lt 94a, June 6, 1909, cited in UL 171:2).
3. "The mark of the beast is to be presented in some shape to *every institution* and *every individual*" (Ms 6, Nov. 4, 1889, p. 6; cited in 3SM 396:0).
4. The fundamental issue, to be "clearly brought" (GC 604) and "plainly set before" (GC 449) all people by the Loud Cry, is:

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- a. The Sabbath of the 4th Commandment is both Biblical and binding upon all.
 - (1) God calls it "My holy day."
 - (2) It is a sign of His authority.
- b. There is no Biblical foundation for worship upon Sunday.
 - (1) There is nothing in Scripture indicating Sunday to being anything "other than a common working day" (RH, July 13, 1897, in 7BC 980).

B. To Bring *Conviction* and *Decision*--Worldwide

1. "It will not be long before everyone will have heard the warning and made his decision. Then shall the end come" (6T 24, in Ev 703).
2. "The great conflict is right at hand in which all will take sides" (Lt 94a, June 6, 1909, in UL 171:2).
3. "No one is made to suffer the wrath of God until [1] the truth has been brought home to his mind and conscience, and [2] has been rejected. There are many who have never had an opportunity to hear the special truths for this time. . . . Everyone is to have sufficient light to make his decision intelligently" (GC 605:1).
 - a. "None are condemned until they have had the light, and have seen the obligation of the fourth commandment" (Ms 51, 1899, in Ev 234).
 - b. The message that means so much to the dwellers upon earth will be heard and understood. Men will know what is truth. Onward, and still onward, the work will advance, until the whole earth shall have been warned. And then the end shall come.--RH, November 22, 1906; cited in RP 159.
4. "The inhabitants of the world will be brought to take their stand" (GC 612:1)
 - a. "Everyone will have heard the warning and made his decision. Then shall the end come" (6T 24, in Ev 703).
5. Two events will precipitate that final decision:
 - a. "When [1] the decree shall go forth enforcing the counterfeit Sabbath, and [2] the loud cry of the third angel shall warn men against the worship of the beast and his image, the line will be clearly drawn between the false and the true. Then those who still continue in transgression will receive the mark of the beast" (Ms 51, 1899, in Ev 234, 235).

V. Ten *Results* of the Loud Cry in Our Time

We have already noted that the results of the Loud Cry will be quite similar to (but much greater in scope than) those seen at Pentecost (see Appendix A). We note next ten results from the giving of the Loud Cry in our time:

1. **Powerful Preaching (some of it coming from unexpected sources!):**
 - a. In a 1906 *Review and Herald* article ("Even at the Door"), EGW wrote:

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(1) Large numbers will be admitted to the fold of safety who in these last days will hear the truth for the first time. . . .

As a people, we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be proclaimed in its purity. The stream of living water is to deepen and widen in its course. In fields nigh and afar off, men will be called from the plow, and from the more common commercial business vocations, and will be educated in connection with men of experience. As they learn to labor effectively, they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed--RH, Nov. 22, 1906:5, 7; cited in RP 159:1, 3.

b. In another article ("Not by Might, Nor by Power"), a year later, she added:

(1) The Lord uses many gifts in the work of saving sinners. In the future, common men will be impressed by the Spirit of God to leave their ordinary employment to go forth and proclaim the last message of mercy. They are to be strengthened and encouraged, and as fast as possible prepared for labor, that success may crown their efforts. They co-operate with heavenly agencies, for they are willing to spend and be spent in the service of the Master. They are laborers together with God, and their brethren should bid them Godspeed, praying for them as they go forth to fulfill the great commission. No one is authorized to hinder such workers. They are to be treated with the greatest respect. No taunting word is to be spoken to them as in the rough places of the earth they sow the gospel seed.--RH, July 4, 1907:8; cited in RP 209:4; see also RH, June 27, 1912:5-10, TDG 115; GCB, July 1, 1902:11.

2. A "Delayed Harvest:"

a. Many of the people who came to hear Christ preach before Calvary "did not see it just that minute. A good many do not see it now, to take their position, but these things are influencing their lives; and when the message goes with a loud voice, they will be ready for it. They will not hesitate long; they will come out and take their position" (Ms 19b, 1890, in Ev 300, 301).

b. In one Eastern European nation, under communism, a religious census was taken by the government.

(1) Conference-office records showed 10,000 baptized members in that country.

(2) The government census, however, identified 30,000 claiming affiliation with the SDA Church!

c. A great deal of seed-sowing has been going on within the church for decades:

(1) Literature distributed to patients in our hospitals.

(2) Bible-Correspondence-School course lessons sent to inquirers.

(3) Missionary work by church members utilizing the printed-page, and spread like the proverbial "leaves of autumn."

- d. Yet we seem to see few results from all of this now; but under the Loud Cry we will be utterly astonished at the harvest of souls!

3. God-Fearing Rulers Accept the SDA Message:

- a. "God restrains our rulers . . . Bounds are set, beyond which they cannot go. . . God has His agents, even among the rulers. And some of them will yet be converted to the truth. . . [When] the third message has done its work, at the loud cry of the third angel, these agents will have opportunity to receive the truth, and some of them will be converted, and endure with the saints through the time of trouble" (1T 203, 204).
- b. In Paul's day, converts were made even in Caesar's household (Phil. 4:22).
- c. The late Northern European Division Evangelist J. F. Coltheart reported that in some of his campaigns he had baptized:
 - (1) A member of the British royal family in England.
 - (2) A leading government official in Stockholm very closely positioned to the King of Sweden.
- d. In 1983, Ethiopian Princess Laila, granddaughter of the late Emperor Haile Selassie, attended an Amazing Discoveries Crusade in Guam, was keeping the Sabbath, and preparing for baptism! (Far Eastern Division *Outlook*, Feb., 1983, p. 12).

4. "Many" Backslidden SDAs Will Return to the Church:

- a. "As trials thicken around us, both separation and unity will be seen in our ranks. . . . [Many will leave during the final Shaking of Adventism.] But, on the other hand, when the storm of persecution really breaks upon us, . . . self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the Great Shepherd" (6T 400, 401).
- b. God, however, grants total free-will of action to sinners as well to the righteous; and if the sinner chooses not to return, God will not force him or her to come back into the fold.
 - (1) The promises of Prov. 22:6 and Isa. 49:25 are, therefore, conditional!

5. Unity and Christian Love Will Again Prevail in the Church:

- a. *Generally:* "[When persecution strikes in earnest, at the time of the Shaking,] the people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . . The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord" (6T 400, 401).
- b. *Ethnic Prejudice Will Disappear:* "[When] the loud cry is given [and] when the Holy Spirit is poured out, there will be a triumph of humanity over prejudice in seeking the salvation of the souls of human beings. God will control minds. Human hearts will love as Christ loved. And the color line will be regarded by many very differently from the way in which it is now

The "Loud Cry" of the Fourth Angel--14

regarded. To love as Christ loves, lifts the mind into a pure heavenly, unselfish atmosphere. He who is closely connected with Christ is lifted above the prejudice of color or caste" (9T 209, 1, 2).

(1) Tribalism is one of the chief scourges world-wide, today; and, sometimes, it is exhibited even among unconsecrated SDAs.

6. Supernatural Miracles Performed:

a. "Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers" (EW 278:1).

7. Health Message Proclaimed Mightily:

a. The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; . . . and it is to be proclaimed with a loud cry. . . .

It is essential that we walk in the light while we have the light. Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls, and are leaving wrong impressions upon the minds of believers and unbelievers.

A solemn responsibility rests upon those who know the truth, that all their works shall correspond with their faith, and that their lives shall be refined and sanctified, and they be prepared for the work that must rapidly be done in these closing days of the message. They have no time or strength to spend in the indulgence of appetite—9T 154:1-3.

b. SDAs are in the news today as never before, because science is confirming our health message to an almost unbelievable degree. It takes very little faith—today—to accept the SDA health message.

c. What a tragedy, then, for those who know the truth to fail to live it and reap its benefits!

(1) The subject of health reform has been presented in the churches; but the light has not been heartily received. The selfish, health-destroying indulgences of men and women have counteracted the influence of the message that is to prepare a people for the great day of God. If the churches expect strength, they must live the truth which God has given them. If the members of our churches disregard the light on this subject, they will reap the sure result in both spiritual and physical degeneracy. And the influence of these older church members will leaven those newly come into the faith. The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but have backslidden. What influence would these unconsecrated members have on new converts? Would they not make of no effect the God-given message which his people are to bear?—6T 370, 371.

8. "Providential Interpositions:"

- a. "During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere" (RH, Oct. 13, 1904, cited in Ev 694:1).

9. A True Ecumenical Movement:

- a. The third message was to do its work; all were to be tested upon it, and the precious ones were to be called out from the religious bodies. A compelling power moved the honest, while the manifestation of the power of God brought a fear and restraint upon their unbelieving relatives and friends so that they dared not, neither had they the power to, hinder those who felt the work of the Spirit of God upon them. . . . God was in the work, and every saint, fearless of the consequences, followed the convictions of his own conscience and united with those who were keeping all of the commandments of God; and with power they sounded abroad the third message. . . .

Servants of God, endowed with power from on high, with their faces lighted up, and shining with holy consecration, went forth to proclaim the message from heaven. Souls that were scattered all through the religious bodies answered to the call, and the precious were hurried out of the doomed churches, as Lot was hurried out of Sodom before her destruction--EW 278, 279.

10. Great Power/Glory Attend Proclamation:

- a. "As the third angel's message swells into a loud cry, great power and glory will attend its proclamation. The faces of God's people will shine with the light of heaven" (7T 17:0).
- b. "God's people were strengthened by the excellent glory which rested upon them in rich abundance and prepared them to endure the hour of temptation. I heard everywhere a multitude of voices saying, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus'" (EW 279:0).

Conclusion

1. Satan, knowing of the final events predicted through the prophetic gift, desires to hinder the giving of the Loud Cry (the "effect") by preventing the outpouring of the latter rain of the Holy Spirit (the "cause").
 - a. And so, just before the time for these phenomena to transpire, he brings in a counterfeit revival, in a calculated effort to prevent the true (GC 464:1).
2. *Before* the mark of the beast can be given, the following seven events must *first* take place (the sequence of events below is not necessarily chronological; some events

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may well take place simultaneously):

- a. **Event 1:** The National Sunday-Observance Law in the USA (the Universal Sunday-Observance Law will follow a short time later).
 - b. **Event 2:** The outpouring of the Latter Rain of the Holy Spirit (the "cause").
 - c. **Event 3:** The Loud Cry (the "effect") is given, in which the issues are clearly stated.
 - d. **Event 4:** The Final Shaking of Adventism.
 - e. **Event 5:** The line is clearly drawn in the minds of all persons on earth.
 - f. **Event 6:** The world is brought to a decision--by a law, and by the Holy Spirit.
 - g. **Event 7:** A final choice is then made--knowingly--one way or the other, by each person on earth.
3. The greatest days of the SDA Church are not behind her, they are ahead of her.
- a. Some of the things that inspiration has revealed to be ahead of us are staggering, and even a little frightening.
 - b. But we must ever remember that:
 - (1) God does not give the grace and fortitude of a martyr, until a martyr's grace and fortitude are required (Ms 22, 1889; cited in OHC 125:3).
 - (2) "My grace is sufficient for thee" (2 Cor. 12:9).
 - (3) "Sufficient unto the day is the evil thereof" (Matt. 6:34).
4. As we await the passage of the NSL, SDAs have three obligations to perform:
- a. **Oppose coming Sunday-observance legislation, by voice, pen, vote, and prayer:**
 - (1) It is "our duty" to do all within our power to "avert the threatened danger" (RH Extra, Dec. 11, 1888; cited in LDE 126:3).
 - (2) SDAs "should work more earnestly to delay as long as possible the threatened calamity" (RH, Dec. 18, 1888; cited in LDE 126, 127).
 - (3) "Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers" (5T 714).
 - (a) We cannot hasten the Second Advent by passively allowing this law to be enacted.
 - (b) We may only prolong the time of trouble thereby; God will not protect the indolent and idle (RH Extra, Dec. 24, 1889; cited in LDE 127).
 - (c) Actually, in this time of public consciousness-raising, we have an excellent opportunity to witness for the truth and the Three Angels' Messages (LDE 140, 141).
 - b. **When the NSL comes, obey it, *as far as conscience permits*:**
 - (1) Do not flaunt opposition; do not use it as a "cloak of maliciousness" (2MR 193, 194; cited in LDE 138).
 - (a) Don't hang out your laundry to dry in public on Sunday, in passive resistance, to irritate your Sunday-keeping neighbors (3SM 399).
 - (b) Instead, use the time for missionary work (LDE 139, 140).

The "Loud Cry" of the Fourth Angel--17

- (1) In Australia, an 1890's Sunday-closing law was rescinded for the prime purpose of getting SDAs off the backs of Sunday-keepers! (LDE 140, 141)
 - (2) Use your free time on Sundays to go door-to-door, and hold public meetings (9T 238).
 - (c) "Refraining from work on Sunday is not receiving the mark of the beast" (SW 69, 70)
 - (2) But *do not obey* that part of the *law* which *requires* your attendance at *public worship* on *Sunday*.
 - (a) When the claims of governmental authority "conflict with the claims of God we must choose to obey God rather than man" (Acts 5:29; HM Nov. 1, 1893; cited in LDE 142).
 - (b) "No man should be forced to act in harmony with human laws that are in direct opposition to the law that God has given" (Lt 187, Aug. 17, 1903, p. 5; cited in 3MR 37).
- c. **Avoid paranoia!**
- (1) The time of trouble will not be a pleasant one.
 - (2) Do not now relate negatively to your nonSDA neighbors and acquaintances; don't avoid contact with them, out of fear that they may persecute you in the future; don't view nonSDAs through the gimlet eye of paranoia!
 - (3) Trust in God for protection and help.
5. "The truth is soon to triumph gloriously, and all who now choose to be laborers together with God, will triumph with it" (9T 135).
6. "The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall swell into the loud cry" ("Preparing for Heaven," RH, Nov. 19, 1908:9).

List of Appendixes

Appendix A: The Results of Pentecost

For Further Study

Olson, Robert W. *The Crisis Ahead*. Angwin, CA: Pacific Union College Press, 1985 (Ninth Printing). Chapter 12, "The Loud Cry," pp. 65-74.

White, Ellen G. *Last Day Events: Facing Earth's Final Crisis*. Boise, ID: Pacific Press Publishing Association, 1992. Chapter 14, "The Loud Cry," pp. 197-214.

Appendix A

The Results of Pentecost

Ellen White compares the results of Pentecost with those of the Loud Cry, noting some striking similarities; but she contrasts the two phenomena by pointing out that the scope of the Loud Cry will be greater in effect than that of Pentecost. She particularly takes note of ten results of Pentecost in the early Christian Church:

1. A Great Missionary Movement:

- a. The gospel was carried to the uttermost part of the then-inhabited world in a single generation (Col. 1:23).
 - (1) Even Caesar's own household was penetrated, with converts made (Phil. 4:22)
 - (2) This, indeed, is held by many scholars to be one of Nero's prime motivations in persecuting Christians in the Eternal City.

2. Powerful Preaching:

- a. "With great power gave the apostles witness to the resurrection of Jesus Christ" (Acts 4:33).
- b. Some incoming converts, "chosen men," having received the truth, "consecrated their lives to the work of giving [it] to others."
 - (1) "They could not be restrained or intimidated by threatenings."
 - (2) "The Lord spoke through them."
 - (3) "Miracles of divine grace were wrought" (AA 48:2).

3. Large Numbers of Conversions Witnessed:

- a. Converts flocked together "from all directions" (AA 48:1).
- b. "More were converted by [Peter's] one sermon [at Pentecost] . . . than were converted during all the [three and one-half] years of Christ's ministry" (Ms 85, 1903, in 6BC 1055).
 - (1) The disciples sensibly, however, "did not regard this wonderful ingathering as the result of their own efforts; they realized that they were entering into other men's labors." Christ Himself had sowed the seed, and watered it with His own blood. They now reaped the grand harvest (AA 44, 45; cf Ms 85, 1903, in 6BC 1055).
- c. Many of those converted included:
 - (1) "A great company of the priests," previously either hostile or fearful of personal retribution if they converted, now became "obedient to the faith" (Acts 6:7).
 - (a) "The priests [prior to Calvary] were convinced of the divine power of the Saviour. . . By many the light was rejected; yet it was not given in vain. . . . After His ascension 'a great company of the priests were obedient to the faith'" (DA 266:0).

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- (b) "Many" of the priests, who searched again their Scriptures on the Sabbath following the crucifixion, to discern what was truth, "were convicted of the true character of Jesus. Their searching of the prophecies had not been in vain, and after His resurrection they acknowledged Him as the Son of God" (DA 775:1)
 - (2) Some healed by Jesus in His ministry prior to Calvary were converted:
 - (a) "Many. . . , afraid then to confess Him, because of the Pharisees, were converted at the descent of the Holy Spirit, and, before the angry priests and rulers, acknowledged Him as the Son of God" (DA 359, 360).
 - (3) Some of the converts had witnessed the second cleansing of the Temple during Passion Week (DA 594:3).
 - (4) And others, who had listened to His teaching on His last day in the Temple, were converted:
 - (a) "After the crucifixion and resurrection of Christ, these persons came to the front, and fulfilled their divine commission with wisdom and zeal. . . . Mighty were the results flowing from the words of the Saviour to that wondering, awe-struck crowd in the temple at Jerusalem (DA 620:3).
- 4. **"Backsliders Were Reconverted" (AA 48:1):**
 - a. Some of the legalistic/judgmental Pharisees (COL 192).
 - b. Publicans and sinners who had backslidden (DA 274, 275).
 - c. Some who had been in the mob at Calvary, calling for Christ's death (AA 43, 43; DA 770:3).
- 5. **The Church Experienced Unity in Christ:**
 - a. "Sinners united with believers in seeking the pearl of great price" (AA 48:1).
- 6. **Enemies Became Advocates:**
 - a. "Some who had been the bitterest opponents of the gospel became its champions" (AA 48:1).
 - b. Chief example: Saul of Tarsus, who became Paul the Apostle.
- 7. **God's People Were Especially Strengthened:**
 - a. Zech. 12:8 was fulfilled: "He that is feeble . . . shall be as David; and the house of David . . . as the angel of the Lord."
- 8. **A New Brotherhood Obtained in the Church:**
 - a. "Every Christian saw in his brother a revelation of divine love and benevolence" (AA 48:1).
- 9. **Singleness of Purpose Among Believers:**
 - a. "One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was:
 - (1) "To reveal the likeness of Christ's character and
 - (2) "To labor for the enlargement of His kingdom" (AA 48:1).

10. Special Gifts Were Conferred Upon the Believers:

- a. *Mental:* The Holy Spirit opened to their minds a new understanding of Scripture:
 - (1) "Under the influence of this heavenly illumination the scriptures that Christ had explained to the disciples stood out before them with the luster of perfect truth. The veil that had prevented them from seeing to the end of that which had been abolished, was now removed, and they comprehended with perfect clearness the object of Christ's mission and the nature of His kingdom" (AA 44:1).
- b. *Practical:* The 120 were given the true gift of tongues. In that Pentecost audience of Jews visiting Jerusalem from virtually all nations, "every known tongue was represented by those assembled" (AA 39:2). God responded to this magnificent, unique, and most urgent evangelistic opportunity by giving them a true gift of tongues, thus enabling the 120 now to speak contemporary languages they had never before studied.
 - (1) "The Holy Spirit did for them that which they could not have accomplished for themselves in a lifetime. They could not proclaim the truths of the gospel abroad, speaking with accuracy the languages of those for whom they were laboring." (AA 39, 40).
 - (a) This gift of tongues conferred total accuracy: "From this time forth, the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language" (AA 40:0; cf 40:2).
 - (b) And the gift was permanent ("from this time forth . . ."!) (*ibid.*).

Final ‘Shaking’

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

Roger W. Coon

Introduction

1. Failure is a painful subject to discuss, and is even more painful to experience at first-hand:
 - a. In *Business*: every day commercial enterprises "fold" all over the land, with employees losing their jobs, and investors losing large sums of money.
 - (1) Even families experience bankruptcy; and the road back to solvency is so difficult that many never recover.
 - b. In *Education*: many teachers will tell you that the most painful challenge comes in making out final grades; and some will go to almost any length to avoid giving an "F."
 - c. In *Health*: an unexpected tragic accident can change the entire course of one's future life, and the horrendous financial costs are only the beginning.
 - d. In *Marriage*: failures can even affect the outcome of eternity; and children are especially vulnerable when the home totally breaks down.
 - e. In *Religion*: when one feels he has failed God, or that God has failed him, these experiences can be among the most deadly, for despair, hopelessness, and sometimes even suicide often follow quickly in the wake of suspected abandonment.

2. The Bible foretells a terrible failure in personal religious experience upon the part of many professing Christians, especially in the end-time just before Jesus returns.
 - a. Jesus referred to it in the Parable of the Wheat and Tares (Matt. 13:24-30).
 - (1) While in a general sense the "field" may rightly be said to be "the world" (v. 38), in a special sense the "field" here represents "*the church of Christ in the world*" (COL 70; emphasis supplied).
 - (2) The "Seed-Sower" is Jesus (v. 37); the "Tare-Sower" is Satan (v. 39).
 - (3) The "good seed" (wheat) are the loyal children of God's kingdom as found *within the church* (COL 70, 71).
 - (4) The "tares" are disloyal Christians *within the church* (not merely the wicked people in the world!) (COL 71).
 - (5) The "reapers" are the angels; the "harvest" is "the end of the world" (v. 39).
 - (6) Both "wheat" and "tares" grow together--within the church--until the "harvest" (v. 30).
 - (7) "In the *time* of the harvest"--but before the wheat is gathered into the barn (at the 2nd coming of Christ)--the angels "first" gather, and then bind, the tares into bundles to be burned.
 - (a) Only after this is "first" done do the angels gather the righteous at our Lord's return (vv. 30, 40-43).

- (8) And the gathering of the "tares" symbolizes the final "shaking" of the church.
- b. Paul specifically addresses the Shaking at least twice--at both ends of his ministry:
 - (1) In his two earliest extant epistles, after introducing the subject of the "harvest"--Christ's 2nd Coming--in 1 Thess. 4:16, 17, Paul elaborates upon events just preceding it, in 2 Thess. 2:2, 3, when he speaks of a major "falling away" within the church at that time. And he prays that his readers will not be soon "shaken" out as a consequence.
 - (a) This "shaking" process would inevitably damage the church--but not irreparably.
 - (2) And in one of his last epistles, Paul reports, ominously, that "the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).
3. In concluding his 3rd missionary journey Paul addressed the Ephesian elders in a final meeting at Miletus.
 - a. And he could say, in truth, that "I kept nothing back profitable to you. . . . I have not shunned to declare unto you *all* of the counsel of God" (Acts 20:20, 27; emphasis supplied)--whether it was a pleasant subject or not.
 - b. Paul was a supreme realist--and faithful; and Christians today must be both.
4. The "shaking," of which both Jesus and Paul spoke involves apostasy--the ultimate personal tragedy of the Christian; and, sadly, apostasy is as old as the Christian Church itself:
 - a. Said EGW at the turn of the century, "There always has been, and till the conflict is ended, there will always be a departing from God" (Ms 135, Oct. 31, 1902; cited in UL 318:4).

A. A Shaking in the Early Christian Church

1. The first apostasy took place very shortly after the church was first organized:
 - a. The very "first step" in its organization was the ordination of the 12 disciples to gospel ministry (DA 291:2).
 - b. Perhaps the second step was taken later that same day (DA 298), when Christ promulgated the constitution or charter of His new church in His Sermon on the Mount, which spelled out "the foundation principles of the Kingdom of God" (MB 4).
 - c. Not long thereafter Jesus fed 5,000 "men, besides women and children" (Matt. 14:21)--the total audience was "above 10,000 persons" (DA 809:3; 368:2)--all from five loaves and two fishes (Matt. 14:17).
 - (1) This precipitated a popular move, led by Judas, to take Jesus by force, and crown Him king of the nation (John 6:15; DA 718:2-719:0).
 - (2) But Jesus foiled the plot, preemptively dismissing the crowd and the 12 ("with an authority He had never before assumed"--DA 378:3) and withdrew, for His "hour" had not yet come.

- d. The very next day (John 6:22; DA 384) Jesus preached His sermon in the Capernaum synagogue on "eating" His "flesh" and "drinking" His "blood," with the intention of making clear to all that the nature of His kingdom was spiritual.
 - (1) He had no intention of establishing a geopolitical Messiahship--His kingdom was "not of this world."
 - (2) And He succeeded--totally--in conveying this fact to His hearers.
 - e. The result? The first recorded apostasy in the Christian Church:
 - (1) "This is a hard saying; who can hear it?" (John 6:60). Indeed, who *wants* to hear it?
 - (2) And "from that time many of His disciples went back, and walked no more with Him" (v. 66).
 - (3) When polled also, the 12, for the time, all chose to remain loyal; they did not then desert (vv. 67-69).
 - (a) But the time would come when even:
 - (i) Judas would betray Him; and
 - (ii) "All" of the remaining 11 "forsook Him and fled" (Matt. 26:65).
2. The landscape of the early--and later--church is littered with the wreckage of apostasy:
 - a. Jesus had His Judas--and some, then (as today), doubtless used the betrayal as evidence that this could not be the "true" church.
 - b. Peter had his Ananias and Sapphira (Acts 5).
 - c. And Paul had his Demas (Phil. 24; Col. 4:4; 2 Tim. 4:10).
 3. Thus it was that Paul expressed great concern, not only for the church present, but also for the church future.
 - a. He once identified eight "perils" he faced daily in his work (2 Cor. 11:24-26).
 - (1) But while No. 3--"in perils of mine own countrymen" (v. 26)--must have been hard for him to swallow,
 - (2) No. 8--"in perils among false brethren" (v. 26)--must have hurt the worst.
 - (a) Jesus Himself had said, earlier, that "a man's foes shall be they of his own household" (Matt. 10:36).
 - b. And Paul's concern over the Shaking in the church would be echoed again by another prophet of God some 1800 years later.

B. A Shaking of the Remnant Church Foretold

1. As early as the "Great Controversy" vision of March 14, 1858, at Lovett's Grove [today, Bowling Green], Ohio, EGW was given a view of the "shaking" of the SDA Church just before the close of probation.
 - a. It was a major element of the vision; and in her first published account (Chapter 32) she devoted parts of six pages to its delineation in a chapter entitled, simply, "The Shaking" (1SG 183-88).
 - b. It would subsequently be reproduced, virtually *en toto*, under the same title in *Early Writings* (EW 269-73).

2. Occasionally in her discourses upon "The Shaking," EGW would employ a related term: the "sifting;" and opinions differ today as to the identity of the latter term:
 - a. Some have tended to view these two terms as separate--though related--phenomena:
 - (1) Preceding the "sifting" is an experience called the "shaking."
The shaking takes place within the church and separates the members into two groups. The sifting follows the shaking and serves to remove one group from the church. This is an analogy predicated on an ancient method of separating the wheat from the chaff at harvest time.-- Joseph W. Sharp, *The Shaking and the Sifting* (privately published by the author), undated, 8 pp.
 - b. Others, however, tend to view the two terms as interchangeable synonyms.
 - (1) For our purposes here, we will adopt this latter position.
3. EGW's basic position on the "shaking" may perhaps be best summarized by five points:
 - a. This process was going on in her church in her day.
 - b. It would continue--and accelerate--until the close of probation.
 - c. It would separate a substantially large number of members from the fellowship of the church.
 - d. It would have various causes, which, in turn, would produce various effects.
 - e. It would not, however, be a terminal illness for the remnant people of God:
 - (1) For while a large number would go out from the church,
 - (2) An equally large number would come into the church (under the "Loud Cry," following the outpouring of the "Latter Rain" of the Holy Spirit), and these would take the place of those who deserted.
4. Australian Anglican Geoffrey J. Paxton borrowed EGW's term of "The Shaking," and misapplied it to a division in the SDA Church in the 1970's, in which two differing viewpoints upon the nature of righteousness by faith were contending for acceptance as orthodoxy.
 - a. But in *The Shaking of Adventism* (Baker, 1978, 156 pp), Paxton turns EGW's expression on its head, and sees traditional/conservative Adventism receiving a mortal blow in the process.

I. The *Time* of the Final Shaking

1. Apostasy was a problem in the early Advent Movement, right from its very beginnings.

A. The Shaking Begins: Apostasy in Early Adventism

1. The "Messenger Party" was the first SDA offshoot (1853-54), seven years before the adoption of the name SDA and the first steps in SDA organization had been undertaken.

- a. H.S. Case, C.P. Russell, and D.P. Hall opposed EGW's leadership and teachings (*SDA Encyclopedia*, II [1996]: 51, 52).
2. A major "time-setting" splinter group broke off in 1854, taking some members with it.
3. **Owen R. L. Crosier** [Crozier], a school teacher, was the first to write out the SDA view on the doctrine of Christ's post-Ascension High-Priestly ministry in the Heavenly Sanctuary (1845).
 - a. Some 13 years later, however, he repudiated both that view, as well as the observance of the 7th-day Sabbath, to become a minister of the Advent Christian Church (*ibid.*, I [1996]: 420).
4. The "Marion Party" (mid-1860's) was a defection led by the first officers of the Iowa Conference, President B. F. Snook, and Treasurer W. H. Brinkerhoff.
 - a. Their message: No-organization, no-heavenly sanctuary, no-EGW!
 - b. It led to the formation of the Church of God (Seventh Day), among other splinters (*ibid.*, II [1996]: 32).
5. **Moses Hull**, an SDA convert (1857), immediately became an SDA preacher and debater of substantial success and acclaim.
 - a. But he aborted his career six years later (1863), to become an evangelist for the Spiritualist movement (*ibid.*, I [1996]: 718).
 - (1) And in a full-page biography in Spiritualism's 1948 encyclopedia, Moses Hull is identified as their foremost effective promoter in the first 100 years of their history: "More than in any other speaker, this man had the active missionary spirit"! (Arthur C. Smith, "Moses Hull," *Centennial Book of Modern Spiritualism in America* [Chicago: The National Spiritualist Association of United States of America], 1948, p. 128).
 - b. EGW's testimonies to Moses Hull, of Nov. 5, 1862 (1T 426-33), and of June 6, 1863 (1T 433-37) appear to be the only messages addressed to a person identified by name in all nine volumes of the *Testimonies for the Church*!
 - (1) The most definitive work on Hull is James R. Nix's "The Life and Work of Moses Hull," unpublished monograph, SDA Theological Seminary, CH 570, Summer, 1971, 81 pp.
6. **Dudley M. Canright** [1840-1919], a forceful preacher and polemical writer for SDA's, left the church in 1887, after 28 years' service.
 - a. Believed to have been the first to raise publicly the "plagiarism" charge against EGW, he published two vitriolic attacks against the church and its prophet:
 - (1) *Seventh-day Adventism Renounced* (1889).
 - (2) *Life of Mrs. E. G. White, S.D.A. Prophet: Her False Claims Refuted* (c. 1919).
 - b. The most definitive rebuttal was W. H. Branson's *In Defense of the Faith: The Truth About Seventh-day Adventists, A Reply to Canright* [RH, 1933, 398 pp.] (see *SDA Encyclopedia*, I [1996]: 289, 290).

- c. A most compelling human-interest narrative is Carrie Johnson's autobiographical account, *I Was Canright's Secretary* (RH, 1971).
 - (1) For the particularly moving personal testimony of D. W. Reavis, see Johnson, pp. 57, 58, 100, 101; Francis D. Nichol's *Ellen G. White and Her Critics*, Appendix A, pp. 540-43; *SDA Encyclopedia*, II [1996]: 421.
7. **Albion Fox Ballenger** [1861-1921], minister, religious liberty leader, and missionary to Wales and Ireland, held (and, subsequently, published) views on the heavenly sanctuary which differed sharply from those of the SDA and EGW.
 - a. He was confronted directly by EGW in 1905, following which he left the SDA Church to found *The Gathering Call*, with his father, J.F. Ballenger, a retired SDA minister, and his brother, E.S. Ballenger, also a defrocked SDA minister (see *SDA Encyclopedia*, I: [1996]: 156, 157).
8. **John Harvey Kellogg, M.D.** [1852-1943], brilliant physician, author, inventor, and best-known SDA of his day (in nonSDA circles), brought fame and fortune to the Battle Creek Sanitarium (in which he served as the second Medical Superintendent).
 - a. He lost his way, spiritually, in the mazes of pantheism, privately publishing *The Living Temple* (1903, 568 pp.) which was permeated with these principles.
 - (1) He was disfellowshipped from the church in 1907.
 - b. He was a brother to both Dr. Merritt G. Kellogg (who remained faithful to the church, and who—with J.N. Loughborough—pioneered SDA work in Northern California) and cereal-maker Will Keith Kellogg ("Cornflakes King"), who also left the SDA Church (*SDA Encyclopedia*, I [1976]: 851-55).
 - (1) The definitive biography of JHK is Richard W. Schwarz's *John Harvey Kellogg, M.D.* (SPA, 1970, 245 pp.), a popularization of his earlier Ph.D. dissertation at the University of Michigan, "John Harvey Kellogg: American Health Reformer" (1964).
9. **A.T. Jones** [1850-1923] and **Dr. Ellet J. Waggoner** [1855-1916] led out in the right position in righteousness-by-faith issues at the 1888 Minneapolis General Conference Session, and were strongly supported by EGW, then, and subsequently.
 - a. But both, tragically, lost their way spiritually—for different reasons (see Arthur L. White's essay, "What Became of A.T. Jones and E.J. Waggoner?" in A.V. Olson's *Through Crisis to Victory* [RH, 1966, pp. 302-16; this work was later retitled *Thirteen Crisis Years*)—and left the church.
 - (1) For biographical sketches, see, respectively, *SDA Encyclopedia* I [1976]: 832, 833, and II [1996]: 848, 849.
10. **Franklin E. Belden** [1858-1945], was a nephew of EGW (son of her sister, Sarah Harmon-Belden), co-compiler (with his cousin, J. Edson White) of the first SDA hymnal, extraordinary talented composer of several hundred gospel songs, and one-time Superintendent of the RH publishing plant in Battle Creek.
 - a. He publicly fought his aunt on the floor of the 1888 GC Session at Minneapolis.
 - b. He became disaffected over disputes with the RH concerning royalty payments allegedly due him, in which his aunt refused to mediate (she indicated that his position might be correct, but that his attitude was wrong).

c. He ignored EGW's warning not to become like one of "Noah's Carpenters," and left the SDA Church about 1907, despite efforts by Carlyle B. Haynes and Kenneth H. Wood to restore him spiritually (about 1942).

(1) See Roger W. Coon's "Minneapolis/1888: The 'Forgotten' Issue," in *Sourcebook*, C-2/9 and 10; *1888 Materials*, p. 1387; and *SDA Encyclopedia I* [1996]: 182, 183.

B. The Early Shaking Becomes the Final Shaking

1. EGW predicted that the early heresies, fanaticism, aberrations, and strange goings-on in the early Advent Movement (1844-52), and also the "Holy Flesh" debacle of the early 1900's, would all resurface in the SDA Church just before the end of time (2SM 14, 16, 17, 25-30, 37, 38).
2. In 1980, the twin theological controversies challenging the nature of EGW's inspiration and denying outright her moral integrity (raised, respectively, by Dr. Desmond Ford and Walter Rea, who came from quite different perspectives, and focused upon substantially different issues), plus a major financial-investment scandal (involving a prominent SDA medical practitioner, in which both church entities and individual members lost tens of thousands of dollars) caused many members then to wonder if this "triple-whammy" were, indeed, the final shaking predicted by the prophet.
 - a. Robert W. Olson publicly answered one such questioner: "I don't know whether this is *the* 'final' shaking or not; but it certainly is *a* shaking!"
3. In 1882, EGW, looking ahead to the final shaking of Adventism, wrote:
 - a. A storm is arising that will wrench and test the spiritual foundations of every one to the utmost. Therefore, avoid the sand bed; hunt for the rock. Dig deep; lay your foundation sure. Build, O build for eternity! Build with tears, with heartfelt prayers.--5T 129, 130.
4. Some 20 years later, in 1902, she added, concerning the time of the final shaking:
 - a. Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already, the judgments of God are now upon the land, to give us warning, that we may know what is coming.--Ms 173, 1902; cited in 4BC 1161.
 - b. The shaking will follow the sealing of God's people.
 - c. It had already begun in 1902.
 - d. But something, apparently, had aborted the process (as, also, the "swelling" of the Third Angel's Message into the "Loud Cry," in 1892, 10 years earlier, [RH, March 22, 1892; cited in Ev 701, 702]).
 - e. But when the *final* "Shaking" would eventually arrive, it would be recognized by its results.

II. The *Nature* of the Final Shaking

A. Ellen White Characterizes This Traumatic Crisis By Various Metaphors

1. A "shaking of the sieve" (Lt 46, 1887; cited in LDE 173:1).
2. "A refining, winnowing process" which would come "in every church" (RH, March 19, 1895; cited in LDE 173:3).
 - a. "The separation of the chaff from the wheat" (Lt 46, 1887; cited in LDE 173; 2SM 380).
3. "The separation of the "gold" from the "dross" (5T 81).
4. A "fiery trial" (5T 136; 2SM 368).
 - a. "A terrible ordeal" (2SM 380).
5. "The faith of individual members of the church will be tested as though there were not another person in the world" (Ms 1a, 1890; cited in 7BC 983).

III. Four *Causes* of the Final Shaking

1. An analysis of the EGW writings reveals at least four causes of the final shaking of the church.

A. Persecution From Without the Church

1. The first cause of the final shaking to be examined is persecution from agencies outside of the SDA Church.
 - a. In 1876, EGW wrote: "Prosperity multiplies a mass of professors. Adversity purges them out of the church" (4T 89).
2. In 1882, she added:
 - a. The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened the church.--5T 81).
- 3 "The dignitaries of church and state will unite to bribe, persuade, or compel all classes to honor the Sunday" (GC 592:3).
 - a. In 1879, EGW wrote these encouraging words to a pioneering minister in Denmark, which have another, wider, application, in the context of the final shaking:
 - (1) You will receive opposition from the clergy as you live up to, and present to others, the high standard of the religion

of the Bible; contempt and jeering, slander and falsehood, will follow you. Your motives, your words, your actions will be misunderstood and misrepresented and condemned. But, if you pursue the work irrespective of the abuse given you, if you do right, if you are kind and patient, humble in spirit, happy in God, you will have influence. You will receive the sympathy of all those who are honest and reasonable.--Lt 16, Feb. 21, 1879, to Elder J. G. Matteson; cited in TDG 60.

4. In 1890, she wrote: "In the absence of persecution there have drifted into our ranks men who appear sound, and their Christianity unquestionable, but who, if persecution should arise, would go out from us" (Lt 3, 1890; cited in Ev 360:4; cf. GCB, April 13, 1891, cited in 2SM 368:1, and GC 608:2).
 - a. "Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith. . . ." (GC 602:1).

5. Apostate SDAs will play a leading role in the persecution which precipitates the final Shaking:
 - a. Said Jesus: "A man's foes shall be they of his own household" (Matt. 10:36; cf. 13:57; Mark 6:4; John 4:44).
 - b. As already noted, in apostolic times, Paul daily faced "perils" from "mine own countrymen" and from "among false brethren" (2 Cor. 11:26).
 - c. And EGW predicted that in our own day:
 - (1) Many stumble and fall, apostatizing from the faith they once advocated. Those who apostatize in time of trial will, to secure their own safety, bear false witness, and betray their brethren. Christ has warned us of this, that we may not be surprised at the unnatural, cruel course of those who reject the light--DA 630:2.
 - (2) And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren and to excite indignation against them. This day is just before us--5T 463:2.
 - (3) As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. . . . They become the most bitter enemies of their former brethren. When Sabbathkeepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them-- GC 608:2.

6. Elected political leaders will be foremost in advancing this persecution:
 - a. ". . . 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" (GC 592:3).
 - b. "To secure popularity and patronage, legislators will yield to the demand for Sunday laws" (PK 606:0).

7. In more recent years there have been many instances of persecution of SDAs in various countries outside of North America:
 - a. **Ethiopia:** under the military coup of the fanatic Marxist Mengistu Haile-Mariam [1974-1991], all Christian denominations suffered intense persecution, including SDAs.
 - b. **Burundi:** SDA property was confiscated, churches were closed, and denominational leaders were imprisoned under the regime of insurgent Jean-Baptiste Bazaga [1976-Sept., 1987], despite back-channel diplomatic negotiations by SDA General Conference religious liberty leaders through the good offices of the French government.
 - c. **The Philippines:** SDAs were severely harassed by an Islamic rebellion on Mindinao (site of our Mountain View College), in a nationwide reaction to the increasingly repressive rule of President Ferdinand E. Marcos, in the 1980's, which led to Marcos' ultimate rejection by the nation..
 - d. **Poland:** before communism took over the government, the Roman Catholic Church was virtually the state church, and it severely persecuted all Protestant denominations, including SDAs. When the communist government fell in 1989/1990, there were widespread fears of a return to the former status quo.
 - e. **Former USSR:** under Czarist and the former Communist regimes, the Russian Orthodox Church actively and severely persecuted Protestants, including SDAs, with a vengeance.

8. North America will not escape persecution; indeed, the tribulation will be "world-wide" before Jesus returns (Matt. 24:21; Dan. 12:1).
 - a. In the 19th century SDAs who broke Sunday laws by working in that day were arrested, convicted, and sentenced to serve on chain gangs, in Arkansas, Tennessee, and Georgia.
 - b. Only God knows what may well yet come in America in the 20th century!

B. False Theories From Within

1. A second cause of the final shaking within Adventism will come from the proclamation of false teachings from within the church itself.
 - a. In 1897, EGW warned:
 - (1) When the shaking comes, by the introduction of false theories, these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.--TM 112.

2. During her lifetime, EGW had to face two particularly divisive "revolutions" within Adventism, brought about by the promulgation of heretical teachings:
 - a. The "no-real-sanctuary-in-heaven" theories of A. F. Ballenger (aided and abetted by Dr. John Harvey Kellogg); and
 - b. The pantheistic views of the Godhead, promoted strongly by Dr. Kellogg, Dr. E.J. Waggoner, and educator W.W. Prescott.

3. Anti-Sanctuary Views:

- a. Ballenger, Dr. Kellogg, and others began pushing the idea that there is no "real" sanctuary in heaven, that references in Scripture to such are merely sacred literary metaphors for the personification of truth.
- b. She met the issue decisively in the 1890's and early 1900's, but predicted--three times, in three successive years--that this heresy would raise its ugly head again in the future:

(1) 1905: In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories such as the doctrine that there is no sanctuary [in heaven]. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?--RH, May 25, 1905; cited in Ev 224:3.

(2) 1906: "False prophets" will arise in our midst, teaching false theories, and they "will have to be met. . . . Many Scriptures will be misapplied in such a way that deceptive theories will apparently be based upon the words that God has spoken." And "even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate misleading theories,"including the sanctuary question" (Ms 11, 1906; cited in Ev 360:2).

(3) 1907: 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.

4. Pantheistic Views:

- a. From the mid-1890's to 1903, pantheistic views--the idea of "the immanence of God in all living creatures"--began to surface, threatening the very unity of the SDA Church.
- b. Advocates included Dr. John Harvey Kellogg (particularly at the 1897 GC Session, and in his book, *The Living Temple*), Dr. Ellet J. Waggoner (particularly at the 1899 GC Session), and educational luminary W.W. Prescott. Indeed, A.G. Daniells considered Dr. Waggoner as the "chief

- aggressor" (R[ichard] W. Schwarz, *Light Bearers to the Remnant* [PP, 1979], p. 288).
- c. EGW declared that pantheism was the "alpha" of an apostasy, which would be followed by an otherwise unidentified "omega" of apostasy, which caused her to "tremble" for our people (see 1SM 193-208; see also Roger W. Coon's "How Near is the Omega?," *Ministry*, April 1980, pp. 12-18, for an analysis of the characteristics of the men, movement, and message of the "Alpha;" reprinted in *Anthology*, 7th ed., I:80/1-7).
- d. In a 1905 letter to top denominational leaders, in the context of this pantheism flap, she spoke of present and future SDA "leaders who think themselves wise, who have been greatly favored and blessed by the Lord, but who have taken themselves out of the hands of God and placed themselves in the hands of the enemy," teaching "specious fallacies."
- (1) "Deceived by fallen angels . . . they have laid down the weapons of their warfare, and have given heed to seducing spirits. They make of no effect the counsel of God, and set aside His warnings and reproofs, and are positively on Satan's side."
- (2) Then, looking into the future, she added, ominously, "History is to be repeated. I could specify what is to be, but the time is not yet. . . . Right among us some will turn away from the faith . . . and many will link up with the one who loveth and maketh a lie."
- (3) "Making lies their refuge, they will misinterpret the warnings and messages God has sent, placing on these warnings their false statements, to make God's Word of none effect" (Lt 311, Oct. 30, 1905, to "Brethren Daniells and Prescott and Their Associates;" cited in UL 317).
5. And in 1905, in a warning concerning future developments within the church, EGW declared:
- a. Not a word [of the revealed principles of our faith "made certain to us in 1844" and thereafter] is to be changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment [Oct. 23, 1844], 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. . . .—Lt 326, Dec. 4, 1905; cited in UL 352:3.
6. Warning in 1903 concerning Satan's "deceptive theories," EGW wrote:
- a. When Satan can bring his craftiness to bear on human minds, deceptive influences are received [as] from heaven. If his deceptions are allowed to enter, many souls will be ensnared by them, before it is seen that they are not from God, but from the enemy of all righteousness.
- I assure you that it will be one of our perplexities to distinguish the genuine from the spurious. . . .
- Today Satan works with deceptive guile to captivate human beings by his deceptive theories. The warning to beware of allowing him to enter comes sounding down along the line to our

time.

Let none suppose that because they have been used as the Lord's instrumentalities, they are all-sufficient. The Lord uses men and honors them by giving them His wisdom, as long as they are true to Him, and do not gather glory to themselves. Those who take themselves out of the Lord's hands, and think themselves capable of managing the work, are not led by His Spirit, but by "another spirit." Satan steps in, and they change leaders. Then comes the crookedness and subtlety of the serpent's guile.--Ms 37, May 1, 1903; cited in UL 135.

b. And in 1905, she added, pointedly:

The time has come when things must be called by their right names. The truth is to triumph gloriously, and those who have long been halting between two opinions must take their stand decidedly for or against the law of God. Some will take up with theories that misinterpret the Word of God, and undermine the foundation of the truth that has been firmly established, point by point, and sealed by the power of the Holy Spirit. The old truths are to be revived, in order that the false theories that have been brought in by the enemy may be intelligently met. There can be no unity between truth and error. We can unite with those who have been led into deception only when they are converted.--Lt 121, March 15, 1905; cited in UL 88:1.

c. For other references to false theories from within, see:

(1) Ev 593. (2) 6T 401.

C. An Eroding Worldliness

1. A third cause of the final shaking which emerges from an analysis of the EGW writings is an eroding worldliness, caused, principally, by two factors:

a. A failure to receive "the love of the truth," and

b. A failure to be "sanctified through obedience to the truth."

(1) Jesus looked to the end-time, explaining that "because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12).

(2) And to the church at Ephesus, He mourned: "I have somewhat against thee, because thou has left [rather than "lost"!] thy first love" (Rev. 2:4).

2. **Factor #1-- A Failure to Receive the Love of the Truth:**

a. Paul declared that Christ would come the second time to:

(1) Those who "look for Him" (Heb. 9:28), and to

(2) "All them also that love His appearing" (2 Tim. 4:8).

b. As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing

spirits and doctrines of devils [1 Tim. 4:1], and will depart from the faith.--6T 400, 401.

- c. Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive.--GC 625.

3. Factor #2--A Failure to Be Sanctified Through Obedience to the Truth:

- a. As Samuel said to King Saul, "To obey is better. . . ." (1 Samuel 15:22).
(1) Today in some circles it is fashionable to dismiss God's requirement of obedience as mere legalism.
(2) However, Christ, repeatedly, insisted upon obedience to His Word on the part of His followers:
(a) In the conclusion to the Sermon on the Mount, He insisted upon "doing" as well as "saying" (Matt. 7:21-27).
(b) And in the parable of the two sons, He focuses especially on the question: Which of the two "did the will of his father?" (Matt. 21:26-31).
- b. As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side.--GC 608.
- c. Be afraid of any plans that are not based on obedience to God's will. . . . There is only one path to Paradise restored--the path of obedience. . . . In these days of peril, nothing but obedience will keep man from apostasy. God has bestowed on man great light and many blessings. But unless this light and these blessings are received, they are no security against apostasy and disobedience. When those whom God has exalted to positions of high trust turn from Him to human wisdom, their light becomes darkness, and how great is that darkness! Their entrusted capabilities are a snare to them. They become an offense to God.--Ms 135, Oct. 31, 1902; cited in UL 318.

D. Resistance to the "Straight Testimony" of the "True Witness"

1. As early as 1857, EGW wrote concerning a fourth cause of the final shaking:
- a. I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking.--1T 181; EW 270.
- b. Note, incidentally, that it was *not* the "giving" of the "straight testimony" that caused the shaking, but, rather, a "resistance" to the its being given!

- (1) "There is to be a shaking among God's people. . . . It will be the result of refusing the truth presented" (*An Appeal for Canvassers* [Sept. 18, 1899], pp. 1,2; cited in 2SM 13:1).
2. EGW here uses symbolism from Revelation 3, in the context of the end-time Laodicean church; and we need, first, to define those symbols, in order to understand the meaning of this statement:
 - a. The "True Witness" is another title for Jesus (Rev. 3:14; cf. 1:5).
 - b. The "testimony" of this True Witness--the "testimony of Jesus"--"is the Spirit of prophecy (Rev. 19:10)--it is the inspired prophets who bear Christ's testimony (Rev. 22:9; 19:10).
 - (1) The "Spirit of prophecy," in its narrowest sense, strictly speaking, is not any human being--nor yet a set of writings of any human being!
 - (2) The Spirit of prophecy," in reality, is the *Holy Spirit of God*, who indicts all prophetic utterance--and the prophets who proclaim it!
 - (3) Neither EGW nor her writings are, really, "the Spirit of prophecy," rather, we should say, EGW *had*--or was possessed by--"the Spirit of prophecy."
 - (4) And the same may accurately be said of all of the writers of the Bible.
 - c. When God's testimony is given, as it should be--whether by Scripture or by EGW--it will often arouse a natural, carnal resistance.
 - (1) And it is this *resistance to*--rather than the *giving of*--the "testimony of Jesus," or the testimony of the True Witness, that will cause the final shaking.
 - d. In this expression, EGW was not referring exclusively to her own writings as being rejected (as they were in her day, as well as in ours)--but she certainly would have included them as a component part!
3. In 1889, EGW wrote:
 - a. The rebuke of God is upon us because of our neglect of solemn responsibilities. His blessings have been withdrawn because the testimonies He has given have not been heeded by those who profess to believe them. . . . Christ is knocking at the door of your hearts for entrance. But the means that God has devised to awaken the church to a sense of their spiritual destitution have not been regarded. The True Witness has been heard in reproof, but has not been obeyed. Men have chosen to follow their own way instead of God's way because self was not crucified in them. Thus the light has had but little effect upon minds and hearts.--5T 719, 720.
4. And in the next year, 1890, she added that in "the very last deception of Satan" within the SDA Church, Satan will "work ingeniously, in different ways, and through different agencies," in an attempt to accomplish two goals:
 - a. To destroy EGW's credibility, as an authentic, true prophet of the Lord; and
 - b. To create a hatred against those writings which is "Satanic:"
 - (1) "Satanic" in its *origin*; and
 - (2) "Satanic" in its *intensity* (1SM 48).

5. In that context, then, note the following three statements, which are significant:
- a. The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies. . . . This is just as Satan designed it to be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the Testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life.--Lt 109, 1890; cited in 3SM 83:3, 4.
 - b. One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit.--Lt 156, 1903; cited in 3SM 84:3.
 - c. It is Satan's plan to weaken the faith of God's people in the *Testimonies*. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the *Testimonies*, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.--4T 211:1.
 - (1) The unaided human will has no power to resist and overcome evil.--8T 292:0; MH 429:0.
 - (2) [When once] the defenses of the soul are broken down . . . he [man] has no barrier against sin. When once the restraints of God's word and His Spirit are rejected, no man knows to what depths of degradation he may sink.--DA 258:4.

IV. The *Extent* of the Final Shaking

1. "Everything that can be shaken will be shaken" (6T 332).

A. In Terms of Those Who *Leave* the Church

1. In Terms of *Numbers*:

- a. "Many" will apostatize (4T 495:1).
- b. "The shaking of God blows away multitudes like dry leaves" as in a windstorm (4T 89:2).
- c. "As the storm approaches, a large class . . . abandon their position and join the ranks of the opposition" (GC 608:2).
 - (1) "A larger proportion than we now anticipate" (GCB, April 13, 1891; cited in 2SM 368:1; Lt 3, 1890; cited in Ev 361:1).
 - (2) "The great proportion of those who now appear to be genuine and true will prove to be base metal" (5T 136)!
- d. "The majority forsake us" (5T 136:2).
 - (1) Issue: When EGW employs the term "majority," she is speaking either literally, or figuratively.
 - (a) If literally, the smallest numerical body that constitutes a "majority" is 51%. And it is possible that when the shaking comes, that 51% of the church, as then constituted, will

leave.

- (b) If figuratively, she is using "hyperbole"—which, by definition, is "the use of exaggeration for the purpose of making a particular point."
- (2) Either usage is legitimate by a prophet:
 - (1) The Apostle John used hyperbole in the last verse which concludes his Gospel (John 21:25).
 - (3) But whichever way she uses the term "majority," it is obvious that she is trying to catch our attention, and create the idea that this shaking will be something big, not something small and hidden in a corner!

2. In Terms of *Categories*:

- a. "Entire families who have once rejoiced in the truth" (TM 411:2).
- b. Whole "companies:" "Standard after standard was left to trail in the dust as company after company from the Lord's army joined the foe" (8T 41:1).
- c. "Chaff like a cloud will be borne away on the wind, even from places where we [now] see only floors of rich wheat" (5T 81:1).

3. In Terms of *Position Within the Church*:

- a. *Church Leaders: ministers, teachers, etc.* [Note: "The greatest light and blessing that God has bestowed is not a security against transgression and apostasy in these last days" (Ms 139, Oct. 23, 1903; cited in UL 310:2; cf. UL 318:3).]
 - (1) "Even some of those who, in times past, the Lord has honored" (Ev 360).
 - (a) "Men whom He has greatly honored will, in the closing scenes . . . [make] a departure . . . [and use] the Scriptures to justify a wrong course of action under the perverse working of Lucifer (13MR 279, 381; cited in LDE 178, 179).
 - (2) "Those who God has exalted to positions of high trust" (UL 318).
 - (a) "Those whom God has exalted to high positions of trust" (UL 310).
 - (3) Sunday-law enforcement will "weed out" ministers/leaders "whom God has not appointed" (3SM 385).
 - (4) "Many who now stand in our pulpits . . . will go out from among us [to] bear the ark no longer" (TM 409, 411).
 - (a) "Frequent will be the apostasies of men who have occupied responsible positions" (RH, Sept. 11, 1888; cited in LDE 179).
 - (5) "Men of talent and pleasing address, who once rejoiced in the truth [now] employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren" (GC 608).
 - (6) "Many a star that we have admired for its brilliancy will then go out in darkness" (PK 188; 5T 81:1).
 - (a) "Many in whom confidence has been placed may fall by the way" (PK 387:2).
- b. *Professionals*:
 - (1) A marvelous work shall take place. Ministers, lawyers, doctors, who have permitted these falsehoods to overmaster their spirit of discernment, will be themselves deceivers, united with the deceived. . . . They will

misinterpret the warnings and message God has sent, placing in these their false statements, to make God's Word of none effect . . . , leaders . . who have been greatly favored and blessed of the Lord. . . ." (Lt 311, Oct. 30, 1905; cited in UL 317).

(2) "Ministers and doctors depart from the faith" (7MR 192; cited in LDE 179).

B. In Terms of Converts Who Now *Enter* the Church

1. During the shaking "traffic" is flowing on both sides of the street: many, indeed, are now leaving the church; but others are coming into the church, to take the places of those departing:
 - a. The Latter Rain of the Holy Spirit is now falling--upon those in the church who now actively make preparation to receive it (see UL 283); this may, in a sense, be said to be the "cause."
 - b. Those who receive this baptism of the Holy Spirit go out to give the "Loud Cry" of the fourth angel of Rev. 18--the Three Angels' Messages, with a power which never previously attended it; this, in a sense, may be said to be the "effect."
 - c. And great accessions--unprecedented growth in the remnant church--will take place in a comparatively short space of time; this, in a sense, may be said to be the "result."
 - (1) For, while "company after company from the Lord's army joined the foe," simultaneously "tribe after tribe" will come in" (8T 41:1).
 - (2) "These conversions to truth will be made with a rapidity that will surprise the church and God's name alone will be glorified (Lt 43, 1890; cited in 2SM 16:3).
2. EGW seems to intimate that which we might refer to at this point as her "principle of substitution or replacement:"
 - a. In the more narrow picture, *those who come into the SDA Church during the Latter Rain/Loud Cry will take the places of those who leave during the shaking:*
 - (1) "Some had been shaken out and left by the way. The careless and indifferent . . . were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks" (EW 271:1).
 - (2) "The broken ranks will be filled by those represented by Christ as coming in at the eleventh hour [Matt. 20:6, 9]. . . . Large numbers will be admitted who in these last days hear the truth for the first time" (Lt 103, 1903; cited in LDE 182).
 - (3) "But there are men who will receive the truth, and these will take the places of those who become offended and leave the truth. . . . The ranks will not be diminished. Those who are firm and true will close up the vacancies that are made by those who become offended and apostatize. . . . (Ms 97, 1898; cited in 3SM 422).
 - b. In the more broad picture, *the entire number of the redeemed of all ages, collectively, take the places in heaven vacated by Lucifer and the fallen angels:*

- (1) Satan scornfully attacks the righteous before God by inquiring: "Are these the people who are to take my place in heaven, and the place of the angels who united with me?" (PK 588, 589; cf. 5T 473).
 - (2) "It was God's purpose to repopulate heaven with the [redeemed] human family, if they would show themselves obedient to His every word" (Lt 91, 1900; cited in 1BC 1082).
 - (3) "Heaven will triumph [in the end], for the vacancies made in heaven by the fall of Satan and his angels will be filled by the redeemed of the Lord (RH, May 29, 1900; cited in 7BC 949).
 - (4) ". . . the vacancies made by the fall of Satan and his host will be filled by the redeemed of the Lord" (Ms 21, Feb. 16, 1900; cited in UL 61).
- c. We should not conclude from this, however, that probation, therefore, cannot close until a certain total number have been sealed, at the end of time:
- (1) These are questions that you and I have no right to talk about.
. . . God would have us think and talk and present to others those truths which are plainly revealed, and all [should] have naught to do with these subjects of speculation, for they have no special reference to the salvation of souls" (Ms 26, 1885; cited in 3SM 315, 316).

V. The Final Results of the Final Shaking

1. "Both separation and unity will be seen in our ranks" (6T 400:3)

A. Upon the *Disloyal*: They Are Shaken Out

1. The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out--the chaff separated from the precious wheat. This is a terrible ordeal; but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony [Rev. 12:11] will be found with the loyal and true, without spot or stain, without guile in their mouths.-- Lt 55, 1886; cited in 7BC 911 and 2SM 380 (see Appendix A).
 - a. The literature of many critics of the church today alleges that the SDA Church has virtually become Babylon, and urges the sincere and righteous presently in the church to "jump ship"--in effect, to leave the SDA Church, and to come out into their more select group, who, they allege, are much more holy and sanctified than those now in the SDA Church.
 - (1) And they advocate the coming out of "a remnant of the remnant"!
 - b. But EGW says, here, that *it is not the righteous who leave the church--it is, rather, the wicked who are sifted out!* The righteous stay aboard the ship, and move into the final harbor inside the vessel!
 - (1) It is the *wicked*--not the righteous--who "jump ship!"
 - (2) It is the *chaff* that is *separated* from the wheat--not the wheat from the chaff!

2. Some who are now ready to take up weapons of warfare [on God's side] will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith [1 Tim. 4:1].--6T 400, 401.

B. Upon the *Loyal*: They are "Sealed" and "Settled"

1. Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come.--Ms 173, 1902; cited in 4BC 1161.
2. The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy.--Lt 55, 1886; cited in 7BC 911 and 2SM 380.
3. . . . when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd. The people of God will draw together and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. No one of the true believers will say: "I am of Paul; and I of Apollos; and I of Cephas' [1 Cor. 1:12; 3:4]. The testimony of one and all will be: "I cleave unto Christ; I rejoice in Him as my personal Saviour."--6T 401:0.
4. I know that the Lord loves His church. It is not to be disorganized or broken into independent atoms. There is not the least consistency in this; there is not the least evidence that such a thing will be. Those who shall heed this false message and try to leaven others will be deceived and prepared to receive advanced delusions, and they will come to nought.--Lt 16, 1893; cited in 2SM 68, 69.
5. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.--Ms 129, 1905; cited in 2SM 390:1.
6. My attention was then turned to the company I had seen, who were mightily shaken. . . . The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. . . .
I heard those clothed with the armor speak forth the truth with great power. It had effect. . . . I asked what had made this great change. And angel answered, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."--EW 271:0, 2; 1T 181.

7. I am encouraged and blessed as I realize that the God of Israel is still guiding His people, and that he will continue to be with them, even to the end.-- GCB, May 27, 1913, p. 165 [from EGW's last formal message to a General Conference in session; see 6Bio 388-91; 2SM 398-408].

Conclusion

1. As of Sept. 18, 1899, the *final* shaking of Adventism was "not [then] the present truth to carry to the churches" (*An Appeal to Carvassers*, pp. 1, 2; cited in 2SM 13:1).
 - a. But, if EGW were alive *today*, would not her statement, appropriate to the 1890s be quite different now--a century later--in the 1990s? (I suspect that, today, she would probably now classify the final shaking as "present truth!")
2. Even the bad things that happen to Christians, who love the Lord, will work together for their good (Rom. 8:28).
 - a. This does not mean that all things are good, in and of themselves; for, patently, they are not.
 - b. But Paul could report that the beatings he and Silas received at the hand of the Philippian jailer "have fallen out rather unto the furtherance of the gospel" (Phil. 1:12).
 - c. The counsel of Gamaliel, to the Jews of his day, is still true in ours: if the Advent Movement "be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts. 5:34-39).
 - d. As all mortals are accorded a totally-free will, by their Creator, such are totally free to choose whatever course in life they may individually wish to pursue.
 - (1) Yet, paradoxically (and in the ultimate sense), "we can do nothing against the truth, but for the truth" (2 Cor. 13:8).
3. God does some things in answer to prayer that He would not otherwise do unless so petitioned (GC 525):
 - a. He can move upon the hearts of statesmen; the wrath of the turbulent and disaffected, the haters of God, His truth, and His people can be turned aside, even as the rivers of water are turned, if He "orders it thus. Prayer moves the arm of Omnipotence. . . . The same infinite Creator will work in behalf of His people if they call upon Him in faith. He will restrain the forces of darkness until the warning is given to the world and all who heed it are prepared for the conflict.--5T 453.
 - b. "The wrath of man shall praise Thee," says the psalmist [Ps. 76:10]. . . . God means that testing truth shall be brought to the front and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry and awakening minds that otherwise would slumber.--5T 453.

- c. The zeal of those who obey the Lord will be increased as the world and the church unite in making void the law. Every objection raised against the commandments of God will make way for the advancement of truth and enable its advocates to present its value before men. There is a beauty and force in the truth that nothing can make so apparent as opposition and persecution.--13MR 71, 72; cited in LDE 140, 141.
4. Out test--and our task:
 - a. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of the truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.--5T 136.
5. Truly, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts" (2 Peter 1:19).

Epilogue

1. "What shall it profit a man [or a woman], if he [she] gain the whole world, and lose his [her] own soul? (Matt. 16:26; Mark 8:36).
2. "But let a man [woman] examine himself [herself]. . . ." (1 Cor. 11:28).
3. "One thing is needful" [Luke 10:42]: "I counsel thee to buy of me:
 - a. "Gold tried in the fire, that thou mayest be rich;
 - b. "White raiment, that thou mayest be clothed. . . .
 - c. "Eyesalve, that thou mayest see. . . ." (Rev. 3:18).
4. "Wherefore, let him [her] that thinketh he [she] standeth, take heed, lest he [she]fall" (1 Cor. 10:12).

List of Appendixes

Appendix A

Limitations Upon the "Two-Israel" Metaphor

For Further Study

Hayden, Kevin. *The Shaking Among God's People*. (Hagerstown, MD: Review and Herald Publishing Association, 1994.) 112 pages.

Olson, Robert W. (compiler). *The Crisis Ahead*. (Angwin, CA: Pacific Union College Press, 1985.) Chapter 6, "The Shaking," pp. 32-37.

White, Ellen G. *Last Day Events*. (Boise, ID: Pacific Press Publishing Association, 1991.) Chapter 12, "The Shaking," pp. 172-82.

_____. "The Remnant Church Not Babylon," *Testimonies to Ministers and Gospel Workers*. (Mountain View, CA: Pacific Press Publishing Association, 1944), pp. 32-62.

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Appendix A

Limitations Upon the "Two-Israel" Metaphor

1. In the 1930's, Taylor G. Bunch [1885-1969], an SDA scholar, pastor, administrator, college teacher, and prolific author, developed a series of 36 Sabbath vespers sermons for the congregation of the Battle Creek Tabernacle, of which he then served as pastor.
 - a. These studies were subsequently published, in 1937, under the title *The Exodus and Advent Movements in Type and Antitype*.
 - (1) His thrust was largely to find and enlarge upon similarities between ancient, literal Israel, and modern spiritual Israel--the SDA Church.
 - b. In the 1970's, Morris Venden picked up upon Bunch's earlier work, and expanded its considerations into a 15-chapter work entitled *From Exodus to Advent* (SPA, 1980, 190 pp.).
2. Some, however, in departing from Bunch and Venden, may perhaps have failed to recognize the fact that in the study of this metaphor there are certain contrasts to be recognized, as well as comparisons.
 - a. And they have drawn a particular analogous relationship which, in my opinion, is not well sustained by EGW. Say they, in effect:
 - (1) Just as Jesus made a clean break with the Jewish "church" of His day, following the official rejection of His Messiahship by the ecclesiastical leaders of that church, so, at the end of time, modern, spiritual Israel (SDAs) will be rejected by God because of their apostasy.
 - (2) And a "remnant of the remnant" will come out of the now-corrupted SDA Church, into a more holy, more righteous, gathering of the disenchanting, to enter the New Jerusalem, while the old SDA organization will go the way of the ancient literal Jewish church, and be rejected by God.
3. Now, it is true that one of the purposes of Jesus, in coming to this world, was to "sweep away" the whole system of Jewish Temple ritual practice (DA 36), and to "bring to an end the system of types and ceremonies" (DA 652; cf. also DA 52, 576, 757; COL 215, 269). But it would seem that any logical, legitimate parallel in all of this with modern Adventism is precluded, because of EGW's concept of the final "shaking" of the SDA Church.
 - a. In ancient literal Israel there was no "shaking" out of the apostate leadership by God; only a clean break with the past, and a new separate organization--the Christian Church.
 - b. By contrast, in EGW's concept of the "shaking" of Adventism, it is the *wicked* who are shaken out, instead; and the loyal and faithful righteous remain in the church, and thus finally find themselves in the Kingdom of Heaven.

- (1) It is *not* the *righteous* who leave the remnant when the church "appears as about to fall;" it is the wicked who are shaken out.
 - (2) The church superficially "*appears*" as about to fall; "but it does not fall. It remains . . ." (Lt 55, 1886; cited in 7BC 911, LDE 173, and 2SM 380).
 - (3) It may be significant that EGW spoke specifically of the "chaff" being "separated from the precious wheat"--not the wheat separated from the chaff!
4. In 1890 EGW wrote to a "Brother K" who was propounding false theories concerning the close of probation and the shaking (Lt 15a, May 19, 1890; cited in 1SM 176-84).
- a. She rebuked him, for feeling it to be
your duty to express your ideas on certain points which you do not fully comprehend yourself, and which, with all your efforts, you cannot make others comprehend. . . . Some of your ideas are correct, [but] others [are] incorrect and erroneous.--1SM 176:3-177:0.
 - b. Focusing, now, upon his erroneous ideas, she included him among those who pick out from the Word of God, and also from the Testimonies, detached paragraphs or sentences that may be interpreted to suit their ideas, and they dwell upon these, and build themselves up in their own positions, when God is not leading them. *Here is your danger.*--1SM 179:3 (emphasis supplied).
 - c. Then she came right to the point in his particular case:
You will take passages in the Testimonies that speak of the close of probation, of the shaking among God's people, and *you will talk of a coming out from this people of a purer, holier people that will arise. Now all this pleases the enemy.*--1SM 179:4 (emphasis supplied).
5. Three other statements from the pen of EGW seem to indicate that she had no time for such concepts as a holier "remnant of the remnant" leaving the SDA Church in the end-time, amplifying this idea of the remnant--as a remnant--*remaining* loyally inside of the church, despite defections from it, caused by the shaking:
- a. Some 18 years later, in 1908--just seven years before her death--she added:
 - (1) I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church, on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time.--Lt 54, Jan. 21, 1908; cited in 2SM 397.
 - b. Note this statement made in 1905:
 - (1) We cannot now step off the foundation that God has established. We cannot now enter any new organization; for this would mean apostasy from the truth.--Ms 129, 1905, p. 3; cited in 2SM 390.
 - c. And In 1915, two months before her death, EGW's son, Elder W. C. White, wrote to E. E. Andross, president of the Pacific Union Conference: "I told

[Mrs. Lida Scott] how Mother regards the experience of the remnant church, and it was her positive teaching that God would not permit this denomination to so fully apostatize that there would be a coming out of another church" (WCW Letter, May 23, 1915; cited in 6Bio 428).

6. A basic mistake made by those who advocate the coming out of "a remnant of the remnant," is the failure to distinguish and differentiate between:
 - a. The "*Laodicean*" condition, which Christ uses to characterize the end-time church (Rev. 3:18); and
 - b. The "*spiritual Babylon*" condition.
 - (1) The former represents *apostasy in the church*; whereas the latter characterizes *the church in apostasy!*
 - (2) There has *always*—since the Christian church was first organized—been *apostasy in the church*:
 - (a) "There has always been, and till the conflict is ended, there will always be a departing from God" (Ms 135, Oct. 31, 1902; cited in UL 318:4).
 - (3) The issue is: *personal apostasy in the church*, versus the *corporate apostasy of the church*.
7. Clearly, Jesus *felt* like vomiting the lapsed Laodiceans out of His mouth; indeed, He even *threatened* to do so; but the fact remains that He *did not*, in fact, "spue" Laodices out of His mouth (Rev. 3:16!)
 - a. Instead, He gave them a justly-earned rebuke; He chastened; but He continued to appeal to them to become zealous (v. 19); and He continued to hold out to them the hope of their return, and the invitation to dine with Him (v. 20).
 - b. EGW faced personal apostasy in the church of her day—indeed, in very high places; but her personal example was *not to withdraw* from it, but, rather, to continue to work with it and for it, in spite of its demonstrated failures and shortcomings.
8. The danger is in looking to men, instead of looking to the Lord:
 - a. As long as Peter looked to Jesus, he could even walk on water!
 - b. But when he took his eyes off of Jesus—and placed them on the other 11 members of the General Conference Committee of that day, who at that every moment found themselves in a very shaky boat—Peter sank, and nearly drowned!
 - c. The same fate awaits those who choose to follow Peter's example today!
9. Many of the critics who advocate "a remnant coming out of the remnant," try to justify their position by alleging that the above-cited statements of EGW to the effect that we are to remain within the organized church are themselves conditional in nature.
 - a. But while that possibility (if not probability) may exist at the theoretical level, it is, nevertheless, still incumbent upon the critic to demonstrate:
 - (1) What such conditions may be, and
 - (2) How the SDA Church has allegedly failed to meet them!

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- b. And in her rebuke to A. W. Stanton, the Battle Creek layman who, in 1892, declared that the SDA Church had become spiritual Babylon, EGW made it clear that not only he, but anyone in future times, was forbidden to make such a declaration—because no person has been given the insight to read the motivation and character of others (TM 47); indeed, we are strictly forbidden, by Jesus Christ, to attempt to do so (COL 71:3)!

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Science Problems

Ellen G. White, Science, and Faith: Part I: The "Problem" Statements

Roger W. Coon

Introduction

1. In the arena of science vis-a-vis EGW statements on science, there are two ironies:
 - a. EGW's statements on diet, nutrition, exercise, preventive health measures, etc. (which, by definition come within the orbit of scientific inquiry) have received unprecedented independent scientific verification and corroboration as to their accuracy; yet in other areas of statements dealing with scientific matters, there is generally widespread criticism and skepticism of many of her views--especially concerning about a dozen and a half particular ideas expressed.
 - b. Mrs. White was so balanced in her positions and views upon "health reform," while many who follow her in this category are demonstrably so unbalanced!
2. This subject is unique among SDAs for at least three reasons:
 - a. Polls of SDA clergy in recent years show the highest interest of denominational workers in this topic:
 - (1) Ministry, June, 1987, p. 29.
 - (2) John Hancock's poll of ministers in the Southeastern California Conference, February, 1988.
 - b. On how to attempt to explain some difficult "problem" statements of EGW there is not unanimity among past and present Trustees and Staff of the White Estate:
 - (1) In various meetings major differences of opinions have been expressed within the organization in a strong (though Christian) manner.
 - (2) There is no "party-line" to which Trustees and Staff are expected to adhere; and opinion differences are vigorously expressed.
 - c. The "problem" statements in science, along with issues connected with literary borrowing (plagiarism), are the two categories in which those SDAs who lose confidence in EGW's prophetic gift find their reasons.
3. We do well to remember at this point that EGW was not a trained scientist, although she treated upon matters of science repeatedly in her writings over a long period of years.
 - a. As in theology (she was not a seminary-trained theologian, and consequently did not treat theological terms with the precision and specificity of a professionally-trained theologian), so in science.

I. Models for Categorizing the Scientific Statements

A. Mervyn G. Hardinge, M.D., Ph.D., Dr. P.H.: General Scientific Statements

1. Statements contradicted by contemporary science in her day (but which, today, may be confirmed by scientific inquiry).
2. Statements in harmony with contemporary thinking in her day, which she confirmed, and which have proven true and sound in the years since.
3. Statements of ideas not widely discussed in her day, which came more or less as "new light."
4. Statements in harmony with the contemporary thinking of her day, but which science, today, generally repudiates:
 - a. This problem-area is not a large one.
 - b. But, unfortunately, for some it is the whole--and only--issue.

B. Patricia Mutch, Ph.D., R.D.: Statements Dealing With Nutrition/Dietetics

1. Statements on which today there is general consensus of agreement by science
2. Statements on which today there is scattered or partial agreement by science
3. Statements on which today there is no evidence--one way or the other-- simply no scientific information at all
4. Statements on which today there is scattered or partial conflict or contradiction by science
5. Statements on which today there is a consensus of contradiction by science

II. Ellen White "Problem" Statements Difficult To Explain Today

A. From *The Health Reformer* Journal [September Through December, 1871]

1. Sept. 1871, p. 90: A wet-nurse, substituting for the mother, imparts her temper and temperament to nursing child. Also imparts her moral or immoral character. Same coarse quality of blood in nursing woman is transmitted to child.
2. Oct. 1871, p. 121: Artificial hair & pads (wigs) covering base of brain heat & excite spinal nerves. Blood rushes to brain, causes unnatural activity, tends to recklessness in morals, heart/mind in danger of being corrupted. Moral/intellectual powers become servants of animal nature. Almost impossible to arouse moral sensibilities. Victim loses power to discern sacred things. This congestion causes natural hair to fall out, producing baldness. Many have lost their reason, become hopelessly insane by following this deforming fashion. They suffer horrible disease, premature death, because of their desire to be in fashion of the day.
3. Oct. 1871, p. 123: [Discussion of "The Fatal Effects of Painting"--cosmetological problem] Seeds of death/paralysis are hidden in every pot/jar of these supposedly innocent mixtures. Some who use have sudden severe illness, others go through life permanently

disfigured with bad complexion. Others will physically drop suddenly, with their features twisted on one side, perhaps deprived of use of their limbs. Others die outright, no one guessing why. Individual effect on any given person difficult to determine in advance. One may be killed outright, another paralyzed. Only safety: have nothing to do with any of these baleful preparations.

4. Nov. 1871, p. 156 [republished in RH, Oct. 31, 1871, p. 112]
[Against wasp-waist-producing corsets] Fashionably-dressed women cannot transmit good constitutions to their children. Wasp-waists of some women "may" have been transmitted to them by their mothers, as result of mother's indulgence in sinful practice of tight-lacing and in consequence of imperfect breathing. Poor children of these miserable slaves of fashion have diminished vitality, and are predisposed to take on disease.
5. Nov. 1871, p. 157 [Effect of small waist on lungs] One woman says her waist is naturally slender. She means she inherited small lungs. Her ancestors more or less compressed their lungs in the same way, causing congenital deformity. This leads to one of worst aspects of whole matter: transmitted results of indulgence of this deadly vice.
6. Dec. 1871, p. 186 [About movable tumor] An 18-year-old girl at a hospital in Paris (France) had variable tumor on right side of throat, never larger than human fist. Reached from collar bone to thyroid cartilage. When pressed downward, it totally disappeared; but as soon as pressure was removed, was indolent, soft, elastic. Was largest when chest tightly laced with corsets. One could hear sound of respiration by placing ear on tumor, which proves a protrusion of lungs had taken place, her lungs being squeezed into neck.

B. Other Statements

1. Large Discrepancy in Age of Marriage Partners May Affect Health:

Older men who marry younger women often have their lives prolonged at the expense of the younger wife. It is still worse for young men to marry substantially older women because children born of such union may often not have well-balanced minds, will have peculiar traits of character, and often die prematurely. Those who do reach maturity are often deficient in physical/mental health, and moral worth. [How to Live, Vol. 2. p. 29; republished in 2SM 422-24] (1865).

2. "Amalgamation of Man and Beast":

If there were one sin worse than another before Noah's flood it was the "base crime of amalgamation of man and beast." It "defaced the image of God" in mankind, and caused "confusion" everywhere. [3SG 64, 1864]
One of the purposes of the flood was to destroy these confused species which were not a part of the original creation by God. [1SP 78; 1870]

3. "Solitary Vice"/"Secret Vice" (Masturbation):

Kills thousands and tens of thousands (4T 97, 1875-81).
(This statement is but one of some three dozen in which EGW describes in clinical detail some of the potential consequences of this proscribed practice to mental, physical, and moral health. See Appendix D for a more complete analysis.)

4. A Literal 'Miasma': (lung disease)

Water settling around houses creates foul air which, in turn, produces physical maladies in the inhabitants: sore throat, fever, "ague," and diseased lungs. Result of evaporation of these pools of water. To avoid, build houses above the lowlands. [CH 58, 59; MH 274, 275; PP 44; 4SGa 144; 2SM 464]

5. Leprosy From Eating Pork:

Pork was forbidden to the Israelites by God because it caused "scrofula" (TB of lymph glands, espec. the neck), "leprosy, and cancerous humors." Leprosy was a potential hazard, "especially in that warm climate" of the Sinai desert. Also, "swine's flesh above all other flesh-meats, produces a bad state of the blood," affects the mind, "and the finer sensibilities are blunted" by its use. (4SGa 146, 1863, in 2SM 417)

6. Cause of Some Volcanic Eruptions/Earthquakes:

One of the causes of volcanic eruptions and earthquakes is said to be the presence of oil and coal burning below the surface of the earth. [3SG 79, 80]

7. Danger of Cheese:

Cheese should never be introduced into the human stomach. (2T 68; 1868)
It is wholly unfit for food (MH 302, 1905)

8. Height of Antediluvians/Fossil Record:

Adam is said to have been more than twice the height of men now living upon the earth; Eve was a little shorter, with her head coming just a little above Adam's shoulders. [3SG 34]
Fossil record: human/animal bones, warfare implements, trees larger than now
(PP 112:2, 3)

III. Factors for Resolving Apparent Conflict Between Science and Religion

A. The Proper Relationship Between Science and Religion (EGW's View)

1. God is the Author of science. [CD 17, 43; COL 347, 348]
2. Science helps us know God better. [CT 426; Ed. 128]
3. There is a harmony between science and religion when they are rightly understood. [Ed. 128-30; MYP 189, 190]

4. Conflicts may arise because of erroneous ideas on the part of man of either science or inspiration [COL 25; 6T 132; GC 595; MH 318-20; CH 153-55 (CD. 196)]

B. Other Significant Factors in the Total Equation

1. The conclusions of science are generally tentative
 - a. Later discoveries may modify/alter, or repudiate earlier understandings
 - b. Not all scientific research is well-done
2. The interpretation of scientific findings or of inspiration may be faulty
3. One study does not equal "scientific truth"--whether it tends to appear to be supportive of EGW's statements or in contradiction to them.
4. On some subjects upon which EGW wrote science has not as yet shown an interest in research. The silence of science should not be interpreted as "disproving" the statements of EGW.
5. Recognize that the semantics of science and religion change from one era to another.

IV. A Contemporary Survey of the "Problem" Statements

A. Ellen White's Role as Departmental Editor vis-a-vis *The Health Reformer*

1. The first SDA-sponsored popular journal devoted to health education was named *The Health Reformer*. During its first two years of existence it was edited by H.S. Lay [1866-68]. The next three years saw it run by an "editorial committee"; and as a result of a number of factors the publication began to flounder. James White was subsequently asked to serve as its editor, from 1871-74--initially along with his other duties which included serving as General Conference president [1869-71].
2. To assist her overworked husband, EGW agreed to preside over a column--or "department," as it was called--in this monthly publication. In this capacity she was subjected to editorial deadline pressures every four weeks to submit sufficient material to fill six to eight pages of each issue.
3. Among the kinds of materials appearing in *The Health Reformer* were: (1) articles by EGW carrying her "by-line," (2) articles by contemporary secular writers (often the name of the contributor was attached, but not always), (3) brief news notes from various secular publications, used as "filler" material (with the original source sometimes listed, or attribution given simply as "selected"), (4) letters to the editor (with or without editorial reply), and (5) poems gleaned from various sources.
4. Among the materials in EGW's "department" were articles by EGW herself. These often included single paragraphs or sometimes extended passages cited from other contemporary journals. This "borrowed" material was usually enclosed within direct quotation marks ("inverted commas"), and often the name of the primary source publication was included. At times EGW would add personal comments following the quoted materials; sometimes she would not.

5. In the four issues (September through December, 1871) there were six items which today raise eyebrows (and often laughter) in the context of scientific verification or lack of it. Also, other statements, published elsewhere, are today often cited by skeptical critics as evidence and proof of EGW's non-inspiration.

B. Examining the "Problem" Statements in the Light of Contemporary Understanding

1. WIGS (ARTIFICIAL HAIR PIECES) [See Appendix A for Documentation]

- a. EGW's precautionary concerns about these articles of adornment may not be as far-fetched in reality as they appear to be at first glance:
 - (1) The nature and construction of wigs in her day was substantially different from that of today. (See letter of E.K. Roberts)
 - (2) Insects were harbored inside some "jute switches"--wigs made from dark, fibrous bark, which burrowed into the scalp and heads of the wearers, causing serious infection, disease, and perhaps even death. (See Critique of Prophetess of Health, p. 69)
 - (3) Hair, torn out by the roots from dead bodies of persons who died from plague, carried disease-causing microbes which easily could have caused disease to wig-wearers in the New World. (See article, "The False Hair Industry," in The Watchman, August, 1910, pp. 503-4)

2. COSMETIC POISONING [See Appendix B for Documentation]

- a. In EGW's day many cosmetic preparations contained poisonous substances.
 - (1) There was no Federal Food and Drug Administration in the national government to monitor the industry (whose sales today run into the billions of dollars), and to regulate its activities and prohibit harmful substances from being sold to the public.
- b. She herself was poisoned by applying a hair-restorer to her husband's head. (See The Health Reformer, October, 1871)
- c. Lead, a very poisonous element, was often an ingredient in various preparations, with disastrous consequences:
 - (1) White lead was used in the ancient world by cosmetologists to cover skin blemishes (see Jerome Nriago, Lead and Lead Poisoning in Antiquity).
 - (2) This very toxic substance will cause peripheral neuropathy (from varying degrees of exposure) in various symptoms:

(a) Foot-drop	(d) Changes in disposition (e.g., irritabil
(b) Wrist-drop	(e) Headache
(c) Sleep disturbances	(f) Nausea

[See statement of lead-poison expert, Dr. Julian Chisholm, USNWR, Aug. 10, 1987, p. 56, subsequently interviewed by RWC in Baltimore, in Appendix B]
- d. 17 coal-tar poison dyes found in lipstick in 1959 [Washington, DC Evening Star, Oct. 6, 1959, in Appendix B]

e. Recent Research Discoveries (see Appendix B):

- (1) 1988: Astounding disclosures to the Wyden Congressional Hearing concerning physical deformities and health problems caused by using some cosmetic preparations today!
- (2) 1991: Disturbing report on Cosmetic Safety: "The Law Provides Little Protection" ("Mascara and Eyeshadow," Consumer Reports, February, 1991, p. 93).
- (3) 1994: Transcript from "CBS Evening News," CBS TV Network, Oct. 24, 1994, pp. 5, 6, on a cosmetological hazard from the use of over-the-counter products.

3. WASP-WAIST CORSETS AND PHYSICAL TRANSMISSION PROBLEMS [Appendix C]

- a. It may be of significance, as well as of interest, that EGW used the word "may" when describing results to offspring from mothers who wore tightly-cinched whalebone corsets in the 19th century. She was not dogmatic about the subject.
- b. Mervyn G. Hardinge, M.D., Dr. P.H., Ph.D., who retired from the position of Director of the Health-Temperance Department of the General Conference of the church in 1985, after having served previously as Chairman of the Department of Public Health and as an associate professor in the Loma Linda University Medical School, took the position (in a statement prepared March 4, 1955, at the request of the White Estate), that Mrs. White's statement is not necessarily unscientific, and need not refer to genetic transmission but could easily refer to physical transmission; and in this context it is entirely scientifically reliable. (See his complete statement in Appendix C.)

4. DANGER IN LARGE DISCREPANCY IN AGES BETWEEN MARRIAGE PARTNERS

- a. I am not aware of any existing research data on dangers to younger women from marrying older husbands.
- b. With regard to older women marrying younger men, there are data to warn of hazards from late pregnancy, with consequent potential danger of mental retardation to children thus born. The age "break" point for the mother seems to be 32/33 years.
 - (1) Of the 10 most common genetic disabilities, the foremost is Down Syndrome, a form of retardation that affects one in every 800-1,000 newborns.
 - (2) The standard exam to test for Down syndrome, amniocentesis, is a potentially dangerous procedure in which a needle is inserted into the womb to draw off amniotic fluid for lab testing.
 - (3) "The test is generally performed only on women past the age of 35, when the odds of having a Down child rise sharply and the risk of having a handicapped baby tends to outweigh the risk of harm to the fetus. . . . When amniocentesis indicates Down many mothers choose to have an abortion." "The Way the Whorls Turn," Time, Feb. 13, 1989, p. 73).
- c. From the internal context of these 1865 statements, two general considerations surface as to the basis of the stated objection:

- (1) In cases where older men marry substantially younger women, the life of the husband is often prolonged at the expense of a loss of vitality (and even the health) of the younger wife.
 - (2) Concern is also expressed for the health/vitality of children born of older fathers and younger mothers:
 - (a) The offspring often do not have "well-balanced minds."
 - (b) They may also be "deficient . . . in physical strength."
 - (c) "Varied, peculiar, and often painful traits of character" may be manifested in a child thus brought into the world.
 - (d) "They often die prematurely."
 - (e) Among those who do reach maturity, "in many cases" the child may be "deficient in physical and mental strength, and moral worth."
- d. That EGW was not opposed to all marriages in which there was a substantial difference in age of the partners becomes clear from a survey of her correspondence three decades later (1897-1902) (see RY 111-21):
- (1) Elder Stephen N. Haskell's first wife, Mary, died in Jan., 1894. While he was in Australia (1896-99) he met Hetty Hurd, and married her on Feb. 24, 1897, when he was 64 and she was 40 (SDAE [1976]: 561; RY 114, 115).
 - (a) At first, SNH hesitated to proceed with the marriage, because of issues of age difference (and possibly his awareness of the EGW strictures of 1865) (RY 114).
 - (b) However--and probably to his delighted surprise--EGW enthusiastically endorsed this new union (RY 115, 116).
 - (2) Elder George I. Butler's first wife died Nov. 18, 1901. The next year, at age 68, he strongly desired to marry Lorena Waite, 33. However, the strong opposition of Lorena's sister (a Mrs. Keck), and GIB's son, Hiland (apparently on age-difference grounds) effectively aborted that relationship.
 - (a) On Oct. 8, 1907, GIB married the widow of W. C. Grainger 10 days before her 62nd birthday (he, then, was now 73).
 - (b) Although GIB never mentioned to EGW the opposition of family to his intended marriage to Lorena, EGW wrote strong letters of rebuke to the opponents, pointing out that divine revelation had approved of the marriage plans for this proposed union (RY 115-20; SDAE [1976]: 209, 210).
- e. In her counsel, EGW raised questions that should be contemplated by couples of widely-varying ages in their efforts to determine the wisdom (or lack of it) in proceeding with marriage:
- (1) Spiritual: Is this proposed union the will of the Lord? Would it advance the cause of God? Could the two, if wed, accomplish more for God as a married pair than they could--individually--if they remained single?
 - (2) Health: Are both parties in reasonably good health? Is there the prospect of children being born to this union who might, thereby, be defective mentally, physically, or spiritually?
 - (3) Compatibility: Does each love the other? Is each happy with the prospect of marriage to the other? Can/will each love the other and provide tender, loving care? Will each enhance the other?

5. "AMALGAMATION OF MAN AND BEAST"

[See Sourcebook, F-1]

- a. Mrs. White made this rather cryptic reference only twice in her writings, in 1864 and in 1870, in reference to the Flood, in materials first published in 3SG and 1SP.
 - (1) It is interesting--and possible significant-- that EGW did not perpetuate this curious expression in her later expansion (and most mature writing) on the flood narrative in PP (1890).
- b. Dr. Robert Brown, a distinguished SDA scientist (who has prepared a compilation of "Statements on Science" under a White Estate commission), was asked to explain these strange expressions in the light of American dictionary usage in the last third of the 19th century.
 - (1) He concluded that there is insufficient textual elaboration in her writing to enable us today to determine precisely her meaning then; her meaning and intent are unclear due to the paucity of material.
- c. A debate between Dr. Harold Clark, founder of the Pacific Union College biology department, and Dr. Frank Lewis Marsh, longtime biology teacher at Union College and later a member of the Geo-Science Research Institute team, took place on Sept. 8, 1947, near San Francisco, CA. Clark took the position that EGW meant "amalgamation between man and animals" with offspring being born as a product of such union. Marsh held, contrarily, that EGW meant "amalgamation of man with man, and of beast with beast." (For a report of the debate, see Gordon Shigley, "Amalgamation of Man and Beast: What Did Ellen White Mean?", Spectrum, June, 1982, pp. 10-19.)
- d. Francis D. Nichol treats the subject in Ellen G. White and Her Critics, Chapter 20; the White Estate Document File DF 316 contains helpful resource materials.
- e. Some have foolishly, most inaccurately, interpreted the "amalgamation" statements to teach that the black race of humans sprang from apes! There is no hint of such an idea in any of her writings, ever!

6. MASTURBATION

[See Appendix D; Sourcebook, F-3]

- a. Mrs. White wrote extensively against "solitary vice," "secret vice," "moral pollution"--all Victorian-era euphemisms for masturbation. Today most professionals generally tend to prefer the term "auto-eroticism."
- b. She called it an evil, and identified a number of undesirable physical, mental, and spiritual ills which could result (see Appendix D).
- c. Her views, in harmony with contemporary writers in her day, face near-total rejection today by social, behavioral, and medical scientists. (For a typical example of prevalent contemporary views, see Ann Landers' comments in the Napa (CA) Register, Dec. 17, 1976, Appendix D.)
- d. Curiously, Mrs. White is silent on the subject in The Ministry of Healing. This may or may not have significance.
- e. EGW did not say that all of the serious consequences she associated with masturbation would be visited upon any one given individual; nor did she indicate that the worst possible degree of any of them would be experienced by any particular person.
- f. We must recognize that there are degrees of "insanity"--not all are wild-eyed raving maniacs, just as not all alcoholics are bleary-eyed drunks (many alcoholics are able to function adequately day-to-day).

- e. Interestingly, today a few scientific voices are being raised to indicate that there may well be perils in masturbation, particularly to a zinc-deficient adolescent who engages in it excessively:

(1) "We hate to say it, but in a zinc-deficient adolescent, sexual excitement and excessive masturbation might precipitate insanity."--Carl C. Pfeiffer, Ph.D., M.D., *Zinc and Other Micro-Nutrients*, (New Canaan, Connecticut: Keats Publishing, Inc., 1978), p. 45.

(2) "It is even possible, given the importance of zinc for the brain, that 19th century moralists were correct when they said that repeated masturbation could make one mad!"--David F. Horrobin, M.D., Ph.D. (editor), *Zinc* [one in a series of *Vitabooks* Self Help Guides] (St. Albans, Vermont: Vitabooks, Inc., 1981), p. 8.

7. A LITERAL "MIASMA" (lung disease)

- a. EGW used the term "miasma" both figuratively and literally. We are here concerned only with the literal applications of the term.
- b. In 1864 she indicated that if a house were built where water settles around it and remained for a period of time, and then dried up, that a poisonous miasma would arise, resulting in fever, sore throat, lung disease, and something called "ague." (4SGa 144; 2SM 464; CH 58-59)

In 1905 she added that as far as possible all buildings for human habitation should be placed on high, well-drained ground, to insure a dry site and prevent the danger of disease from dampness and miasma. (MH 274) She added that if we would have abiding health and happiness in our homes, we must place them above the miasma and fog of the lowlands. (MH 275; AH 149)

- c. Could there possibly be a link here between dangers from mold, allergy, and even the mysterious "Legionaire's Disease"?
- d. Of interest may be a statement published in 1984 concerning natural pollution:

"The swamps of the world pour out annually more miasmatic gasses than do all the world's factories and automobiles put together... while man-made carbon monoxide adds up to some 270 million tons in a single year from human pollution, decaying matter in swamps, rice fields, forests and other natural sources are more than ten times as great, some three billion tons annually," R. Milton Carleton, *False Prophets of Pollution* (Tampa, Florida, Trend Publications, 1973; pp. 8-9. Quoted in Bible-Science newsletter, Vol.22, No. 4, April 1984.)

8. LEPROSY CAUSED BY EATING PORK [See Appendix E]

- a. There is no known scientific research that would support the statement that leprosy could be contracted by eating of pork, especially in warm climates.

(1) There is a study which indicates that in experiments with mice, rodents which were given a pork diet showed a significantly greater predisposition to leprosy than those on a non-pork diet ("Effect of Diet on Growth of M. Lepre in Mouse Footpads," by

Ray L. Foster, et. al., Leprosy Research Foundation, Loma Linda, CA, published in Indian Journal of Leprosy, Vol. 61, No. 3, July, 1989 (see also Dr. Foster's "Nutrition in Leprosy: A Review," in International Journal of Leprosy, Vol. 56, No. 1, pp. 66-81).

b. Opinions differ on whether the "leprosy" of today is identical with the disease of that name in Jesus' time.

(1) See statement by Dr. Gilbert E. Burhman, Appendix E, for one view.

(2) The following view comes from Dr. Ray L. Foster, Leprosy Research Foundation, Loma Linda, CA, in a letter to RWC, of Jan. 13, 1994:

1. Is leprosy today the same as Biblical leprosy? The answer of the scientific community is "no". I am not quite sure why this is so, except to try to rid the disease of the stigma of sin and the judgment of God which is portrayed in the Bible eg Miriam contracting leprosy as a judgment from God. The chief argument used to say that Biblical leprosy is different from leprosy today is that Biblical leprosy included more (eg fungus infections) than we would call leprosy today. My current understanding is that while Biblical leprosy includes more than what we call leprosy today, what we call Hansen's disease (leprosy) today is the same as part of what was called leprosy in the Bible. What leads me to this conclusion is the very clear description of the leprosy patient that came to Jesus and was cured given to us in *Desire of Ages* pages 262-3. The description and the details included in this description certainly fits what we know about leprosy today and is so scientifically accurate and specific, that there is no doubt in my mind that what that man had that was called leprosy is what people have today that we call leprosy.

c. There are mysteries connected with the spread of leprosy today (again, see Dr. Burnham's letter).

d. There is evidence that leprosy is contracted today by eating armadillo meat:

a. In 1983 in the USA there were 1000 cases of leprosy (Hansen's Disease) being treated in California, 500 in Hawaii, 430 in Texas, 106 in Florida, and 88 in Louisiana; 15 million estimated cases worldwide.

(1) The armadillo is 20 times more susceptible to Hansen's Disease than humans.

(2) The eating of an infected armadillo is known to be one cause of Hansen's Disease.

b. The number of cases of the disease in the USA continues to rise annually.

[See "And You Thought Armadillos Were Cute!" and "Leprosy Stigma Bigger Than Disease," in The San Antonio [TX] Light, Jan. 30, 1983, pp. A-1, A-20.] (See Appendix E)

c. Armadillo-eating-caused Hansen's Disease is a significantly serious problem in Argentina, to the extent that a leprosarium has been built in that South American nation to care for the victims.

d. It would be interesting to know if the eating of other animal flesh could be demonstrated to cause Hansen's Disease--like pork!

9. CAUSE OF VOLCANIC ERUPTIONS AND EARTHQUAKES [See Sourcebook, F-2]

a. I know of no scientific data that would tend to support EGW's statement that one cause of these volcanic eruptions and earthquakes is the presence of coal and oil burning beneath the surface of the earth.

10. DANGERS FROM EATING OF CHEESE [See Appendix F]

- a. Ellen White's proscriptions against the use of cheese fall largely between 1868: "Cheese should never be introduced into the system" (2T 68) and 1905: "Cheese is still more objectionable [than butter]; it is wholly unfit for food" (MH 302).
- b. Some of the problems with dairy products in her day were:
 - (1) Pasteurization was not widely practiced; bacteria multiplied quickly
 - (2) Milk was often watered down (sometimes the water was polluted) and also contaminated by such additives as molasses, chalk, and plaster of Paris (to hide the color change in some milk from seriously ill cows)
 - (3) Dairies were notorious for filthy conditions
 - (4) Lack of refrigeration created serious problems
 - (5) Disease among cows was rampant and transmitted to milk and cheese [See Otto L. Bettmann, The Good Old Days--They Were Terrible! (NY: Random House, 1974), Chapters 7 ("Food and Drink") and 8 ("Health"),]
- c. While the above-listed conditions have been substantially alleviated today, there are still other potential medical hazards for the cheese-eater, which may have prompted EGW's counsel, such as:
 - (1) High incidence of leukemia [blood cancer] among cows in dairy herds in various localities
 - (2) Cheese often contains a high saturated-fat content, a problem in cholesterol control
 - (3) Cheese often contains a high concentration of sodium salts, a problem in controlling hypertension [high blood pressure]
 - (4) Many patients with allergy problems (some, very acute) often find relief when cheese is discontinued from their diet. [See statement by Dr. Milton Crane, Appendix F, also his monographs "Does 'Every Body' Need Milk?" (1985, 8 pp.) and "The Role of Cholesterol and Excess Fat in Disease" (1984, 10 pp.). See also extract from "Allergy Warfare," cover story, U.S. News & World Report, Feb. 20, 1989, pp. 1, 68-80, and "Allergies: How You Get them and How to Get Rid of Them," Time (cover story), June 22, 1992, pp. 1; 54-62, in Appendix F.]
- d. When The Ministry of Healing was being translated into German in 1906, the year after publication in America, the original statement ("Cheese is still more objectionable; it is wholly unfit for food") was modified to read (as translated back into English): "Strong, sharp cheese should not be eaten." This was done in consultation with Ellen White and her son, Elder W. C. White [see statement in Appendix F].

11. HEIGHT OF ANTEDILUVIANS -- FOSSIL RECORD

- a. While paleontologists have unearthed fossil remains of large mammals, (often called dinosaurs); to my knowledge none has yet unearthed skeletons of human beings more than twice the size of men now alive upon the earth.

C. Attempts to Explain *The Health Reformer* Articles

1. Feb., 1983: EGW Estate Trustees meet in Williamsburg, VA at annual retreat. They were asked to give counsel on how Arthur L. White should treat these "problem statements" in the area of science in Volume I of the forthcoming six-volume biography of EGW. In particular, "Five Problems" were identified (in a 22-page document): I: Masturbation, II: Amalgamation, III: Volcanoes and Earthquakes, IV: Wigs, and V: Wasp Waists.
 - a. One possible explanation, explored by the Trustees, was the suggestion that EGW--as any other prophet--was not "on-duty" 24-hours-a-day, and that the Health Reformer articles needed to be understood in the context of EGW serving as a "department" editor in assisting her overworked husband (who was editor for a time) and therefore responsible for 8-12 pages of material each four weeks.
 - b. Several leading Trustees felt this was a good explanation; but other Trustees felt strongly opposed. (This divergence of opinion on how to handle these problem statements was also reflected among various members of the office staff.)
 - c. The paper was withdrawn from circulation and the Trustees have not yet taken a formal position by way of explanation.

2. June, 1985: Research Center directors from around the world meet with White Estate Trustees and Staff in Washington, D.C., prior to GC Session in New Orleans.
 - a. Question re-raised: how to explain?
 - b. Former suggested position again presented: EGW did not write the materials in *The Health Reformer* in her professional capacity as a prophet of the Lord, but only as a columnist assisting her overworked editor-husband by providing eight pages in her "department" every month; therefore these articles should not be construed as inspired.
 - c. All but one present in the meeting expressed negative feelings toward this approach:
 - (1) Some of these articles were subsequently published in other journals, such as the Review and Herald, etc.
 - (2) This approach would enable anyone to rationalize objection to something else EGW wrote by saying, "She wasn't 'on-duty' here, either." It opens a door that might better remain closed!
 - (3) The counsels given in these articles are true, scientifically valid (and inspired), even though her supporting arguments may present some scientific problems for us today.
 - (a) The issue: "instruction" vs. "the-whys-and-wherefores"?
 - d. Possible parallel: In 1901 (Letter 37, in CD 344) EGW differentiated between "the instruction" and explanatory "whys and wherefores": "I use some salt, and always have, because from the light given me by God, this article, in the place of being deleterious, is actually essential for the blood. The whys and wherefores of this I know not, but I give you the instruction as it is given me."

- (1) Could it be that, earlier, the Lord gave her only "the instruction (which, despite the most "off-the-wall" explanations, is impeccable and perhaps shortly thereafter she was reading contemporary health journals, and thought she had found the explanation (the "whys and wherefores") behind the counsel?
 - (a) If so, she apparently discontinued the practice of "trying to help the Lord out"--if, indeed, that was what she did here--after the turn of the century!

Conclusion

1. Ron Graybill has offered some cogent suggestions for resolving problems encountered in inspired writings; answer the questions:
 - a. Do I really understand the meaning, intent, and importance of the inspired writer's statements?
 - b. Do I really understand the evidence which is in apparent conflict with the inspired statement?
 - c. Might I reasonably expect more evidence to be forthcoming from further study, research, or divine illumination?
 - d. Can the two sets of data be harmonized?
 - e. Can the issue be left unresolved?
 - f. Should I communicate my conclusions to others?
 - g. How can I communicate my conclusions to others in a way which will increase their understanding of truth and build their faith?
2. Pat Mutch's four suggestions:--our primary responsibility--
 - a. Gain as much knowledge of inspiration and science as we possibly can.
 - b. Apply the principles of health reform to our personal lives in a sensible and balanced manner.
 - c. Use scientific evidence correctly, in a manner devoid of
 - (1) Sensationalism, and
 - (2) Distortion
 - d. Recognize that:
 - (1) Our understanding is finite
 - (2) The Holy Spirit will give us the knowledge and strength to live in harmony with His will for us (Cf. John 7:17), if we trust and follow His guidance.

NOTE: A substantial and special debt is hereby acknowledged to Dr. Patricia Mutch, not only for materials especially credited to her in the body of this paper, but for many other concepts which she has incorporated into her public lecture: "Nutritional Science as Validation and Challenge of the Spirit of Prophecy Writings."

For Further Reading

Roger W. Coon, "Ellen G. White's Perplexing Statements on 'Amalgamation of Man and Beast.'" [Silver Spring, MD: Ellen G. White Estate, unpublished monograph, May 30, 1990]; cited in *Sourcebook*, Section F-1, 16 pp. (Includes Gordon Shigley's "Amalgamation of Man and Beast: What Did Ellen White Mean?," *Spectrum*, June, 1982, pp. 10-19.)

. "Ellen G. White's Statements on Volcanology." [Silver Spring, MD: Ellen G. White Estate, unpublished monograph, May 30, 1990]; cited in *Sourcebook*, Section F-2, 12 pp. (Includes Alger H. Johns' "Ellen G. White and Subterranean Fires," Part I, *Ministry*, August, 1977, pp. 9-12; and Part II, *Ibid.*, October, 1977, pp. 19-22.)

. "Ellen G. White's Statements on Masturbation." [Silver Spring, MD: Ellen G. White Estate, unpublished monograph, May 30, 1990]; cited in *Sourcebook*, Section F-3, 25 pp. (Includes Ann Landers' "Masturbation is Normal and Sexually Healthy," *Napa [CA] Register*, December 17, 1976, p. 24; Richard Nies' unpublished monograph on masturbation: "Give Glory to God," undated manuscript, 25 pp.; and Alberta Mazat's monograph, "Masturbation," undated manuscript, 45 pp.)

List of Appendixes

Appendix A: Wigs and Artificial Hairpieces (pp. 17-19)

- (1) Letter, E. K. Roberts to Roger W. Coon, January 2, 1983.
- (2) Ellen G. White Estate, *A Critique of Prophectess of Health* [Silver Spring, MD: Ellen G. White Estate, 1976], p. 69.
- (3) "The False Hair Industry," *The Watchman*, August, 1910, pp. 4503, 504.

Appendix B: Cosmetological Problems (pp. 20-28)

- (1) Ellen G. White, "The Fatal Effects of Painting," *The Health Reformer*, October, 1871, pp. 123-25.
- (2) "Seventeen of the Coal-Tar Dies Used in Lipstick Found Toxic," *Washington [DC] Evening Star*, October 6, 1959.
- (3) "Putting the Lid on Dangerous Dinnerware," *U. S. News & World Report*, August 10, 1987, p. 56.
- (4) Transcript of "News From Medicine," CNN Cable Network News, September 18, 1988.
- (5) News Release, Congressman Ron Wyden, 1406 Longworth House Office Building, Washington, D.C., September 15, 1988.
- (6) "Cosmetic Safety: Mascara and Eyeshadow, The Law Provides Little Protection," *Consumer Reports*, February, 1991, p. 93.
- (7) Transcript of CBS [Television] Evening unpublished monograph, News, October

24, 1994, pp. 5, 6, [on A Cosmetological Hazard'].

Appendix C: Wasp-Waist Transmission (p. 29)

Statement of Mervyn G. Hardinge, M.D., Ph.D., Dr. P.H., March 4, 1955.

Appendix D: Masturbation (pp. 30, 31)

(1) Synthesis-Summary of Ellen White Statements on Potential Effects from Masturbation.

(2) Ann Landers, "Masturbation is Normal and Sexually Healthy," *Napa Register*, December 17, 1976, p. 24.

Appendix E: Leprosy [Hansen's Disease] (pp. 32-34)

(1) "And You Thought Armadillos Were Cute!" *San Antonio [TX] Light*, January 30, 1983, pp. A-1, A-20.

(2) Statement of Gilbert M. Burnham, Medical Director, Malamulo Hospital, September 7, 1986.

Appendix F: Cheese (pp. 35-40)

(1) Statement by Milton Crane, M.D., Weimar Institute, November 30, 1987.

(2) Roger W. Coon, "Notes on Cheese and Spirit of Prophecy Proscription Against Its Use," undated monograph.

(3) Letter of W. C. White, March 27, 1906.

(4) "Allergy Warfare," *U.S. News & World Report*, February 20, 1989, pp. 68-80.

(5) Table of Contents, Frank A. Oski, M.D., *Don't Drink Your Milk; Casution: Milk Can Be Harmful to Your Health*, 1983.

(6) Rebuttal Statement, Sylvia Fagal, R.D. 1994.

Appendix A

Wigs and Artificial Hair Pieces

- (1) E.K. (Dave) Roberts, an SDA convert who came to study at Pacific Union College (and there took classes from Dr. Roger W. Coon in the Religion Department), wrote in a letter to Dr. Coon dated January 2, 1983:

"A few years ago, while pursuing a theatrical interest, I read about the history of wig-making. Today wigs are light-weight, with an open-weave stretch-cap holding them on the head, allowing the scalp to breathe.

"In her (EGW's) time, this wasn't the way they were made. The hair styles and construction were heavier; at the base was a tight-fitting, tightly-woven cap that did not allow the scalp to breathe.... Such wigs could have stifled the flow of blood, as well as limited oxygen, to the scalp, retaining perspiration so it could not escape."

- (2) Extract from A Critique of Prophetess of Health (EGW Estate, 1976), page 69:

Artificial Hair Pieces

On page 148 *Prophetess of Health* introduces two and a half paragraphs from an Ellen G. White *Health Reformer* article in which she writes of artificial hair pieces which fashion imposed on women, and she described certain baneful effects. The book declares, Mrs. White's fears in this instance were based upon her understanding of the so-called science of phrenology, widely current among health reformers." (p. 148) What the book terms her "flirtation with phrenology" (p. 149) and her "proclivity to phrenology" are also mentioned. We think that these last named terms do not accurately describe the situation.

On the point of the ill effects of hair pieces however, taking into account all the facts known to us today, we do not have what could be considered a satisfactory explanation. It is a fact that the wigs of a century ago were quite different from those currently worn, and this should be noted. A striking description of a typical 1867 wig appeared in the *Health Reformer*:

It seems to us it would be hard to find a man in the city, or country either, who would say one word in favor of the monstrous bunches of curled hair, cotton, seagrass, wool, Spanish moss and other multitudinous abominations, of which the aforesaid bunches are composed. . . . They give to the wearer such a wide-awake look that I've often wondered if they, like Miss "Bly," celebrated in song, "shut their eyes when they go to sleep." To the best of our knowledge, it would be an utter impossibility to shut one's eyes unless they took the chignon off.—HR 2:7, July 1867.

The lady who wrote the above lines described the effects which wearing such a hair piece had upon her: "Our chignon was not imported, but had been shorn from the head of a dear friend; but that did not prevent it from generating an unnatural degree of heat in the back part of the head, and producing a distracting headache just as long as it was worn" (ibid.).

Another *Health Reformer* article appearing in the January 1871 issue, quoting the *Marshall Statesman* and the *Springfield (Mass.) Republican* described the perils of wearing "jute switches"—wigs made from dark, fibrous bark. It seems that these decorations were often infested with "jute bugs," small insects which burrowed under the scalp of the wearer. One woman's experience was described:

Her head became raw, and the hair began to fall out. Her entire scalp was perforated with the burrowing parasites, who betrayed their residence by little bunches, which, when punctured, would let them forth. It might be possible thus to slaughter them in detail, but for the fact that they breed under the skin, and their reproduction goes on endlessly.

The lady has consulted several physicians, but without help; and has used every application which seemed to promise relief, but entirely in vain. She is represented as nearly crazy from the terrible suffering, and from the prospect of the horrible death which physicians do not seem able to avert.—HR 5:136, Jan. 1871.

On the question of wigs as worn at the time, it could be that the several points enumerated by Ellen White in a single reference in a *Health Reformer* article constitute one of the perplexing matters concerning which we must acknowledge that we do not have an answer, and therefore, for our part, we choose to hold suspended judgment. In the opening pages we made reference to a few such problems. Could this be one of the "hooks" on which doubts may be hung? (GC 527). There must be some somewhere. Is this one of the perplexing instances where looking at the weight of evidence, we find our confidence unimpaired.

From The Watchman, August, 1910



The False Hair Industry

ARE you the possessor of some beautiful "fronts" of false hair, or of a fine "switch" which you purchased at the store at a bargain price? If so, you may possibly be interested in the following statements made by an investigator into child labor conditions in New York City, regarding the source from which this fine false hair is obtained. In many of the large cities much of the work in various leading industries is done in the tenements; and in this district the investigator, an agent of the Child Labor Committee of the metropolis, inspected

among other lines of trade the hair-making industry, which has sprung up in the tenements on the Jewish East Side within the last two years. We copy his statements on the subject from the July issue of *McClure's*.

After knocking in vain at a number of kitchen doors in a tenement-house on East Sixteenth Street, we found an apartment where the hair trade was in progress. The "boss," a Polish Jew, who spoke little English, deputed his foreman, an intelligent boy of twenty, to explain the industry to us.

He took us first into a dark kitchen, where we were met by a sickening odor, subtly Oriental, and almost overpowering. Black hair seemed to fill the room. An enormous tub of



Copyright, Child Labor Committee, New York City

Manufacturing "Human Hair" Which is Now So Fashionable

The hair is taken from the dead in China, and is made up for sale in the tenement district of New York City



Copyright, Child Labor Committee, New York City

Switches and False Fronts in the Making

The hair is boiled, bleached, and dried in unclean rooms. Dirty and clean hair pass through the same combs.

curling tails of coal-black hair stood by the stove, on which dirty, boiling mixtures were simmering. Hair was soaking in tubs of bleach and dye. One corner of the room was heaped to the ceiling with long, thin packages of black hair, bearing the label of a Chinese export house. Our guide said: "It iss not human hair; it iss dead Chinese criminals' hair," and he pointed out to us that it was gray with dirt.

The first process, known as "heckling," was performed by a young boy, in an anteroom lighted only by the distant kitchen window. The stiff hair, just as it came from the package, was combed into lengths—"ends to ends and roots to roots," as he said. The floor was ankle-deep in combings and dirt. The lengths thus obtained were then wound tightly on sticks like old-fashioned curling-sticks, tied securely, and boiled five or six hours to make them curly. The hair, indeed, comes out of the boiling with a well set "wave," which outlasts the various processes that follow—the bleaching in a solution of hydrogen peroxide and ammonia, and the dyeing, usually "medium brown."

The hair is then ready for "drawing" in the back room. Two boys stood at the tables here, "drawing" or pulling the hair again and again through heavy spiked metal combs, to make it soft and shiny, and arranging it in even lengths. These lengths were carried by the "boss" into a fourth small room, lighted only by one window, where eight girls were making up the hair into switches.

The hair, according to one of the United States consular reports from Hong-Kong, is brought to Hong-Kong from the interior. It is either sold through Hong-Kong export houses to New York dealers, or bought by purchasing agents from New York. . . . The transformed Chinese hair precisely resembles the most glossy and wavy switches of Western hair, and it is impossible for the average person to detect any difference between them. The hair, which arrives in Hong-Kong

from the interior is supposed to be taken from the heads of the dead; much of it retains its roots, and seems to have been pulled out, not cut off. Living Chinamen are, of course, particularly averse to parting with their pigtails.

Stories are current of people who have caught leprosy or bad skin diseases from the infected switches. In one authenticated case of leprosy in Brooklyn, the doctor asserts that the disease was caught from false hair. Although it is very difficult to disinfect hair adequately, bacteriological experts say that it is unlikely that leprosy is being brought from China in this way. There is a fair chance, however, that plague germs may be so transmitted, since in China the many bodies of the plague victims of all classes are thrown into the street and there rifled by the dregs of the population. The boiling and chemical soaking of the Chinese hair during the process of transformation should effectually kill all the germs; on the other hand, dirty and clean hair are thoroughly mixed in the tenement work-rooms, and passed through the same combs.

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Appendix B

The Cosmetological Problem

In the Oct., 1871 *The Health Reformer*, immediately after quoting an article culled from some other contemporary health journal of that time ("The Fatal Effects of Painting," in which certain clinical aspects of the use of certain cosmetics is delineated), Mrs. White adds that she also found another article ("Evils of Hair-Dyes and Cosmetics", by Sara B. Chase, M.D.) which was then printed on parts of the next three pages--pp. 123-25. Mrs. White introduces this article by offering a personal testimony from her own experience. She wrote:

"I have had some experience in using Mrs. A. S. Allen's World's Hair Restorative, also Hall's Vegetable Silician Hair Restorative. I have made applications of these preparations upon the head of my husband [James White], to prevent the falling off of the hair. I observed that when using these preparations, he frequently complained of giddiness of the head, and weakness and pain of the eyes.

"In applying these preparations, my eyes, that were naturally strong, grew weak, and twice seemed to be greatly inflamed. Eruptions appeared upon the lids, and continued for weeks. I was convinced that I was poisoned by applying these preparations to the head of my husband. We discontinued the use of these altogether, and I have had no weakness of the eyes since. My husband has been free from the peculiar sensations experienced while using these preparations, and my experience has been for twenty years that pure soft water is best for my head and hair. E.G.W."

On the following page we reproduce a news story that appeared in the Washington, D.C. Evening Star on October 6, 1959. It reports on the findings of the Federal Food and Drug Administration that some 17 coal-tar dyes used in the manufacture of lipstick were found to be poisonous [toxic]:

Seventeen of the Coal-Tar Dyes Used in Lipstick Found Toxic

By LILLIAN LEVY
Contributing Writer

The color in lipstick has run afoul of the law. This has the cosmetic industries facing the unpleasant prospect of seeing red . . . financially.

Tests by the Food and Drug Administration have established that 17 of the coal-tar dyes used extensively in coloring lipsticks are toxic. Consequently, their use in the manufacture of milady's favorite and most effective cosmetic

is prohibited by law. Their certification as pure is withdrawn.

The toxic dyes range in color from yellow to orange to red. Used singly and in blends, the lipstick shades derived from the taboo colors are infinite.

Tested 90 Days

Laboratory animals, mainly rats of both sexes, were fed the dyes over a period of 90 days in amounts varying from one-quarter of 1 per cent to 2 per cent of their total daily diet. Depending on the dosage, the effects varied from a lowering of the red-blood count, retarded growth, anemia, damage to vital organs and, in some instances, death.

Orange 5, for example, fed to the test animals in amounts totalling 2%, resulted in the death of half of them. Those that survived were stunted in growth and had a decrease in red-blood cells. Red 19, in amounts of 2%, caused 100% mortality in 7 weeks. Prior to death, growth was retarded, the liver damaged and sex organs atrophied.

An FDA spokesman said, "The results established to the satisfaction of trained pharmacologists that the materials tested are toxic."

He pointed out that the amount of dyes fed to the laboratory animals are from 400 to more than 3,000 times the amount absorbed internally by the average woman who daily uses lipstick containing the outlawed coloring matter. He said, "There is no evidence that in such small amounts they are harmful." Further testing is required to determine such "precise toxicity."

Withdrawal Certification

Meanwhile, the FDA has no alternative but to withdraw its certification from these colors or dyes since under the present law, when the purity is in doubt, the coloring matter must go out. A spokesman for the drug and cosmetic industry said in

New York that the FDA order would not become effective until March 1 at the earliest."

The FDA has proposed to Congress that it enact legislation that would permit limits of safety and purity on a less rigid standard. The manufacturer would have the burden of proving by adequate tests that the amount of doubtful matter used is safe.

An informal polling of women neighbors, colleagues, and acquaintances as to whether they would give up lipstick and go au naturel rather than run the risk of any toxic effect from harmful dyes was answered preponderantly in the affirmative.

One suggested the alternative of lip color with berry juice to avoid that pale and unhealthy look. Cosmetic firms might explore this berry-juice dye suggestion for lipsticks. Raspberry, strawberry, cherry, cranberry, even blueberry lipsticks could be advertised as providing vibrant color with nutrition . . . a treat for the eye as well as the palate.

They might even change the name from lipstick to lip treats!

From the
Washington, D.C.
Evening Star
October 6, 1959

HEALTH ■ The glaze on old or imported earthenware could poison you with lead

Putting the lid on dangerous dinnerware

■ The vivid hues and glossy sheen of handcrafted earthenware satisfy the senses as few things can. But as Samuel Johnson once lamented, "What ill from beauty spring!" The Food and Drug Administration announced last month that a line of expensive Italian ceramics, made in the Palermo workshop of Giovanni DeSimone, had to be recalled from boutiques and department stores. The glazes used to achieve the brilliant yellows, blues and reds leaked up to 50 times more lead than the FDA considers safe.

The DeSimone recall is the latest shot in the battle against an often overlooked source of lead poisoning: Lead-glazed pottery—usually earthenware—fired at too low a temperature to bind the lead to the clay. Most of this pottery is brought into the U.S. by tourists or importers. Since 1982, the FDA has initiated 12 recalls involving dinnerware from such countries as Hungary, Italy, the Netherlands, Spain, Taiwan and Thailand. Imports make up 60 percent of U.S. dinnerware sales and total more than \$500 million a year.

While most U.S.-made dishes are fired at high temperatures and are perfectly safe, ceramics manufactured before 1971, when the FDA's current standards took effect, also have lead problems. The ancient blue casserole picked up for a song at a garage sale is better left on the shelf than used to serve food.

Toothless watchdog?

Lead, unlike such metals as copper and zinc, is nutritionally useless. It is solely a poison—especially for children, who absorb the element more efficiently than do adults. The early symptoms of lead poisoning—irritability, headache and nausea—can be subtle, says Dr. Julian Chisolm, who directs the Lead Poisoning Center at Francis Scott Key Medical Center in Baltimore. Physicians usually overlook pottery as a suspect, and few people think to tell their doctor about their dinnerware.

Some people consider the FDA a pretty tame watchdog. Don and Frances Wallace, a Seattle couple who in 1981 nearly died from lead in their Italian coffee mugs, are two of them.



The dangerous dishes Don and Frances Wallace have tested range from the white DeSimone bowl, top center, a modest hazard, to a blue-bordered Mexican plate, bottom left, that leaks almost 1,000 times the lead allowable

WHAT TO DO

If you don't know for sure whether an earthenware dish has a lead-based glaze, you're better off having it tested or not using it to serve food. Porcelain and most commercial dinnerware pose no problem. Some tips for the consumer:

- Don't store foods in unknown earthenware—especially such acidic liquids as tomato sauce, orange juice or coffee.
- Don't put earthenware in the dishwasher. Wash it by hand—gently. Abrasive cleansers and vigorous scrubbing may erode the glaze, releasing the lead.
- Commercial laboratories can analyze your favorite cups or bowls for \$10 to \$30 per item. Look under "Laboratories—Testing" in the Yellow Pages, and be prepared: Some labs charge a minimum of \$100. Some health departments run free tests for lead, but you may need spare dishes. The ceramics may be ruined by the test, and you may not get them back.
- A home testing kit is available from Don Wallace. The Food and Drug Administration endorses the kit, which will test dozens of items. The cost is \$24.50, postage paid, from Frandon Enterprises, Inc., 511 North 48th Street, Seattle, Wash. 98103.

After recovering, Don Wallace returned to school, earned a master's degree in public health and now runs his own laboratory to test imported pottery, notifying the FDA of violations. Over the past six years, his work has been a factor in four major recalls of imports, including the recent one of DeSimone earthenware. Wallace argues that the FDA only spot-checks imported shipments and that its safety standards are too loose.

Fetal threat

New scientific findings, which suggest that even very small amounts of lead may be dangerous, support Wallace's concern. A study published last April in the *New England Journal of Medicine* found that lead levels far below the "safe" limits harmed the mental development of children exposed through their mothers before birth.

Edward Steele, an official of the FDA's Center for Food Safety and Applied Nutrition, says violations are actually less

flagrant than they were. FDA regulations limit the lead leakage to a range between 2.5 and 7 parts per million over 24 hours. The lower limits apply to bowls, pitchers and other ceramics used to store food rather than just serve it. "We used to find dishes that tested at 10,000 ppm," Steele says. "Now, if we find 100 ppm, we're astounded."

To demonstrate the FDA's concern, Steele points to a survey the agency conducted last November of both imported and domestic products intended for U.S. sale. The FDA also may tighten its safety limits. But catching the worst violators, says Steele, is more important than tinkering with allowable levels. And the FDA has too few employees to inspect every pot that enters the country, no matter how tough the standards.

Cheaper pottery is more likely to pose a lead problem—but not always. The DeSimone dinnerware, which the company says is safe, sold for about \$28 a plate. One decorative dish cost \$200. The rule of thumb for the consumer, Steele says, is to be careful, and to remember that "just because it's expensive doesn't mean it's safe." ■

by Erica E. Goode

TRANSCRIPT OF 'NEWS FROM MEDICINE' FEATURE BROADCAST ON CABLE NETWORK NEWS TV
Sunday, September 18, 1988, 8:30 pm EDT Time: 1:41 min.

CAROLE
COOKE:
Regulator for
CNS,
Wash, DC

A REVIEW OF THE 3000 MOST COMMONLY USED CHEMICALS IN THE
COSMETICS BUSINESS INDICATES MORE THAN A THIRD OF THEM ARE TOXIC.
MANY OF THOSE CHEMICALS... LIKE BENZENE... MERCURY AND AMMONIA
PRODUCE OR ARE SUSPECTED OF PRODUCING HARMFUL SIDE EFFECTS...

REP. RON WYDEN: (U.S. Congressman, Oregon)

"314 ARE REPORTED TO CAUSE BIOLOGICAL MUTATION, 218 ARE REPORTED
TO CAUSE REPRODUCTIVE COMPLICATIONS, 778 ARE CAPABLE OF CAUSING ACUTE
TOXICITY, 146 ARE REPORTED TO CAUSE TUMORS AND 376 INGREDIENTS ARE
REPORTED TO CAUSE SKIN AND EYE IRRITATIONS."

COOKE:

ALTHOUGH A 1975 LAW SAYS MANUFACTURERS MUST BE ABLE TO
SUBSTANTIATE THE SAFETY OF A PRODUCT BEFORE PUTTING IT ON THE
MARKET... THE FOOD AND DRUG ADMINISTRATION REQUIRES NO SAFETY TESTS.
THE FDA GENERALLY RELIES ON CONSUMER COMPLAINTS WHICH ARE VOLUNTARILY
PASSED ALONG FROM THE INDUSTRY BEFORE LAUNCHING AN INVESTIGATION.
AND THE AGENCY HAS NO DATA ON THE LONG TERM EFFECTS OF COSMETICS ON
CONSUMERS... PRODUCERS OR HANDLERS OF THE PRODUCTS...

DR. FRANK YOUNG: (Fed. Drug Admin. Commissioner)

"THERE ARE SOME PRODUCTS WHERE WE MIGHT HAVE CONCERN BUT ON
BALANCE, WE'RE LESS CONCERNED WITH COSMETICS THAN ANY OF THE OTHER
THINGS WE REGULATE."

COOKE:

WYDEN ESTIMATES THERE WERE 47,000 COSMETIC INDUCED INCIDENTS
LAST YEAR... A FIGURE DISPUTED BY THE INDUSTRY.
EDWARD KAVANAUGH, PRESIDENT OF THE COSMETIC, TOILETRY AND
FRAGRANCE ASSOCIATION SAYS COSMETICS ARE AMONG THE SAFEST CONSUMER
PRODUCTS.

EDWARD KAVANAUGH: (President, Cosmetic, Toiletry & Fragrance Assn.)

"I THINK THE IMPORTANT POINT HERE IS ANYTIME THE FDA HAS HAD
REASON TO SUSPECT A PROBLEM WITH A PARTICULAR PRODUCT, THE
MANUFACTURER HAS COME FORWARD EACH AND EVERY TIME AND COOPERATED
WITH THE FDA."

COOKE:

KAVANAUGH ALSO POINTS OUT THE INDUSTRY HAS AN INDEPENDENT
REVIEW BOARD WHICH SCREENS COSMETIC INGREDIENTS FOR SAFETY.
WITH AIDS... PESTICIDES AND OTHER PRESSING ISSUES... FDA
COMMISSIONER YOUNG ADMITS COSMETICS HAVE NOT RECEIVED HIGH PRIORITY
AT THE AGENCY... ONLY 1% OF ALL FDA INSPECTIONS LAST YEAR DEALT WITH
THE COSMETIC INDUSTRY.

News from
Congressman Ron Wyden

Third District, Oregon

1406 Longworth House Office Building

Washington, D.C. 20515

(202) 225-4811

OPENING STATEMENT OF
CHAIRMAN RON WYDEN (D-OR)
AT A HEARING ON
COSMETICS HEALTH AND SAFETY ISSUES
BEFORE THE SMALL BUSINESS SUBCOMMITTEE ON
REGULATION AND BUSINESS OPPORTUNITIES
SEPTEMBER 15, 1988

Today the Subcommittee continues its examination of the health and safety issues that are increasingly at stake in the \$17 billion U.S. cosmetics industry.

At our July 14 hearing, witnesses told us how dangerous these products can be. The Subcommittee heard how one consumer's hair caught on fire, leaving her permanently disfigured and in constant pain. Cosmetologists explained how they had suffered irreparable nervous system damage, memory loss and severe respiratory problems.

The evidence showed that consumers cannot be sure that the thousands of cosmetic presently on the market are safe. The Food and Drug Administration, the agency responsible for overseeing the safety and efficacy of products, does not have the same broad-reaching authority to regulate cosmetics that it has for foods and drugs.

After the hearing, FDA spokesman Emil Corwin said that cosmetics should be subjected to the same standards as drugs and foods. "We are the first to recognize ... that cosmetic regulations need to be developed," he said.

The industry contends that cosmetic ingredients are generally safe and innocuous. Since the Subcommittee's first hearing on cosmetics, we have assembled information that would indicate otherwise.

We asked the National Institute of Occupational Safety and Health to analyze 2,983 chemicals used in cosmetics. They compared these chemicals with their registry of toxic chemicals. This research indicates that 884 cosmetic ingredients have been reported to the government as toxic substances.

Many of those 884 toxic ingredients produce, or are suspected of producing, harmful side effects. 314 are reported to cause biological mutation, 218 are reported to cause reproductive complications, 778 are capable of causing acute toxicity, 146 are reported to cause tumors and 376 ingredients are reported to cause skin and eye irritations.

More alarming is the fact that of these 884 ingredients, only 56 have been reviewed -- or are being reviewed -- by the industry's Cosmetic Ingredient Review Board to determine their safety and related health effects when used in cosmetic products. The industry's review board may discount these toxic ingredients due to the particular routes of exposure. However, ignoring these reported harmful effects is foolhardy.

In addition, the Subcommittee asked the FDA for a legal analysis of its powers to regulate cosmetics. It appears their powers are extremely limited. The most the FDA could do to protect consumers is seize an occasionally contaminated batch of products or ask manufacturers to change their advertising claims.

The FDA stated in a letter to the Subcommittee dated August 19, 1988 that "(t)he Agency strongly urges cosmetic marketers to conduct toxicological and other tests appropriate to substantiate the safety of their product." But since the FDA cannot require that these tests be conducted, the FDA does not discover the harm a product causes until after a tragic event occurs.

Hyden on Cosmetic Safety -- Page 2

Even the FDA's limited authority is used rarely. In Fiscal Year 1987, only 1% of the FDA inspections conducted occurred at cosmetic factories, warehouses or other establishments.

Even these limited powers are hard to exercise. False or misleading labeling cannot be substantiated without proof. The burden of proof is on the FDA and, because they cannot ask for the testing data, misleading claims are not easily identifiable.

Secondly, the items listed as prohibited ingredients are almost exclusively unapproved color additives and do not include most toxic substances and even potential carcinogens such as methylene chloride and formaldehyde.

While the industry does have a voluntary, self-regulatory program, it does not review all ingredients nor does it review all formulations. This is clearly no substitute for unbiased government oversight. The industry's voluntary mechanism does even not review every ingredient used in cosmetics.

Although, the Cosmetic Ingredient Review Board (CIR) has only reviewed nearly 300 of the most commonly used cosmetic ingredients, indications are that many years will go by before nearly all of the thousands of ingredients are reviewed. This could mean that as new ingredients are developed, the CIR will fall further and further behind in the only ongoing effort to investigate the safety of the products its members are actively marketing.

Furthermore, the Subcommittee has received criticism from independent sources which indicates that the CIR may not be receptive to all concerned parties before deciding whether a particular ingredient is safe.

In essence, the entire industry's safety mechanism is a piecemeal, patchwork system in dire need of repair.

The government cannot information on specific ingredients and worse, it cannot get information on the possible interactions and formulations of these cosmetic chemicals.

What if the cosmetic ingredients produce a potentially harmful reaction -- either short term or long term? How would we know? Where could we go to find out? As long as the data remains hidden in the pockets of the manufacturers, we will never know the full effects of the ingredients on those who use them.

Today we will hear from the FDA, OSHA, FTC and the industry's trade representatives.

From Consumer Reports, February, 1991, p. 93:

COSMETIC SAFETY

THE LAW PROVIDES LITTLE PROTECTION

The colorants used in mascara are inorganic and mineral pigments (iron oxide in black mascara) that belong to a Food and Drug Administration category of "noncertified color additives." That means they are approved for cosmetic use without special safety testing.

The Food, Drug, & Cosmetic Act doesn't require cosmetics manufacturers to prove that a product or its ingredients are safe. With the exception of color additives and a few prohibited ingredients, a cosmetics manufacturer is free to use any raw material and market the product without FDA approval. The act simply *wrags* manufacturers to conduct whatever toxicological tests are appropriate to substantiate safety, to register their manufacturing plants with the FDA, and to report incidences of adverse reactions to products.

If it comes to the FDA's attention that a person has been injured by a cosmetic, and it's found that safety hasn't been adequately substantiated, the product may be deemed misbranded and subject to regulatory action.

Manufacturers can avoid regulatory action by putting a caveat on the cosmetic label: "Warning: The safety of this product has not been determined." Of course, cosmetics labels say no such thing. Instead, they state that the product is ophthalmologist tested, dermatologist tested, nonallergenic, and so on. The results of such tests may be kept private until an injured user's lawsuit comes to court or until a third party challenges a formula or ingredient in court. It's probably safe to assume that some testing has been undertaken, if for no other reason than to protect the manufacturer in the event of a lawsuit.

What about adverse reactions to cosmetics? It's likely that many people who have a reaction don't bother to report it to

the manufacturer. And cosmetics companies are under no obligation to report the reactions they do hear about to the FDA. However, most large companies (covering 60 to 80 percent of cosmetics sales) do voluntarily keep the FDA informed about adverse reactions.

In our tests, a few panelists reported eye irritation with some products. We would have needed a test panel of hundreds to find a pattern to the sensitivity. That was unrealistic.

Our best advice: If you know you're sensitive to one chemical or another, see if it's listed among the ingredients. If it is, look for another brand. If you notice irritation soon after using a product you've never tried before, stop using it and return it.

With mascara, bacterial contamination is more likely than sensitivity reaction because manufacturers tend to minimize potentially irritating preservatives in eye makeup. The mascara vial can become a breeding ground for bacteria, so don't use an opened department-store tester on your lashes or share mascara with a friend. In addition, it's a good idea to toss out a mascara after four to six months and buy a new one. It may take some courage to throw away a \$17.50 mascara, but it's cheaper than an ophthalmologist's bill.

An eye opener Typical ingredients labeling.

Hypo-Allergenic • 100% Fragrance Free • Non-Irritating

Almay-Pure Ingredients: Water, C 11-12 Isoparaffin, Talc, Petroleum Distillate, Beeswax, MIPA-Lanoate, Ammonium Acrylates Copolymer, Carnauba, Ozokerite, Quaternium-18 Hecitorite, Propylene Glycol, Sorbitan Sesquioleate, Candelilla Wax, Propylene Carbonate, Trisostearyl Trilinoleate, Polybutene, Sodium Laureth Sulfate, Nonoxynol 10, Potassium Octoxyzno 12 Phosonate, Methylparaben, Ethylparaben, Imidazolidinyl Urea. **May Contain:** Iron Oxides, Ultramarine Blue, Ultramarine Violet, Ultramarine Pink, Carmine, Chromium Oxide Greens, Chromium hydroxide Green, Titanium Dioxide, Mica, Bismuth Oxynchloride

CONSUMER REPORTS FEBRUARY 1991 p. 93

Article: "Mascara and Eyeshadow," pp. 91-98.

Transcript from "CBS Evening News" [Television]
October 24, 1994, 6:30-7:00 p.m. EDT
Pages 5, 6

[A Cosmetological Hazard]

Coming up next, Eye on America. Tonight, the painfully high price some people are paying in an effort to look younger.

DAN RATHER, co-anchor:

In tonight's Eye on America, the national obsession with looking young and what could be an ugly consequence of it. One of the most popular cosmetics around these days is a skin treatment called alpha hydroxy acid. It can be very effective. But as correspondent Deborah Norville reports, it can also be dangerous.

Unidentified Woman #1: (From TV commercial) The alpha hydroxy acids in Alpha Hydrox can reduce the appearance of fine lines and wrinkles...

DEBORAH NORVILLE reporting:

With all the hype...

Unidentified Woman #2: Alpha hydroxy...

Unidentified Woman #3: Yeah, alpha hydroxy...

Unidentified Woman #4: Alpha hydroxy...

NORVILLE: ...alpha hydroxy skin-care products have, in just two and a half years, become an estimated \$3 billion business in America, thanks to the promise of younger-looking skin.

Unidentified Woman #5: I feel the wrinkles are going away.

NORVILLE: Studies show alpha hydroxy acids, also known as AHAs, do improve skin texture, and in some cases, can actually make fine lines less noticeable by exfoliating, or 'burning off,' the outer layers of skin. But there can be side effects. CBS News has learned the Food and Drug Administration has received a number of consumer complaints. For example, complaints about severe burning and of blistering and allergic reactions. In all, 25 separate complaints this year involving 14 products.

Mr. JOHN BAILEY (Food and Drug Administration): We've seen people who become irritated from the use of the product. They're--they're actually physically burned, but we don't know what will happen when consumers use this twice a day for years.

Unidentified Woman #6: Close your eyes.

NORVILLE: Makeup artist Victoria Greco used to go to a tanning salon every week. But when she went after using this AHA cream, she ended up at the emergency room. Greco says there was no warning label against sun exposure.

Ms. VICTORIA GRECO (Makeup Artist): (Not identified on screen) I just couldn't believe what my face looked like. They diagnosed it as second-degree burn.

NORVILLE: The cosmetics industry is conducting its own product safety review. Industry officials refused to be interviewed, but suggested we talk with dermatologist James Leyden.

Mr. JAMES LEYDEN (Dermatologist): (Not identified on screen) The kinds of things that happen that would be called adverse events are--are minor--stinging, burning, perhaps a little chapping, but nothing--nothing significant.

NORVILLE: The number of complaints about these creams is minute compared to the number of products sold, but the FDA fears there may be many more problems they haven't heard about so they're investigating. Of greater concern to the government is the way these same chemicals are being used in even stronger concentrations in salons and doctors' offices to achieve even more dramatic results.

Unidentified Man #1: ...and the earlobes, too.

NORVILLE: Jean Cummings is having a so-called 'chemical peel,' with an AHA solution three and a half times stronger than retail AHA products.

Ms. JEAN CUMMINGS (Had Chemical Peel): (Not identified on screen) I don't like some of the dark spots that are starting to show and these little fine wrinkles I see.

NORVILLE: Cummings has gone to noted dermatologist Bruce Katz.

Dr. BRUCE KATZ (Dermatologist): (Not identified on screen) I think the stronger chemical peeling agents sh--really should be limited to use by physicians. I think they have the potential for harm.

Unidentified Man #2: A little more, Jean?

NORVILLE: But a medical degree is still no guarantee of success. Chemical peels can cause irreversible skin discoloration and permanent scarring, which is just what happened to Pam Sober when a dermatologist gave her a peel. This is Pam Sober before her peel. This is Pam two days after.

Ms. PAM SOBER (Had Chemical Peel): (Not identified on screen) I looked just like a monster. The skin off of my eye was gone, and I could not breathe out of my nose.

Dr. PAMELA LIPKIN (Reconstructive Surgeon): (Not identified on screen) Very, very good.

NORVILLE: Sober eventually saw reconstructive surgeon Pamela Lipkin, who's rethinking her own use of chemical peels.

Dr. LIPKIN: I don't think it's worth it now because when the problems happen, they are very, very serious and irreversible.

NORVILLE: What do you see when you first look in the mirror?

Ms. SOBER: Sometimes I think, gosh, you know, I wonder what--what I would have looked like if I never had anything done.

NORVILLE: Do you beat yourself up for being vain?

Ms. SOBER: Mm-hmm. Yeah.

NORVILLE: The FDA is considering warning labels for all AHA products, but that could take months. Until then, officials fear more consumers may find their quest for beauty comes at a price.

In New York, I'm Deborah Norville for Eye on America.

Appendix C

Wasp-Waist Transmission

Statement by Mervyn G. Hardinge, MD, Dr. P.H., Ph.D., associate professor of medicine, College of Medical Evangelists [now Loma Linda University School of Medicine], March 4, 1955, to Arthur L. White, Secretary of the White Estate, concerning the wasp-waist comment by EGW in The Health Reformer of November, 1871, pp. 156-57:

I have given the question of inheritance of physical characteristics considerable thought and have discussed the matter with two of my colleagues. I believe that current evidence from research and thinking along this line is in harmony with the statements made by the Spirit of prophecy regarding "wasp waists." (The Health Reformer, Nov. 1871, pp. 156,157.) Perhaps the statement on this can be summarized as follows:

"These statements do not necessarily contradict current scientific opinion in regard to inheritance, as far as we can see.

"It is a well-established fact that the physical condition of the mother during pregnancy may influence the physical condition of the child upon birth and subsequently. For example, if the nutrition of the mother is inadequate in any of a large number of respects, the physical condition of the child may be adversely affected. In at least one virus disease and possibly others infection of the mother leads to serious abnormalities in the child.

"Although there is less evidence regarding other factors, such as constricted abdominal organs with the consequent restriction of respiration and circulation and their effects on the child, it appears quite possible that such a practice, even if abandoned during the actual pregnancy, might lead to the deleterious effects on the child mentioned in the statement. The possibility of the physical effects of improper breathing being carried over to the child is emphasized in the statement 'the impurities retained in the system in consequence of imperfect breathing are transmitted to their offspring.'

"This is not a genetic effect, that is, an alteration in the inheritable characters of the mother which would show up in some of the progeny in all succeeding generations if appropriate crosses occurred. The statement 'these wasp waists may have been transmitted to them from their mothers' need not imply genetic transmission, but could equally well apply to physical transmission of the type discussed above."

I believe the point that should be emphasized is the fact that this may be a physical rather than a genetic transmission. Doubtless, as in the case of poor dietary patterns of eating, the operation of such factors in succeeding generations might well accentuate the problem.

Appendix D

Masturbation

MASTURBATION: Ellen White spoke of masturbation under Victorian euphemisms such as "secret vice" or "solitary vice." And, in various places, she spoke of it as killing thousands and tens of thousands.¹ It can damage the eyes,² muscles,³ liver and kidneys,⁴ the back,⁵ the spine,⁶ the nerves,⁷ and the lungs.⁸ It can bring on numerous pains in the body system, including rheumatism and neuralgia,⁹ fatigue and headache,¹⁰ general enfeeblement,¹¹ cancer,¹² diseases of almost every description,¹³ and finally death.¹⁴ Its effects on mind and brain are particularly devastating,¹⁵ especially in the power to benumb and partially paralyze.¹⁶ The intellect is affected,¹⁷ with the possibility of from one-third to one-half of it being destroyed.¹⁸ The imagination is damaged,¹⁹ memory is made "sievelike,"²⁰ and the inability to focus and concentrate the thoughts is increased.²¹ Some children are even rendered idiotic,²² and imbecility is said to result from this practice.²³ The net effect is to lessen the vital powers,²⁴ and to destroy health.²⁵ The personality is affected by (among other problems) the production of melancholia, irritability, and jealousy.²⁶ The character may be damaged in that the practice creates a dislike for work of any kind,²⁷ the moral sensibilities are destroyed,²⁸ conscience is hardened,²⁹ animal passions are strengthened,³⁰ self-respect is largely destroyed,³¹ the powers of self-restraint are lost,³² the strength of will to form good character is destroyed,³³ and the victim may be led into crime--even in youth.³⁴ In addition to keen suffering from guilt and remorse,³⁵ the victim's spiritual nature is made more impervious to heavenly influences and appeals,³⁶ and the ultimate effect is the destruction of the image of God, gradually, in the soul.³⁷

¹4T 97. ²2T404. ³2T 402. ⁴CG 444. ⁵2T 481. ⁶CG 444. ⁷4T 97. ⁸CG 444.

⁹Ibid. ¹⁰2T 481. ¹¹5T 91. ¹²CG 444. ¹³CG 444; 2T 391. ¹⁴CG 444.

¹⁵CG 444; 2T 391. ¹⁶2T 470. ¹⁷2T 402,404. ¹⁸2T 361. ¹⁹2T 469-70.

²⁰2T 391, 402, 469. ²¹2T 402. ²²Ibid. ²³Appeal to Mothers, 62.

²⁴2T 347. ²⁵CG 457. ²⁶2T 392. ²⁷2T 481. ²⁸2T 347. ²⁹2T 404.

³⁰2T 409-10, 470, 481. ³¹CG 458; 2T 392. ³²2T 392. ³³CG 445.

³⁴2T 404, 406. ³⁵2T 392. ³⁶Ibid. ³⁷5T 78.

Ann Landers

Masturbation Is Normal And Sexually Healthy

Dear Ann Landers: Please publish this letter for all to see. Masturbation is sinful. I tried it and the consequences were extremely damaging. It made me suspicious, jumpy, fearful, unkind, and highly critical of everyone I came in contact with.

Because of this terrible habit my judgment became warped and I lost out on many good opportunities that will never come again.

By praying a great deal and engaging in strenuous physical exercise I have regained my mental and spiritual balance. I am once again serene, kind, ready to smile and can now enjoy the friendship of people. Please allow me to share my message with others. —
Learned From Experience

Dear Learned: If this is the way you view your "experience" it's all right with me, but there is no basis in fact for the statements you have made.

Masturbation is no longer considered sinful by enlightened theologians. And please don't tell me what the Bible says about Onan "spilling his seed . . ." In those days the world needed people and it was considered a sin to waste sperm. Today overpopulation is one of mankind's greatest problems.

The jumpiness, fearfulness and "lost opportunities" you believe were caused by masturbation were actually due to your guilt feelings — not the act. Every psychologist and psychiatrist with whom I have consulted on the subject of masturbation says it is normal and can serve as a healthy method for releasing tension.

It is estimated that approximately 75 per cent of all males have masturbated at some time during their lives and about 90 per cent of the females have done so also.

For individuals who believe as you do, however, masturbation IS harmful because they cannot outgrow the notions that were pounded into their heads as youngsters.

+ + +

N.B.

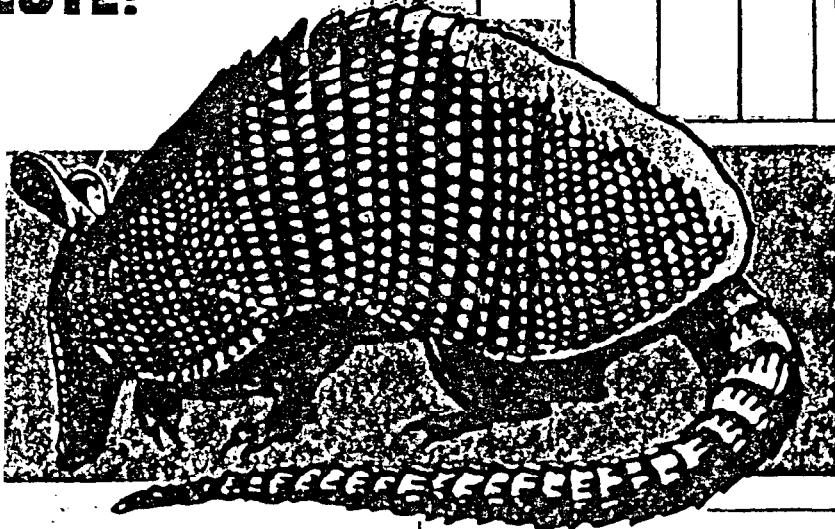
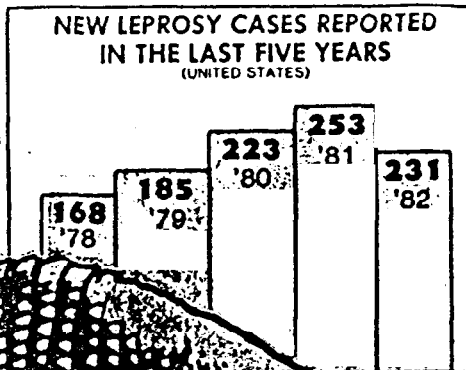
Ann Landers' response, above, fairly well typifies the attitude of the majority in medicine, social science, and behavioral science today toward masturbation. It does not, of course, in any fashion typify Ellen White's attitude toward it!

Appendix E

Leprosy [Hansen's Disease]

From the San Antonio [TX] Light, Jan. 30, 1983, pp. A-1, A-20:

**AND YOU
THOUGHT
ARMADILLOS
WERE
CUTE!**



Research shows definite link between critters and leprosy.

By MARK LINSALATA
Staff Writer

They've got armored backs and fuzzy stomachs, and they've burrowed their way deep into the heart of Texas.

But that's not to say nine-banded armadillos haven't suffered setbacks since crossing the Rio Grande into Texas just more than a century ago.

The prehistoric-looking creatures are now facing a microscopic challenge to their lives that is potentially as menacing to them as chili pots or pickup trucks.

The armadillo, the state's unofficial mascot, is 20 times more susceptible to Hansen's disease, the scientific term for leprosy, than human beings.

"We are in the process of concluding research on it and the disease is here in armadillos" Dr. Jerome Smith, a pathologist at the University of Texas Medical Branch at Galveston, said.

Smith collected animals from the wild over the past three years along the Texas Gulf Coast and also from Comal County, where 50 wild armadillos were trapped.

He refused to give further information on the survey because his research has yet to be published.

Asked whether the diseased armadillos pose a

NUMBER OF PEOPLE ON DRUG THERAPY FOR HANSEN'S DISEASE

CALIFORNIA

1000

HAWAII

500

TEXAS

430

FLORIDA

106

LOUISIANA

88

These five states have had concentrations of people suffering from the disease for two centuries. California's figure is an estimate from the state's Department of Health. Florida's figure is a compilation of new cases reported to the state's Department of Health since 1965. Louisiana also has 325 patients, all but 14 originally residents of other states, living in the National Hansen's Disease Center in Carville.

Health threat unknown

HEALTH//from 1A

health threat, he replied, "I'm not going to say at this time."

Although no conclusive study has shown a person to contract Hansen's disease from an armadillo, several physicians have their suspicions.

"The only indigenous cases in the last four or five years I believe were caused by armadillos," said Dr. James H. Strauch, who has headed the Metropolitan Health District's Hansen's Disease Clinic since 1954.

Of the 20 new cases he saw in that period, the two cases contracted recently in Texas were in men who had killed and eaten at least 100 armadillos.

One was a Bexar County resident and the other was a rancher from Victoria.

"Of course, we don't know if the armadillos were the cause," Strauch said. "I think that is the best possibility, and they had extreme contact with armadillos."

Dr. Charles Shepard, chief of the Centers for Disease Control leprosy laboratory in Atlanta, stops short of issuing a blanket warning about the danger of people contracting Hansen's disease from armadillos.

"There's always a possibility," Shepard said. "We don't really know."

He wondered about the safety of cutting up armadillos for cooking.

"While you handle the meat, the tissue, it could be dangerous," Shepard said.

Once cooked, of course, any Hansen's bacillus would be dead and pose no danger.

One thing all Hansen's disease experts believe is that casual contact with an infected armadillo should not cause a person to contract the illness.

Another concern is the effect of the disease on the animal population.

Unlike human beings, wild animals die as a result of Hansen's disease, armadillos can contract the disease, develop symptoms and die within four or five years.

The bacteria causing the disease like cooler parts of the body, stay near the surface in humans. But in armadillos, with their four or five degrees cooler body temperature, the disease attacks the brain.

Dr. Eleanor E. Storrs, of the Florida Institute of Technology in Melbourne, said she believes approximately 10 percent of armadillos have the illness.

Some scientists believe armadillos were first infected from refuse at the National Hansen's Disease Center in Louisiana, or at the Gulf-South Institute in New Iberia, La.

Others speculate the disease contracted Hansen's disease in humans in Texas and Louisiana where the illness was first found in the population.

Armadillos' susceptibility to Hansen's disease proved a challenge to researchers there, who were unable to grow large quantities of the bacteria in an animal.

Unlike other microorganisms, Hansen's bacillus could not be grown in cultures in the laboratory nor did it produce a disease similar to human leprosy in experimental animals.

Bacilli purified from armadillos have been used to produce a vaccine, which began field trials this month in Norway.

If the vaccine works, Dr. David in slaying an ancient monsterously disheartening

Please turn to HEALTH/20A

Leprosy stigma bigger than disease

Victims have a tendency to withdraw because they fear remarks others may make

By MARK LINSALATA
Staff Writer

He was an amateur boxer in his early 20s with a federal job, and his only real concern was a pimple on his ear that was getting bigger.

Thinking it was cauliflower ear, he went to a doctor.

The diagnosis was Hansen's disease, the modern term for leprosy.

"I wanted the earth to open up and swallow me," said the lifelong San Antonian last week about the fateful diagnosis.

"It was a big emotional factor because I wound up breaking an engagement with a woman I loved. It was strictly due to the illness."

He believes he caught the disease in 1954 in his hometown.

"There's a lot of it here," he said. "You just don't know about it or read about it. A lot of patients go to private doctors."

California, Hawaii, Texas, Florida and Louisiana, in that order, have the largest number of residents undergoing treatment for Hansen's disease.

Although he's been clinically free of the bacteria causing the illness for two decades, the North Side resident — a trim, handsome, dark-haired man in his late 40s — still fears the 3,000-year-old stigma attached to his affliction.

During an interview, he took the name of Ron Garcia, refusing also to allow use of his real name, exact age or current occupation.

Yet he was the only one willing to talk among 30 regular participants in the Hansen's Disease Clinic of the Metropolitan Health District.

They make up a third of the estimated 90 people in Bexar County currently undergoing drug

therapy for Hansen's disease.

"Most people with the disease have a tendency to withdraw from society," Garcia said. "The reason is they live in fear of people, of the remarks people will make."

He has managed to stay active in his community and to hold responsible jobs by keeping the knowledge he contracted Hansen's disease under wraps.

The secrecy, except from his family, was strictly advised by his physician.

Charles E. Alexander, chief of the Texas Department of Health's Bureau of Communicable Disease Services, said the disease is the least contagious of all communicable diseases.

In fact, he said, 95 out of 100 people have such strong natural immunity they could not catch the disease even if injected with the bacillus that causes it.

Modern antibiotics and sulfa drugs can kill the Hansen's bacillus in most patients and prevent the horrifying disfigurement and paralysis associated with the illness.

The drugs also make it virtually impossible for the patient to transmit the illness.

They have failed, however, on a global basis to make the disease go away, and there are an estimated 15 million cases worldwide.

"Within our lifetime, through research and treatment as well as increased public awareness, we can eliminate the suffering caused by this heartbreaking disease," President Reagan said in calling on Americans to observe today as World Leprosy Day.

The president has reason for concern: Hansen's disease is increasing in Texas and across the United States.

"The number of cases reported to the CDC (Centers for Disease Control) has increased quite a bit since 1960 and has continued to go up," Dr. Charles Shepard, chief of the CDC leprosy laboratory in Atlanta, said.

In 1960, the national total of new cases numbered only 60. That figure has quadrupled in recent years.

Last year, 231 new cases were reported nationwide; 253 the year before.

Texas had 28 new cases last year, including one in Bexar County.

Thirty-three new cases had been reported to the Texas Department of Health in 1981.

Most new cases come from outside the United States.

In Texas, Mexican immigrants accounted for eight of the new cases, more than any other group.

Other diagnoses were made in two recently arrived Vietnamese, and in a Cambodian, Laotian, Chinese and Samoan.

Despite the recent upsurge in the United States, the illness may be on its way out.

A worldwide group of scientists, members of the World Health Organization's Immunology of Leprosy Program, plan to wipe out the illness with a new vaccine made from purified Hansen's bacilli grown in nine-banded armadillos.

Field trials with the vaccine began this month in Norway, where Dr. Gerhard Armauer Hansen discovered the bacillus in 1873, the first bacterium identified as a cause of chronic disease in man.

Shepard believes at least a decade will elapse before the vaccine — if it works — becomes generally available.

In Texas, the illness is mostly found along the Rio Grande River and the Gulf Coast, extending north to San Antonio, with scat-

tered cases throughout the state.

"It's dying out in San Antonio, if you would subtract the imported cases," Dr. James H. Strauch said. Strauch is a dermatologist and has been head of the Metropolitan Health District's Hansen's Disease Clinic since 1954.

Louisiana has had a historic role in the treatment of Hansen's disease. About 60 miles north of New Orleans is the National Center for Hansen's Disease, Public Health Service Hospital 66, in Carville.

Until after World War II, anyone with the disease who was reported to public health officials was banished to Carville. It was often a life sentence.

That's what Garcia feared in 1954 when he drove there with all his belongings.

But he only stayed five hours.

"The doctor told me not only did I not have to stay but that he would rather I did not stay in the hospital and to live a useful life," Garcia recalled. "I couldn't get out of there fast enough."

He went back to Carville annually until the early 1970s, but his first visit impressed on him the need to take his medication.

"I saw people there with no eyebrows, maimed, by that I mean missing a hand or foot, an arm or a leg, their nose completely deformed or their face completely disfigured."

"I didn't know what the reason for this was but it did plant some fear in me. I pictured myself in the future as one of those individuals I had seen at Carville."

Garcia did suffer some slight paralysis in his hands about a decade later.

"It's never stopped me from getting any job," he said, demonstrating the strong grip he has retained because of constant physical therapy.

The disease can sometimes cause paralysis, but such incidents

Dr. James H. Strauch, dermatologist and head of the Metropolitan Health District's Hansen's Disease Clinic, examines slides in his office.

are rare because of the various drugs available to combat the bacillus.

A few numb spots are often the only signs of the illness. Sometimes Strauch regrets even diagnosing the disease in those individuals.

"For about a quarter of my cases, that's all there is to it," Strauch said. "A little spot of numbness and then the stigma of leprosy."

Only since the advent of sulfa drugs in the 1940s has the official U.S. policy changed from rejection to tacit acceptance.

The most renowned fighter of the stigma was a former San Antonio pharmacist, Sidney Maurice Levyson, who contracted the illness in his 20s and was shuttled off to Carville in 1931, where he died December 1967 at the age of 68.

At Carville, which still has 325 patients, including 48 Texans, Levyson started the Sixty-Six Star. Originally a two-page mimeographed sheet, it now runs to 20 pages with a worldwide circulation of 75,000.

His discussions with officials after the successful treatment of Hansen's disease with sulfa drugs caused the elimination in 1948 of the U.S. policy of isolating those patients.

"The patients who come to Carville now are the more serious cases," said Dr. Bobby D. Brayboy, the education director.

New drugs, not specifically approved by the Food and Drug Administration for Hansen's disease, are often used in research projects at Carville.

In most cases, the bacillus will be stifled and the patient will be sent home.



San Antonio Light/Al Gorman



P. O. MAKWASA, MALAWI, AFRICA • TELEPHONE: 212. 213

A SEVENTH-DAY ADVENTIST MEDICAL INSTITUTION

7 September, 1986

Roger W Coon
Associate Secretary
Ellen G White Estate
6840 Eastern Avenue, NW
Washington, DC, 20012
U.S.A.

Dear Elder Coon,

Thank you for your recent letter concerning pork consumption and Mrs White's statement on leprosy. Although a group from California were interested in studying this matter further, nothing has ever come of it.

The matter of diet and leprosy is an interesting topic. In Malawi leprosy occurs mostly in two areas. The first, where Malamulo provides leprosy control, is an area where fish and pork are eaten frequently. The other area is along lake Malawi. Here fish is important in the diet, but, being Moslem, it is porcine-free. Both these areas are low in altitude. In Ethiopia there is a high prevalence of leprosy, and there the disease is most common at high altitudes. The Amhars and many others in Ethiopia strictly follow the proscriptions of Leviticus concerning unclean foods.

In the last century leprosy was very common in the fishing communities of Norway and Iceland, where presumably, large quantities of fish were eaten. Some of these families from Norway were followed as they immigrated to America. Within that generation leprosy died out completely. Iceland, where 10% of the population had leprosy in the 19th century, became completely free of the disease, long before any effective form of treatment was discovered. Yet, the leprosy which the Acadians took with them from their peasant background in southern France, still persists in rural Louisiana. Then we have the puzzle of the leprosy as described in the Old Testament, which is clearly a different disease from the leprosy we see today.

So, I regret that I'm unable to help you on the matter of pork and leprosy. To me this statement is another one of the many mysteries which surrounds this most interesting and poorly-understood disease.

If you come to the Eastern Africa Division, I'm sure Pastor Armer will arrange for you to visit Malawi. You must not miss Malamulo, which holds a venerable place in Adventist Mission history. I regret that I will be doing postgraduate work in London for most of 1987, and will not be here when you visit.

With all best wishes and kind regards.

Yours sincerely,

A handwritten signature in dark ink, appearing to read "GILBERT M. BURNHAM". The signature is fluid and cursive, with a long horizontal flourish extending to the right.

Gilbert M Burnham

Appendix F

Cheese

Statement by Milton G. Crane, M.D.

Research Professor of Medicine, Emeritus, Loma Linda University
Director of Medical Research, Weimar Institute, Weimar, CA 95736

Dated: November 30, 1987 (in correspondence to Roger W. Coon)

PROBLEMS

#1

High Incidence of
Leukemia in
Dairy Cows

From my study of the subject over the years, I believe that we have ample reason from a medical standpoint to avoid all cheeses except possibly cottage cheese. I will let the enclosed manuscript speak to the use of milk products that are not fermented such as milk and cottage cheese. It may be of interest to you that there is a high percentage of cows in the central California area which have leukemia. A friend of mine who ran a dairy states that cows are left in the milking string for three to six months after the diagnosis of leukemia is made. Tie that in with what Ellen White states in CDF356-357. Since the cancer germ has not been identified with certainty, we cannot say what it takes to "thoroughly sterilize" milk, but we know that it takes much more than pasteurization. I believe that the thrust of the statements about the iniquity of man would include the dishonest practices amongst dairymen in continuing to sell milk from cows with known diseases such as cancer.

#2

Cholesterol
Problems

I object to processed or fermented cheese for three reasons. First, most cheese consist of about 70% to 80% of the calories from fat. Half of the fat is saturated, and they contain 90-110 mg. of cholesterol per 100 Gms. of cheese. Thus a person who eats cheese gets a double dose of cholesterol: that cholesterol of the cheeses and that cholesterol that the bod makes in order to digest and assimilate the cheese fat. Since cheese lacks plant fiber, the elimination of cholesterol is impaired; and cholesterol builds up in the body a little bit each time that we eat cheese.

#3

High Concentration
of
Sodium Salt

The second problem is the large amount of sodium salt. Each 100 Gms. contains from 0.7 to 1.1 Gms. of sodium, 1.8 to 2.8 Gms. of table salt. If a person eats the fat of milk in such large quantities with the cholesterol, they are set up with body chemistry so that they are more likely to get high blood pressure with what most people would call a little salt.

#4

Allergic Reaction
Potentially Serious

My third objection to cheese is the content of various tyramine compounds that accumulate in the cheese during aging. This makes up the flavoring that identifies and sells the cheese. However, the tyramine compounds are really neurotransmitters. They get into the way of the natural neurotransmitters and cause a change in thinking. This may not be noticeable in the human with his marvelous brain, but it does have its effect in some persons more than others. For example, when our daughter was about five years old, she would awaken about midnight with terrible nightmares and episodes that made me afraid that she had major psychosis. Fortunately, we were able to relate these spells to the times when she had processed cheese for supper. After we stopped the use of cheese, she no longer had these unless she knowingly went against that advise.

In my job as an endocrinologist specializing in hypertension at LLU, I encountered and investigated several patients who had rather severe episodes of hypertensive crises after as little as 100 Gm. of processed cheese. The brands that contained the largest amounts of tyramine compounds at the time were New York cheddar and Tillamook. This patient prepared a macaroni and cheese dish for the family on her meatless Friday nights and regularly had episodes of mental distress and hypertension. By the time that I saw her in consultation, she had had two major episodes, one of which nearly caused her death from a stroke, before the cause was known. When I tested her with 100 Gm. of two year old Tillamook cheese similar to what she used, I found that her blood pressure went from about 140/88 up to 210/110 within two hours after the cheese and remained elevated for two hours. Admittedly, such situations are unusual, but the severe headaches that some patient get after eating cheese may be related to such a change in blood pressure.

When we add those two major problems to allergic problems from milk products and the increase in diseases in animals, we can hardly give cheese a favorable rating as a safe food.

NOTES ON CHEESE AND SPIRIT OF PROPHECY PROSCRIPTIONS AGAINST ITS USE

Roger W. Coon

I. Reasons Why EGW May Have Contraindicated the Use of--Historical Context:
Conditions in Her Day

1. Non-Pasteurization of Milk:

- a. Louis Pasteur developed this method of sterilizing milk in 1864.
- b. About 20 years later a German scientist, Franz Von Soxhlet (1848-1926), proposed boiling milk before feeding it to babies.
- c. By 1897 commercial pasteurization had been introduced into some (but, certainly, not all) American cities.
 - (1) EGW's counsels against published warnings about cheese range from 1868 ("Cheese should never be introduced into the system", 2T 68) to 1905 ("Cheese is still more objectionable; it is wholly unfit for food", MH 302).
[World Book Encyclopedia, XII (1960):464-65]

2. Adulteration of Milk: common in dairies of her day:-

- a. Water was often added to increase the supply of milk--make it "go" farther (and the water itself may not have been pure at times); dilution up to 50%.
- b. Molasses, chalk, and plaster of Paris were sometimes added to change the color of some milk from yellow to white [in some instances, lard and soap were used for similar reasons, reportedly] because of diseased cattle.
- c. City Hall sometimes sold its garbage to a farmer who promptly fed it to his cows.
- d. Distilleries sometimes kept cows and fed them production wastes--mash and whisky slops; such milk made babies tipsy and often sick.
[Otto L. Bettman, The Good Old Days--They Were Terrible (NY: Random House, 1974), Chapter 7, "Food and Drink", pp. 109-34; see also comments as sub-headings in Table of Contents, p. ix]

3. Contaminated Dairies:

- a. In 1889 the New York Public Health Commissioner reported seeing, in certain districts, a "decidedly suspicious-looking fluid bearing the name of milk."
- b. In 1902 the New York City's Health Commission tested 3970 samples of milk; they found 2095 samples (52.77%) were adulterated/contaminated.
- c. Dairy farms were invariably dirty; milch cows were improperly fed and housed. (Ibid.)

4. Diseased Cows:

- a. A scandal in New York ensued when it was revealed that some cows had been cooped up for years in filthy stables, and were so enfeebled from tuberculosis that they actually had to be lifted by cranes to remain "milkable" until they died. (Ibid.)

5. Lack of Refrigeration

- a. Lack of widespread refrigeration could further exacerbate the problem of bacteria-infected milk which posed lethal possibilities to drinkers of milk (and eaters of byproducts such as cheese, butter, etc.)

II. ADJUSTMENT OF TEXT IN 'MINISTRY OF HEALING' STATEMENT IN GERMAN TRANSLATION

1. In 1906 L. R. Conradi, president of the European Division of the church wrote to William C. White concerning the translation of the English text of MH into German, and inquired specifically concerning the statement against the eating of cheese.
 - a. WCW took the matter up with his mother and replied to Conradi that the sentence in the English text ("Cheese is still more objectionable; it is wholly unfit for food") be rendered simply "Strong cheese is still more objectionable," with the "wholly unfit" clause being deleted entirely.
 - b. WCW gave the German translators some leeway in how they handled the sentence in question; and the final published version (translated back into English, of course) says "Strong, sharp cheese should not be eaten." [White Estate Shelf Document, "The Use of Cheese," by W.C. White, pp. 4, 5.] (WCW Letter of March 27, 1906)
2. Extremely interesting, then, is WCW's letter to Francis M. Wilcox, editor of the Review and Herald, of June 2, 1921, pp. 1, 2, which indicates a lapse of memory on WCW's part, for, he wrote, "I do not think that mother, or any of her secretaries, ever gave an intimation to our brethren in Germany that such a modification was authorized by mother. If they have anything, I think it would be well for them to produce it."
 - a. The "evidence" to the contrary is in his own correspondence file, and in the document (cited above) which he prepared himself!

III. THE CASE FOR NON-USE OF CHEESE TODAY

1. Does the fact that most of the five reasons, given above, relating to the times in which EGW lived and wrote against cheese, are no longer applicable then release me from the proscriptions of EGW against the eating of cheese?
 - a. Not necessarily, for there are other reasons which a committed and rational Christian will consider as he/she weighs the pros and cons of cheese-eating for himself/herself.
2. Milton G. Crane, M.D., research professor of medicine emeritus, Loma Linda University, and director of medical research, Weimar Institute, has addressed the issues in a contemporary context. In a letter to this writer Dr. Crane (Nov. 30, 1987) offered four reasons why a Christian today might avoid the use of cheese, as counseled by EGW, but for reasons which might not have been in the prophet's mind at the time she wrote against cheese:
 - a. High incidence of leukemia in dairy cows
 - b. Cholesterol problems in some individuals
 - c. Danger in high concentration of sodium salt
 - d. Allergic reactions of some individuals posing potential threat

[See attached document; cf. also monographs by Dr. Crane: "Does 'Every Body' Need Milk"(1985); "The Role of Cholesterol and Excess Fat in Disease," (1984)]

3. The cover story in the Feb. 20, 1989 edition of U.S. News & World Today (pp. 1, 68-80) was entitled "Allergy Warfare."
- a. Roberta Williams of Bakersfield, CA, suffered chronic exhaustion, and achiness. After repeated visits to a succession of physicians, one doctor finally traced her malaise to food allergies. "Eliminating red meat, cheese, and wheat from her diet, says Williams, has given her 'a new lease on life.'" (p. 77).
 - b. Dr. James Braley of Van Nuys, CA, reports that "as many as half of Americans are allergic to one or more foods. These allergies, he says, can be blamed for a host of complaints, from intermittent fatigue and bloating to chronic migraine headaches and arthritis. (ibid.)
 - c. Most allergists believe that two to five percent of children, and fewer than one percent of adults are truly allergic, and "fewer than a dozen foods are usually the culprits." (ibid.)
 - d. "Food allergies and reactions can be a serious, even life-threatening problem" according to Dr. Dean , a researcher at the National Institutes of Allergy and Infectious Diseases, Bethesda, MD. (ibid., p. 78)
 - e. "Between 5 and 10 percent of children . . . lack the enzyme that digests the sugar in cow's milk, so drinking it can cause diarrhea, gas, and stomach upset." (ibid.)
 - f.

DINE WITH CAUTION		
Few foods cause true allergic reactions in which the immune system battles an allergen. A food sensitivity is more common when a person reacts to a food. Here are culprits that might cause—		
Allergic reactions		
citrus fruits	milk	tomatoes
eggs	nuts	wheat
fish	shrimp	
Sensitivity reactions		
bananas	garlic	pork
beef	green beans	potatoes
cheese	mushrooms	prunes
chicken	onions	soy
chocolate	peas	spinach
coconut	plums	sugar
coffee	(<u>ibid.</u> , p. 78)	

4. In "Allergies: How You Get Them and How to Get Rid of Them," Time cover story for June 22, 1992 (pp. 1, 54-62), identified as threats that lurk in the form of foods "that produce allergic reactions ranging from nausea to death": "shellfish and nuts, especially peanuts, are among the most dangerous to the vulnerable, with the potential of causing anaphylactic shock. . . ." (p. 57).

Book: Frank A. Oski, M.D.
Don't Drink Your Milk; Caution: Milk Can Be Harmful to Your Health!
Syracuse, NY: Mollica Press, Ltd. (1914 Teall Avenue Syracuse, NY 1320
1983. Paperback, 113 pp.

This book was given to me by an SDA physician/health educator from Ohio at a camp meeting in Colorado in the summer of 1988. I have not had an opportunity yet to check out all the statements alleged as fact in the volume, nor to check the "pedigree" of the author (not every one who possesses an M.D.--or any other doctoral degree, for that matter--is sane and balanced!).

The physician who gave me the book summarized in pencil on the back flyleaves 17 reasons why the use of milk (and products made therefrom) should not be used today. (Again, I have had no opportunity yet to validate the correctness of the reasons offered, and list them here simply as they were listed in the back of the book):

1. High total fat.
2. High saturated fat
3. Cholesterol
4. High sodium
5. High concentrated protein (cancer, osteoporosis)
6. Fermented proteins
 - enols
 - scatols
7. Lactose intolerance
8. Hormones (female)
9. Renet (50% from animals)
10. Molds (fungus)
11. Tyramine
12. Bovine leukemia link
13. Link to multiple sclerosis
14. High histidine level (precursor to histamine) links with allergies
15. Diseased animals in general
16. High phosphorus content (can actually cause osteoporosis)
17. Oxidized breakdown products of cholesterol...highly atherogenic

The physician's (donor's) own postscript:

"When Ellen White said the time would come when we would have to give up such foods, I feel it has already come and gone some years ago!"

For a somewhat different perspective, an "other-side-of-the-coin" opinion, see statement of Sylvia M. Fagal, a Registered Dietician, on the next page:

"THE OTHER SIDE OF THE COIN"

There is still somewhat of a case to be made for benefits from drinking milk even today, in the context of stated objections.

1. Perhaps half of the objections listed can be obviated by drinking skim milk.
2. The body needs Vitamin B12, and milk is an excellent source of obtaining it:
 - a. The body can store B12 for up to about seven years; is water soluble
 - b. We can daily replenish the body store of this vitamin against the days--ahead--when a supply may be diminished or forfeited.
 - c. If we are not storing it ahead now, there will be nothing against which to draw in the difficult days ahead.
3. Certainly precautions need to be taken, and prudent Christians will take them. But the time may not yet have come for the total abandonment of milk.

Sylvia Fagal, R.D.

Faith / Doubt

The Danger of Doubt and the Nature of Faith: "Judge-From-the-Weight-of-Evidence" (Science and Religion, Doubt and Faith--Part II)

Roger W. Coon

Introduction

1. Christianity is, by definition, a "reasonable" religion. It places a high (but not ultimate) value upon the exercise of sanctified human reason.
 - a. Jesus invites each one: "Come, let us reason together" (Isa. 1:18).
 - b. EGW had no use for shoddy thinking; she repeatedly affirmed and placed a high premium upon the "kingly power of reason," subject only to the governance of divine revelation (MH 130:2)..
2. As noted, Christianity, also, is a "revealed" religion; and, at times, faith must take precedence over "Reason," when and where God has clearly spoken.
3. Doubt and faith are categories with which EGW dealt frequently; and the CD-ROM disc of her published writings lists:
 - a. 2,076 references to the word "doubt," and
 - b. 25,215 references to its antithesis, "faith."
4. The human mind is perfectly capable of believing anything it wishes to believe--and of doubting anything it wishes to doubt.
 - a. I have always been extremely interested in the various reasons offered to explain why some choose to join the Adventist Church--and why others subsequently choose to leave it its fellowship.
 - b. I have also been keenly interested in the various reasons why different ones choose to believe in EGW as a true prophet--and why some, subsequently, decide to believe she was *not* a true prophet.
5. Sometimes the reasons for such choices are "objective," in that they are based upon alleged "facts" which are accepted as true; sometimes they are "subjective," in that they are based upon emotional reasons (and sometimes even private agendas)--of which the holder may even be totally unaware!
6. Why, then, do some persons choose to disbelieve the genuineness of Ellen White's prophetic gift?
 - a. Let us examine a few of the reasons advanced by some who have become disaffected--noting, also, some of the "real" reasons adduced by EGW herself!

I. Reasons for Disbelief in the Genuineness of EGW's Prophetic Gift

A. Theological Reasons

1. **Ellen White Taught False Doctrines:** It is alleged by some--often sincerely, though (we believe) mistakenly--that EGW taught unbiblical doctrines; therefore, they reject her on this ground.
 - a. If she *were guilty* of doing so, this would, indeed, be a valid, legitimate reason for rejecting her teachings.
 - b. But if one inquires further into the specifics, such may well discover that the alleged "false doctrine" was truly Biblical after all!
 - (1) For the rejecter himself/herself may hold one or more unbiblical *a priori* beliefs (which they sincerely believe to be Biblical) which may unwittingly lead them astray.
2. Some of the following doctrinal positions (which SDAs hold to be unbiblical) are denied by EGW--but that denial, nevertheless, does not demonstrate she teaches false doctrines; rather, it is the holder, in reality, who is himself/herself unbiblical:
 - a. That the Holy Spirit-given gift of prophetic utterance ended with the end of the Apostolic age (c. 100 A.D.): therefore, there is not now even the possibility of the existence of a genuine prophet in modern times.
 - b. That everything to do with achieving mankind's salvation--Christ's atonement--was completed at Calvary: therefore, such doctrines as the heavenly sanctuary, the investigative judgment, etc. are all unbiblical.
 - c. That New Testament Christians are no longer obliged to keep the Law under the New Covenant of Grace: therefore, Sabbath-observance is only a legalistic attempt to earn salvation, which is condemned by the New Testament.
 4. That all Old Testament food-taboos are abolished under the New Covenant: therefore, I am free to eat/drink anything I choose; the Christian religion has no legitimate concern with such considerations.
 5. That the human soul is immortal: therefore, human consciousness continues beyond death, and the doctrine of "soul-sleep" (conditional immortality) is unbiblical.
 6. That God's wrath will continue "forever" to be expressed in the eternal punishing (vs. eternal punishment) of the finally impenitent: therefore, the doctrine of annihilation is false and pernicious.

B. Perceptual Reasons

1. **Ignorance of the Facts:** no prior information concerning her or her gift.
 - a. It is often a facet of human nature that one tends to be "down" upon things upon which he/she is not "up" on.
 - b. EGW is, thus, simply rejected out of hand, without any effort to "prove all things" (1 Thess. 5:21) and to "try the spirits" (1 John 4:1), as Scripture requires.

2. **Misperception of the "Real" EGW:** Some say, "I see her as the product of a now-bygone Victorian era, a little old lady, wearing high button-down boots, who never smiles, and who sits on a high stool, with gloomy visage, pointing a bony, craggy finger at the youth of her church, and saying to them, petulantly, in a high, screeching voice, "Whatever it is that you're doing, if it's fun, stop it *immediately!*" She is misperceived as:
 - a. A dour, humorless, unpleasant person.
 - b. Unduly restrictive and "anti-fun."
 - c. The source of a certain form of "child-abuse," in which the youth are "hit-over-the-head" with her writings, or "forced-down-the-throat" by parents, teachers, and ministers, etc.
 - d. One totally out-of-touch with contemporary reality.

C. Psychological Reasons:

1. **Emotional Trauma From Discovery** that one's theory of Inspiration/Revelation does not harmonize with the reality of the data--the actual facts of how it really operated are at variance with my prior views as to how I was sure that it worked.
 - a. This is often the problem with believers in a strictly verbal/mechanical view of Inspiration/Revelation.
 - (1) This was the problem with John the Baptist--he, and all Israel (including Christ's own disciples) believed the Messiah would be a geo-political--rather than a spiritual--ruler.
 - b. And the danger, upon discovery that things were not really as we had expected, is that we may go and "throw-the baby-out-with-the-bath-water."
2. **"Theory of Cognitive Dissonance:"** Leon Festinger (the most-cited social psychologist in university textbooks between 1960 and 1968) developed this "law" in 1957: If your beliefs (A) are over on the right-hand side, and your behavior (B) is over on the left-hand side, you will ultimately do one of three things:
 - a. You will relocate A to where B is.
 - b. Or you will relocate B to where A is.
 - c. Or you will quickly lose the balance of your mind.

D. Seven "Real" Reasons Offered by EGW for Doubt/Rejection of Her Counsels

1. Love of Sin:

- a. "The carnal mind is enmity against God" (Rom. 8:7).
- b. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light. . . ." (John 3:19)
- c. "Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin" (SC 111).

2. Dislike of Being Rebuked:

- a. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John 3:10).

- b. "The reason why men and women today do not believe the truth is because it condemns their life practices. They see that the truth calls for a reform and they fight it because they hate the work involved in sanctification. . . . (Ms 27, May 6, 1900; cited in UL 140:2).
- c. "The testimonies of His Spirit call your attention to the Scriptures, and point to your defects of character, and rebuke your sins; therefore you do not heed them. And to justify your carnal, ease-loving course you begin to doubt whether the testimonies are from God" (5T 234).
- d. "They rise up with bitter feelings against the ones who dare to speak of their errors and reprove their sins" (3T 328; 5T 672).
- e. "There are some in _____ who have never fully submitted to reproof. They have taken a course of their own choosing. They have ever, to a greater or less degree, exerted an influence against those who stood up to defend the right and reprove the wrong" (4T 513; 5T 673).
- f. "Some express their views that the testimony of Sister White cannot be reliable. . . . The testimonies of reproof have checked their vanity and pride" (3T 313; 5T 673).
- g. "You despise and reject the testimonies because they reprove your darling sins and disturb your self-complacency" (5T 49).
- h. "The question to be settled . . . is, 'Shall I deny myself and receive as of God the *Testimonies* which reprove my sins, or shall I reject the *Testimonies* because they reprove my sins?'" (4T 32; 5T 675).
- i. "There are some in these last days who will cry: 'Speak unto us smooth things, prophesy deceits.' [Isa. 30:10.] But this is not my work. God has set me as a reprover of His people; and just so surely as He has laid upon me the heavy burden, He will make those to whom this message is given responsible for the manner in which they treat it" (4T 231, 232; 5T 679).
- j. "All will hear His voice who are willing to be corrected; but those who have been deceived by the enemy are not willing now to come to the light, lest their deeds shall be reproved" (5T 74).

3. Pride of Opinion:

- a. "The natural stubbornness of the human heart resists the light of truth. Its natural pride of opinion leads to independence of judgment and a clinging to human ideas and philosophy" (RH, Aug. 19, 1909; cited in HP 349:2).
- b. "The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth" (7T 199, 200).
- c. "Self-will and pride of opinion lead many to reject the light from heaven. They cling to pet ideas, fanciful interpretations of Scripture, and dangerous heresies; and if a testimony is borne to correct these errors, they will, like many in Christ's day, go away displeased" (1SM 72).
- d. "All self-sufficiency, egotism, and pride of opinion must be put away" (1SM 413).
- e. "Those who allow worldly interests, desire for popularity, for pride of opinion, to separate them from the truth, must render an account to God for their neglect" (4SP 186).
- f. "Light has been sent to dispel their darkness, but they are too proud of heart to accept it, and they choose the darkness. They despise the counsel of

God, because it does not coincide with their views and plans, and favor their wrong traits of character. The work of the Spirit of God, which would bring them into the right position if they would accept it, has not come in a way to please them, and to flatter their self-righteousness. . . . They claim that no more confidence is to be placed in the judgment of one who has had such a long experience, and whom the Lord has taught and used to do a special work [EGW], than in that of any other person" (5T 689).

g. "Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sister White. You have thereby insulted the Spirit of God" (5T 64).

h. "In a recent dream I was brought before an assembly of people, some of whom were making efforts to remove the impression of a most solemn testimony of warning that I had given them. They said: 'We believe Sister White's testimonies; but when she tells us things that she has not directly seen in vision in the particular case under consideration, her words are of no more account to us than the words of any other person.' . . .

"Now, if those to whom these solemn warnings are addressed say, 'It is only Sister White's individual opinion, I shall follow my own judgment,' . . . they show that they despise the counsel of God. . . . Some who wish to strengthen their own position . . . [take the position that] that which questions their course of action . . . [is] Sister White's opinion, denying its heavenly origin and [they place] it on a level with their own judgment. . .

"If you feel just as safe in following your own impulse as in following the light given by God's delegated servant, the peril is your own; you will be condemned because you rejected light which heaven had sent you" (5T 687, 688).

4. Ignorance from Indifferent Neglect to Read:

a. "It is not alone those who openly reject the *Testimonies*, or who cherish doubt concerning them, that are on dangerous ground. To disregard light is to reject it" (5T 680).

b. "Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings. . . . Skepticism and infidelity are increasing everywhere. Light so precious coming from the throne of God, is hid under a bushel. God will make His people responsible for this neglect. An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things or rejected because it was more agreeable to follow inclination" (4T 390, 391; 5T 681).

5. Cowardice: Lack of Moral Courage:

a. "[Sometimes] sinful indulgences are cherished, the *Testimonies* are rejected, and many excuses which are untrue are offered to others as the reason for refusing to receive them. The true reason is not given. It is a lack of moral courage—a will, strengthened and controlled by the Spirit of God, to

renounce hurtful habits" (4T 32; 5T 675).

6. Lack of Spirituality:

- a. "I was shown that many had so little spirituality that they did not understand the value of the *Testimonies* or their real object. They talked flippantly of the *Testimonies* given by God for the benefit of His people, and passed judgment upon them, giving their opinion and criticizing this and that, when they would better have placed their hands upon their lips, and prostrated themselves in the dust; for they could not appreciate the spirit of the *Testimonies*, because they knew so little of the Spirit of God" (4T 443; 5T 672, 673).

7. Prevailing Spirit of Skepticism:

- a. "A prevailing skepticism is continually increasing in reference to the *Testimonies* of the Spirit of God; and these youths encourage questionings and doubts instead of removing them, because they are ignorant of the spirit and power and force of the *Testimonies*" (4T 437; 5T 672).

II. Ellen G. White and the Nature of Faith

A. The Problem Identified

1. Faith is so vital, so fundamental, so basic, that God Himself declares emphatically that "without faith it is impossible to please Him."
 - a. Indeed, the very first steps for any who would come to Him are to:
 - (1) "Believe that He is"--that is, that He exists; and also
 - (2) "That He is a Rewarder of them that diligently seek Him"--that is, that He is actively seeking to bless those who try to follow Him (Heb. 11:6).
2. Jesus emphasized the importance of exercising faith throughout His entire earthly ministry.
 - a. At its beginning, in the Sermon on the Mount (Matt. 5-7), he urged His hearers to exercise faith in God as a Heavenly "Father" who valued them highly and who would care for all of their temporal (as well as spiritual) needs.
 - b. At its end, in the Upper Room, He gently reprimanded "doubting" Thomas by telling him, "Be not faithless, but believing" (John 20:27; see DA 808).
 - (1) But the opposite condition of faithlessness--faith--comprehends much more than mere belief (though that is included).

B. Contemporary Models of Faith

1. Faith-as-Simply-Intellectual-Belief:

- a. EGW referred to this limited view of faith in these words: "Many hold faith [merely] as an opinion" (DA 347:1)--as simply an intellectual assent to a list of doctrinal propositions.

- b. Satan and his fallen angels "believe;" but they hardly exercise true faith; instead, they simply "tremble" (Jas. 2:9) in "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:27).
- c. Now there is a sense in which it is correct to equate faith with a doctrinal construct:
 - (1) Jude speaks of "the faith once delivered to the saints" (Jude 3).
 - (2) But this is, at best, a limited, partial view.
- d. And God probably honors its exercise by the babes-in-Christianity who are just learning to walk "after the Spirit" (Rom. 8:1, 4; 2 Cor. 5:7).
- e. But EGW would strongly contrast this limited, partial view with what she would characterize as "living faith," "saving faith," which certainly includes this, but goes much farther (DA 347:1--see below).

2. Faith-as-an-Emotional-Leap-in-the-Dark:

- a. For others, faith is seen simply as an emotional (and, ultimately, an irrational) "leap-in-the-dark-and-hope-you-land-on-your-feet!"
- b. This partial, limited view also possesses an element of truth.
- c. And God probably does honor this exercise if the individual is sincere, doing the best he/she can with limited information/knowledge and understanding.
- d. But God would also say to such, "Come, let us reason together" (Isa. 1:18).
- e. And Paul would doubtless add, by way of an offer of help: "I show you a more excellent way" (1 Cor. 12:31).

3. Faith-as-"Coming"- "Casting"- "Taking"- "Learning"- "Finding"--a NT Model:

- a. "Coming": "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).
- b. "Casting": "Casting all your care upon Him, for He careth for you" (1 Peter 5:7).
- c. "Taking": "Take My yoke upon you and . . ."
- d. "Learning": "Learn of Me, for I am meek and lowly in heart, and . . ."
- e. "Finding": "Ye shall find rest unto your souls" (Matt. 11:29).

4. Faith-as-Process-Within-a-Relationship:

- a. For EGW, "Genuine faith is life"--with discernable resulting experiential consequences:
 - (1) "A living faith means an increase of vigor, a confiding trust, by which the soul becomes a conquering power" (DA 347:1).
- b. She also spoke, almost in the same breath, of "saving faith;" and both in terms of two metaphors as instructive as they are interesting: "a *transaction* by which those who receive Christ join themselves in *covenant relationship* with God" (*ibid.*; emphasis supplied).
 - (1) "Transaction" sees faith in terms of *process*; whereas
 - (2) "Covenant Relationship" sees this process operating within the context of a personal *relationship*.
- c. Significantly, both of these metaphors involve *reciprocal obligations* and *responsibilities* on the part of both parties involved--you, and God--in this process-within-a-relationship.

- (1) EGW sees *God* first taking the initiative, in which He performs four acts:
 - (2) Then--and only then--she sees God asking the *human* to perform three tasks subsequently, of his/her own volition (but always with God's help).
- d. These seven steps in faith-as-process-within-a-relationship will now be explicated more fully.

C. Faith-as-Process-Within-a-Relationship Defined: The SEVEN STEPS--

1. **GOD'S PART:** God takes the initiative and first performs four tasks before ever He comes to ask any response on our part:

[Step 1] God has endowed every human mind with the capacity and "power to discriminate between right and wrong" (DA 458:3; variant, 1BC 1120).

- a. In Bible times, God instructed His priests to:

- (1) "Put difference between holy and unholy, and between unclean and clean" (Lev. 10:10; cf. 11:47).
- (2) "Teach My people the difference between the holy and profane, and cause them to discern between the unclean and the clean" (Ezek. 44:23).

- b. "The power to discriminate between right and wrong we can possess only through individual dependence upon God. Each for himself [herself] is to learn from Him through His Word. Our reasoning powers were given us for use, and God desires them to be exercised. 'Come now, and let us reason together' (Isa. 1:18), He invites us. In reliance upon Him we may have wisdom to 'refuse the evil, and choose the good'" (Isa. 7:15; Jas. 1:5) (Ed 231:1).

- c. Despite the fact that God has endowed each individual with the *capacity* to distinguish mentally between right and wrong, that power can be destroyed through conformity to "worldly customs, worldly practices, and worldly influences" (5T 62:2; cf. PK 178:1; RH, Nov. 6, 1913:2). God endows the human mind "with power to discriminate between right and wrong" (DA 458:3; 1BC 1120).

[Step 2] God deals "to every man [and woman]" a "measure of faith" (Rom. 12:3).

- a. "Faith that enables us to receive God's gifts is itself a gift, of which some measure is imparted to every human being" (Ed 253:4).
- b. While the Christian's faith-deposit "must be strengthened by fervent prayer, and fasting, and humiliation of heart" (DA 431:2), such effort itself would be useless if God had not first given a "measure" of faith "as a grain of mustard seed" (Matt. 17:20; Luke 17:6).

[Step 3] God next sends "light" [messages].

- a. "The Word of the Lord comes to all who have not rejected the Spirit by determining not to hear and obey. . . . It is the Lord's message of light to His people" (5T 69:0; cited in 1SM 28:1).

- b. "God gives light to guide those who honestly desire light and truth. . . ." (5T 303:1).

[Step 4] Finally, God gives evidence of the divine origin of these messages:

- a. "God never asks us to believe without giving sufficient evidence upon which to base our faith" (SC 105:2).
 - (1) "Our faith must rest upon evidence, not demonstration" (*Ibid.*; cf. 5T 69:0; 1SM 28:0; Ed 169:2).
- b. **Quantitatively**, EGW characterizes that evidence, variously, as:
 - (1) "Sufficient" (SC 105:2; 106:2; PP 432:2; 5T 303:1; 4T 232:1 [cited in 5T 675, 676]; 1SM 72:3; 3SG 94:3; Lt 6, 1877 [cited in MR 119] Ed 169:2; PP 434: 2,3).
 - (2) "Abundant" (SC 105:2).
 - (3) "Ample" (Ed 169:2; GC 527:2; 4T 584:3-585:0).
 - (4) "Plenty of" (4T 584:3-585:0; SC 105:2).
 - (5) "Additional" (PP 434:2, 3).
 - (6) "Continual" (8T 260:2; 6Bio 78:3).
- c. **Qualitatively**, EGW characterizes this evidence, variously, as:
 - (1) "Testimony that appeals to our reason" (SC 105:2; Ed 169:2).
 - (2) "Unmistakable" (PP, 434:2, 3).

- 2. **OUR PART:** After God has taken these first four steps, He then--and only then--asks us, to follow on to perform three acts:

[Step 5] Examine this God-given evidence in an appropriate manner, with correct attitudes:

- a. **Submission:** Acknowledgment of the limitations ("weakness" and "narrowness") of unaided finite human reason, and the utter inability of humans ever to completely comprehend God's works and truth--the finite can never, fully, grasp--much less explain--the Infinite (SC 105-108).
 - (1) While properly respecting human reason, seeking to keep it within its proper sphere, and seeking to exercise, develop, and improve our mental powers, we must also beware of deifying human reason (SC 109, 110).
 - (2) God must always be approached with reverence and awe (SC 107, 108, 110:0, 1).
 - (3) We must recognize Satan's ever-present efforts to distort truth (SC 108:2; 110:1)
 - (4) We must at all times earnestly solicit the aid of the Holy Spirit in comprehending and appreciating truth (SC 109:2; 110:0, 1).
- b. **Humility:**
 - (1) All pride must be abandoned (SC 108:2).
 - (2) Childlike simplicity, faith, and trust must be actively cultivated (SC 106:1; 110:0).
 - (3) A "humble mind" and "teachable spirit" must always characterize the investigation of truth (3T 255; cited in 5T

675:3).

- c. **Patience** must always be exercised to accept:
 - (1) God's ways (SC 106:1).
 - (2) God's time (SC 107:0; 108:2).
- d. **Intellectual sincerity/honesty**:
 - (1) Our motivation must be characterized by "a sincere desire to know the truth"—wherever it may lead us—rather than merely to confirm previously-held opinions and conclusions; the heart must be willing to obey (SC 111:1).
 - (2) We must not be seeking for loopholes through which we may evade/escape the claims of God (SC 110:1).
- e. **Total commitment to God's will for our lives**:
 - (1) Our thoughts and affections must be fixed upon God (SC 110:1).
 - (2) We must be in harmony with His will (SC 110:1, 111:1).
- f. **Diligent care in study**:
 - (1) The evidence provided by God "must be carefully investigated" (3T 255:1; cited in 5T 675:3).
 - (2) There must be a "carefully comparing" of "Scripture with Scripture" (DA 458:3).

[Step 6] Arrive at a verdict based upon the *preponderant* weight of that evidence just examined:

- a. "God designs that men [and women] shall not decide from impulse [emotion], but from [the] *weight of evidence*. . . . Before them are light and darkness, truth and error. It is for them to decide which they will accept (DA 458:3; emphasis supplied; cf. 1BC 1120).
- b. "He requires of His people faith that rests upon *the weight of evidence*, not upon perfect knowledge" (3T 258:2; emphasis supplied).
- c. "There are noble women who have had moral courage to decide in favor of the truth from *the weight of evidence*. They have conscientiously accepted the truth" (RH, Dec. 19, 1878; cited in Ev 478:4; emphasis supplied).
- d. "All should decide from *the weight of evidence*" (3T 255:1; cited in 5T 675:3; emphasis supplied).
- e. "There is no excuse for doubt or skepticism. God has made ample provision to establish the faith of all men [and women], if they will decide from *the weight of evidence* (4T 583:3; emphasis supplied).

[Step 7] Live and act in accordance with the verdict just rendered on the evidence that God has been pleased to provide—remembering that obedience is not legalism; and the latter is rejected by Scripture, while the former is required by God.

- a. "In order to arrive at truth, we must have . . . a willingness of heart to obey it. . . . Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of Christ, perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform

- those of which you are now in doubt (SC 111:1, 2; cf. GC 528:1).
- b. "The Lord has given counsel and instruction; the duty of each individual has been made so plain that he [she] need make no mistake. . . . He [God] gives sufficient evidence to found faith upon, and then requires men [and women] to accept that evidence and exercise faith. . . . He who will study the Bible with a humble and teachable spirit will find it a sure guide, pointing out the way of life with unfailing accuracy. But what does your study of the Bible avail, brethren, unless you practice the truth it teaches?" (5T 302:2-303:2; cf. 5T 675:3; cited in 3T 255:1).
 - c. "Those followers of Christ who accept the light that God sends them must obey the voice of God speaking to them when there are many other voices crying out against it. It requires discernment to distinguish the voice of God" (3T 258:2).
 - d. ". . . . True obedience . . . is an . . . implicit trust in the words of Christ, in spite of objectional past experience. Our first lesson is to learn the will of God, even though we pass through trying circumstances, and then, knowing His will, to obey unquestioningly. Such obedience will always be rewarded" (Ms 79, Oct. 1, 1906; cited in UL 288:6)
 - e. "The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks from God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease and will and impulse control" (5T 69:0; cited in 1SM 28).
 - f. "Faith in Christ always leads to willing, cheerful obedience. . . . There is to be perfect conformity in thought, word, and deed, to the will of God. Heaven is only for those who have purified their souls through obedience to the truth" (Lt 301, Nov. 2, 1904; cited in TDG 315).

IV. The Anatomy of Doubt

1. One might come to the conclusion that everything EGW had to say about doubt was in a negative vein.
 - a. However, a closer inspection seems to indicate that not all that she wrote--or that appears in Scripture--is a "downer on doubt."
 - b. There appears to be a place for "good doubt"--a term that is not an oxymoron!

A. Constructive "Doubt:" Suspension of Judgment Pending Investigation

1. The Bereans probably did not doubt the teachings of Paul, Luke, and the other Apostles; but they also were not gullible, or "uncritical." For we are told by Luke that the Bereans:

- a. Were open-minded, open to new truth: "They received the word with all readiness of mind."
 - b. But, apparently in contrast with the ("less-noble") Thessalonian Christians, "searched the Scriptures daily" in an effort to determine "whether those things [the teachings of the apostles] were so" (Acts 17:11).
 - c. Their motivation may not have been one of "doubt"--at least in the classical sense; but they certainly wanted to validate the teachings of these Apostles (in apparent contrast to the Thessalonians, who apparently reasoned that Paul and Luke already possessed the two highest spiritual gifts--apostleship and prophecy--and, therefore, whatever they said must be so!).
2. Perhaps this was what EGW had in mind when she contrasted "true independence of mind" with "rashness:"
- a. "True independence of mind is an element entirely different from rashness. That quality of independence which leads to a cautious, prayerful; deliberate opinion should not be easily yielded, not until the evidence is sufficiently strong to make it certain that we are wrong. This independence will keep the mind calm and unchangeable amidst the multitudinous errors which prevail, and will lead those in responsible positions to look carefully at the evidence on every side, and not be swayed by the influence of others, or by the surroundings, to form conclusions without intelligent thorough knowledge of all the circumstances" (3T 104:3-105:0).
3. Perhaps this attitude is illustrated not so much by "I don't think this is so," as by "Maybe it is, maybe it isn't; but I'm going to check it out first, before I buy into it." In other words, "Why is this so?"
4. At any rate, most of what EGW says about the role of doubt in the Christian experience is on a cautionary--if not negative--note.

B. Destructive Doubt

1. **The Special Work of Satan:** "It has been the special work of Satan to lead fallen man to rebel against God's government. . . . In the last days the earth will be almost destitute of true faith" (3SG 94:2, 3).
 - a. "Satan is [ever] at hand to suggest a variety of doubts. . . ." (4T 232:1).
 - b. During Christ's earthly ministry, "Satan was ready to suggest doubt" (DA 457:2).
 - c. "Satan has ability to suggest doubts and to devise objections to the pointed testimony that God sends, and many think it a virtue, a mark of intelligence in them, to be unbelieving and to question and quibble" (3T 255:1; cited in 5T 675:3).
 - (1) "Men of small minds delight to quibble, to criticize, to seek for something to question, thinking this a mark of sharpness; but instead it shows a mind lacking in refinement and elevation" (4T 445:0).

(2) "All who desire to question and cavil will find occasion" to do so (1SM 72:3).

2. **The Attitude of God:** We have already noted, above, that God gives abundant evidence, and then expects humans to judge from the preponderant weight of that evidence.

a. "God does not compel men [women] to give up their unbelief. Before them are light and darkness, truth and error. It is for them to decide which they will accept" (DA 458:3; cf. 1BC 1120 for a variant reading).

b. "While God has given ample evidence for faith, He will never remove all excuse for unbelief. All who look for hooks to hang their doubts upon will find them" (GC 527:2; cf. 3SM 68:3; 9MR 204:1; ST, June 8, 1882:24; RH, Mar. 11, 1890:09).

(1) "God will never remove from any man [woman] all causes for doubt" (4T 232:1). "God has never removed the possibility of doubt" (SC 105:2).

(2) "It is God's plan to give sufficient evidence But He never removes all opportunity for doubt. All who desire to question and cavil will find occasion" (1SM 72:3).

(3) "God will never remove every occasion for doubt. He gives sufficient evidence on which to base faith, but if this is not accepted the mind is left in darkness" (PP 432:2).

(4) "God gives light to guide those who honestly desire light and truth; but it is not His purpose to remove all cause for questioning and doubt. He gives sufficient evidence to found faith upon, and then requires men [women] to accept that evidence and exercise faith" (5T 303:1).

(5) "Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith" (SC 105:2).

3. **God's Reason:**

a. It is the immutable testimony of both Old and New Testaments that God's desire and plan is that "the just [the righteous child of God] shall live by his [her] faith" (Hab. 2:4; Rom. 1:17).

b. It is abundantly clear that were God to remove all opportunity and occasion for us to doubt, *He would, also, simultaneously, remove from us all opportunity to exercise faith!*

4. **The Certain Consequence:**

a. "Those who refuse to accept and obey God's word until *every* objection has been removed, and there is no longer an opportunity for doubt, will *never* come to the light" (GC 527:2).

b. "Many will defer their obedience . . . waiting till *every* shadow of uncertainty is removed from their minds. The unbelief that demands *perfect* knowledge will *never yield* to the evidence that God is pleased to give. He requires of His people faith that rests upon *the weight of evidence*, not upon perfect knowledge. . . . Those who will not act when the Lord calls them, but who wait for more certain evidence and more favorable opportunities, will walk

in darkness, for the light [that they presently have] will be withdrawn. The evidence given one day, if rejected, may never be repeated (3T 258:2, 3; emphasis supplied).

- c. "If you refuse to believe until *every* shadow of uncertainty and *every* possibility of doubt is removed, *you will never believe*. The doubt that demands perfect knowledge will never yield to faith (1SM 28:0, emphasis supplied; cf. also 5T 68:4; 69:0).
- d. "Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. God gives sufficient evidence for the candid mind to believe; but he [she] who turns from the weight of evidence because there are a few things he [she] cannot make plain to his [her] finite mind *will be left in the cold, chilling atmosphere of unbelief and questioning doubts, and will make shipwreck of faith*. . . . Jesus never praised unbelief; He never commended doubts" (4T 232:1-233:0; portion cited in 5T 675, 676; emphasis supplied).
- e. EGW's use of the metaphor "shipwreck" is both highly interesting and especially instructive.
 - (1) She was not the first, of course, to employ it in the context of those who end their lives upon the stark, tragic rocks of apostasy.
 - (a) The Apostle Paul thrice experienced the devastating trauma of actual shipwreck during his missionary journeys (2 Cor. 11:28).
 - (b) And for him this metaphor of the ultimate failure of the Christian was most gripping and compelling (1 Tim. 1:19).
 - (2) I have twice witnessed the graphic, gripping end results of shipwreck:
 - (a) As a boy of five I saw, in the breakers off the beach at Ocean City, NJ, the broken skeletal remains of a ship which foundered in the coastal breakers, and was lost at that place.
 - (b) Then, as an adult, some three decades later, on our first furlough from mission service in Africa, we visited a fjord in north Norway where a now partially-submerged Nazi submarine had been destroyed while hiding in a cove during the latter days of World War II; and its shattered, rusted remains moved gently with the ebb and flow of the tide.
 - (3) In the first of these tragedies, there apparently were two causes of the disaster, which find their parallel in my simile:
 - (a) "Faith" failed: the vessel's engine, which had provided thrust to propel the ship forward through the sea, somehow now failed to function; and she then lay dead in the water.
 - (b) And then "Doubt" took over: the vessel sprang a leak, or perhaps a hatch was inadvertently left open, the interior of the vessel flooding with seawater. The ship subsequently capsized and sank; and all hands on board were lost.
 - (4) And the sea, which once buoyed them up (for "in genuine faith there is a buoyancy, a steadfast principle, which neither time nor toil can weaken"--(YL, Apr. 21, 1898; cited in SD 191:4), making forward progress possible, now clutched them to it's depths in tragic loss of all crew and cargo.

(a) Water should stay outside a ship, and air should stay inside the ship.

(b) And, in a certain sense, this is true of Christians, as well.

5. The Inevitable Result:

a. For Doubt:

(1) "Distrust of God is the natural outgrowth of the unrenewed heart, which is at enmity with Him. But faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man [woman] can become strong in faith without a determined effort. *Unbelief [as, also, faith] strengthens as it is encouraged*; and if men, instead of dwelling upon the evidence which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts *constantly becoming more confirmed*" (GC 527:3; emphasis supplied).

(2) "No amount of evidence will convince men [women] of the truth so long as they are unwilling to yield their pride, subdue their carnal nature, and become learners in the school of Christ. Self-will and pride of opinion lead many to reject the light from heaven. They cling to their pet ideas, fanciful interpretations of Scripture, and dangerous heresies; and if a testimony is borne to correct these errors, they will, like many in Christ's day, go away displeased" (1SM 72:4, 5).

b. For Faith:

(1) "Faith is inspired by the Holy Spirit, and it will flourish only as it is cherished (GC 527:3).

(2) "Faith grows by conflict with doubts . . ." (YI, April, 1873; cited in SD 191:2)

(3) "No man [woman] can become strong in faith without a determined effort" (GC 527:3).

(4) "There are deep mysteries in the Word of God, which will never be discovered by minds unaided by the Holy Spirit" (4T 444:1).

6. "Faith is the Victory:"

a. "For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith" (1 John 5:4; cf. 1 Cor. 15:57).

b. "A religious experience is obtained only through" four important avenues:

(1) "Conflict."

(3) "Severe discipline of self."

(2) "Disappointment."

(4) "Earnest prayer."

--"Living faith must grasp the promises unflinchingly. . . ." (4T 444:2).

c. "We shall advance in true spiritual knowledge only as we realize our own littleness and our entire dependence upon God; but *all* who come to the Bible with a teachable and prayerful spirit, to study its utterances as the Word of God, *will receive divine enlightenment*. There are many things apparently difficult or obscure which God will make plain and simple to those who thus seek an understanding of them" (5T 704:1; emphasis supplied).

- d. "Without the guidance of the Holy Spirit we shall be continually liable to wrest the Scriptures or to misinterpret them" (5T 704:2).
- e. "There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt" (GC 528:1; cf. SC 1111,2).

V. Bringing It All Together; Making It All Work

A Some Ultimate Realities

1. As noted above, the human mind is perfectly capable of believing anything it wishes to believe; and, conversely, perfectly capable of disbelieving anything it wishes to disbelieve.
 - a. Because, ultimately, both faith and doubt are a decision made by the individual Christian's will.
 - (1) And, as EGW has so often reminded us, *everything* depends upon the right action of the will! (SC 47; emphasis supplied).
 - (a) (See J. R. Spangler, "The Two Mind Sets," *Ministry*, June, 1982, pp. 4,5; in *Anthology*, I:82/38, 39.)
2. We need also to recognize that there are as yet a number of unresolved problems in the inspired writings of Scripture, as well as in those of EGW.
 - a. In New Testament times Peter found some things written by his fellow apostle and prophet, Paul, which--for Peter--were "hard to be understood" (2 Peter 3:16).
 - b. And Peter went on to caution Christians not to "wrest" inspired writings to their own destruction eternally, as did some of the truly "unlearned" and "unstable" of his own day.
 - c. Now if Peter found some things written by Paul "hard to be understood," is it necessarily a disaster if we, today, find some things in the EGW writings equally "hard to be understood"?
3. Remember that it is God--not mankind--who lays down the rules of the encounter with Him and with truth--the "ground rules" of the Great Controversy war in which we are all engaged.
 - a. He has already revealed to us, through "His servants, the prophets," that He has no intention of making *every* difficulty explained, *every* mystery made clear.
 - (1) Those things which God has revealed belong to us and to our children; but the secret, as-yet unrevealed, things belong to God alone (Deut. 29:29).

- b. If God removed all opportunity for doubt, He would, simultaneously, remove from us all opportunity for the exercise of faith.
 - (1) And this, He has already told us, He does not intend to do!
 - (2) He gives sufficient, plausible, coercive evidence that He is leading out a people, and then asks them to exercise faith in the few remaining "unknowns."

B. A Scientist's Solution

1. The late Dr. Frank Lewis Marsh, prolific SDA author on creation/evolution issues, who earned his Ph.D. in biology at the University of Nebraska, told an SDA Theological Seminary class in "Science and Religion" (1958) how he himself handled anomalies in science vis-a-vis the writings of EGW:
 - a. "I have a [metaphorical] 'shelf' in my mind."
 - b. "Whenever I, as a scientist, read something in the EGW writings that I--as a scientist--simply do not understand, on the basis of the available data, and therefore cannot explain, I do not 'sweat' it."
 - c. "Instead, I quietly, calmly place that issue upon the 'shelf' in my mind."
 - d. "And the thing that has most surprised me over the decades is *not* the number of things which I had to park on my 'shelf.'"
 - e. "Rather, the thing which has continually amazed me is the number of things I have subsequently been able to *take down* from off the shelf, as a consequence of further discoveries in the world of science."
2. It is interesting--and significant--to note that scientists, as a group, are generally much more willing to live with the tension produced by ambiguity and conflicting ideas and concepts, holding judgment in suspension, and patiently waiting for answers, until "the jury is in," than are many theologians, who often impatiently seek instantaneous answers and make snap judgments without full data.

C. The Pioneers and the Present

1. The SDA Pioneers, in the late 19th and early 20th centuries had to make up their minds about EGW, and her prophetic gift, and her unique place in our church, and the claims of her writings to our commitment and obedience.
 - a. And, in this, the Pioneers had one advantage--and one disadvantage:
 - (1) Their advantage? They had the living prophet within their midst; and if something were unclear, they could often seek clarification from the living prophet directly.
 - (2) Their disadvantage? They had to make up their minds about her and her writings without benefit of the incredible, unparalleled confirmation and corroboration from the world of science concerning a major category of her writings, that what she wrote was, indeed, not only correct, but often far ahead of the general thinking of her time!

2. Interestingly, we, today, also have the equal but opposite advantage and disadvantage:
 - a. Our disadvantage is that the prophet is no longer alive, to offer us additional insights, and to tell us what she meant by what she wrote.
 - b. But our advantage is that we have an overwhelming, preponderant "weight of evidence" of the validity of much of which she wrote in days gone by that was denied to the Pioneers.
 - c. And it is interesting to observe that at least one world-renowned scientist--Dr. Norman Kaplan--has told us that we no longer need exercise any faith to believe her health/lifestyle message today--for all of the principles--and much (if not most) of the detail--is now a matter of scientific data, proven beyond a shadow of a doubt!

Conclusion

1. Let us seek, then, to avoid a particular pitfall into which Christians are often prone to fall, keeping in mind the following far-reaching inspired cautions:
 - [a] The words are an indication of that which is in the heart. "Out of the abundance of the heart the mouth speaketh."
 - [b] But words are more than an indication of character; they have a power to react on the character.
 - [1] Men are influenced by their own words.
 - [2] Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts.
 - [3] They are deceived by their [own] words, and have come to believe true that which was spoken at Satan's instigation.
 - [c] Having once expressed an opinion or decision, they are often too proud to retract it, and they try to prove themselves in the right, until they come to believe that they are.
 - [d] It is dangerous to utter a word of doubt, dangerous to question and criticize divine light.
 - [1] The habit of careless and irreverent criticism reacts upon the character, in fostering irreverence and unbelief. Many a man indulging this habit has gone on unconscious of danger until he was ready to criticize and reject the work of the Holy Spirit--DA 323:1.
2. In a letter to A. T. Jones just after the turn of the century, EGW warned this habitually impulsive minister:
 - a. "Let not your lips utter a sentence of doubt. Do not come before the people with an uncertain sound. Know what is truth and proclaim truth. Christ's teaching was always positive in nature. Never, never utter sentiments of doubt. Bear with a certain voice an affirmative message" (Lt 65, Feb. 13, 1905; cited in UL 58:4).

3. Our choice, ultimately, is to do one of two things:

- (a) To "hang our doubts" upon "hooks" readily provided by Satan; or
- (b) To "hang your helpless soul on God."

(1) In an 1879 letter to her eldest surviving son, Edson, EGW borrowed a line from the second stanza of John Wesley's hymn written in 1740, "Jesus, Lover of My Soul," and she wrote plaintively:

Your soul's salvation is in great peril, and now do not, I plead with you, deceive your own soul. If your faith perseveringly grasps the promises, you will prevail. This is the victory that overcometh the world, even our faith.

...

Let your short, uncertain life be a continual preparation for the future immortal life. Temptation is allowed to come upon us to discover the character we possess and to improve our defects. There are continual solicitations to sin which are disguised to deceive and allure the soul to ruin. Satan will transform himself into an angel of light, and he is constantly plotting to rob God of His glory in the destruction of souls. I beseech you for your soul's sake to resist the devil that he may flee from you. Hang your helpless soul on God (Lt 42, Nov. 21, 1879; cited in HP 24.

4. So there you have it: hang your doubts on Satan's hooks, or hang your helpless soul upon God!
- a. I'll take my chances with God!

For Further Study

1. For insights into how Christ dealt with doubt--in the person of His disciple, "doubting Thomas," see:
 - a. DA 808.
 - b. Roger W. Coon, "Called to Testify," *Adventist Review*, April 13, 1995, pp. 8-10.

EGW Predictions

Ellen G. White's Predictions of Future Events

Roger W. Coon

Introduction

A. Omniscience--An Attribute of Deity

1. God alone knows the future (Isaiah 41:23).
 - a. And He challenges false gods--and the Devil--to make long-range predictions of the future (Isa. 41:22, 23; 43:9; 44:7; cf. Jer. 28:9).
 - b. The Metal-Man of Daniel 2 is an excellent example of 2,500 years of human history predicted in advance.
 - (1) Its fulfillment gives us confidence to believe that other Bible prophecies will also be fulfilled.
2. Says EGW: "The past, present, and future are alike to God. He sees the most remote events of past history, and the far distant future with as clear a vision as we do those things that are transpiring daily" (Ms. 5a, 1895, in 1BC 1099).

B. God's Revelations to the Prophet

1. "Surely the Lord will do nothing, but He revealeth His secret unto His servants the prophets" (Amos 3:7).
2. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deuteronomy 29:29).
3. Wrote EGW on March 23, 1899 (Ms. 39, 1899, in UL 96):

In past ages the Lord God of heaven revealed His secrets to His prophets, and this He does still. The present and the future are equally clear to Him, and He shows to His servants the future history of what shall be. The Omniscient looked down the ages, and predicted through His prophets the rise and fall of kingdoms, hundreds of years before the events foretold took place. The voice of God echoes down the ages, telling man what is to take place. Kings and princes take their places at their appointed time. They think they are carrying out their own purposes, but in reality they are fulfilling the word God has given through His prophets. They act their part in carrying out God's great purposes. Events fall into line, fulfilling the word God has spoken.

C. God's Omniscience Challenged

1. An SDA university professor of religion wrote The Openness of God, published by the Review & Herald in 1980.
 - a. Many within the church saw it as a clear attack against God's omniscience.
 - b. A revised edition (God's Foreknowledge and Man's Free Will) was published by a nonSDA publisher (Minneapolis: Bethany House, 1985).

2. Concerning challenges from within, EGW wrote in UL 96:

The unbelieving and godless do not discern the signs of the times. In ignorance they may refuse to accept the Inspired Record. But, when professed Christians speak sneeringly of the ways and means employed by the great I AM to make His ways and purposes known, they show themselves to be both ignorant of the Scriptures and of the power of God.
.....

Man's word fails, and he who takes the assertions of man as his dependence may well tremble, for he will one day be as a shipwrecked vessel. But God's Word is infallible and endures forever. . . .

God lives and reigns. . . . As in the Jewish age, so in this age, God reveals His secrets to His servants the prophets.—
Manuscript 39, March 23, 1899, "Loyalty or Disloyalty."

D. Satan's Limited Ability to Foretell the Future

1. Satan has the ability to make limited predictions concerning individuals and situations, in cases where he already has total control:
 - a. King Saul's demise predicted in 24 hours by alleged ghost of prophet Samuel (1 Samuel 28:19; 31:4).
 - b. Limits were placed on Satan in his dealings with Job, because Job was still under the general protection of Jehovah (Job 1:10-12).
 - c. Concerning false prophets with whom she had had to deal, EGW wrote:
 - (1) "Some things spoken in these visions [of Anna Garmire] came to pass. . . ." (2SM 76:0).
 - (2) "In one place, four in one family professed to have communications from the Lord, reproving wrongs, and they predicted things which actually did take place" (Ibid., 76:4-77:0).
 - (3) "Some things stated in these revelations were fulfilled. . . ." (Ibid., 86:1).

2. In the Jan. 1, 1983 edition of the National Enquirer, some 125 predictions were made for that calendar year.
 - a. By December 31, 1983, only four had come to pass--3.2%!

E. Ellen White as Foreteller of the Future

1. Like the authentic prophets of the Bible, EGW made a number of predictions:
 - a. Some came to pass in her own lifetime.
 - b. Some are yet to come to pass in ours.
 - c. And some, which were clearly conditional, did not--and will not--come to pass.
2. As in the experience of Moses (in the OT) and John the Baptist (in the NT), prediction did not form a large part of the ministry of EGW.
 - a. Her writings deal more generally with human and Christian experience.
 - b. Robert W. Olson, who concluded the last 16 years of his ministry at the EGW Estate (and the last 12--1978-90--as its Secretary), who is probably the foremost living authority on our prophet today, has estimated that "probably not over two percent [of her writings] deal with future events" ("Ellen White's Predictions," White Estate shelf document, Nov. 6, 1989; p. 1).
3. During her ministry EGW refrained from calling herself a "prophet" (though, significantly, she never corrected anyone who did!)--preferring instead the title "messenger of the Lord--for two reasons:
 - a. The dictionary denotation of the word vs. the connotation: Most in the general public limit a prophet's role generally to that of a fore-teller of the future; her role was much more broad.
 - b. The odium attached to the word "prophet" in 1844 and onward: Joseph Smith, who did repeatedly identify himself as a "prophet" and who was assassinated in the spring of 1844, brought disrepute upon himself (and the office of prophet) by promulgating polygamy ("plural marriage," "celestial marriage,")--and EGW did not want to be associated with that (2SG iv [1860] ; 1SM 31-35 [1906]).
4. This presentation will consider, successively, some of EGW's predictions in two categories:
 - a. Those relating to her own church.
 - b. Those relating to the nonSDA world.

I. Predictions Relating to the World of Adventism

A. The Publishing Work

1. Prediction made in November, 1848, at Dorchester, Massachusetts:
 - a. "After coming out of vision, I said to my husband: 'I have a message for you. 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 around the world'" (LS 125).
2. In 1993 (the latest year for which statistics are available), SDAs had:
 - a. 56 publishing houses, worldwide.
 - b. 7,684 full-time literature evangelists selling out literature.

- c. US \$ 85,353,750 worldwide sales of SDA literature.
- d. Literature in 206 languages (total languages for oral and literature work: 713).
(131st Annual Statistical Report--1993, General Conference Department of Archives and Statistics, pp. 45, 47.)
- e. For general statistical report of SDA work worldwide in 1993, see Appendix A.

B. Worldwide Denominational Expansion

1. On August 24, 1892, at the opening of the Melbourne Bible School (forerunner of Avondale College in Australia), EGW had to sit in a chair on the platform while making her address (she would be bedfast with illness for 11 months that year). Referring to SDA work in the South Pacific, which had begun in 1885, only seven years earlier, she said:
 - a. "The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field [USA] (LS 338).
2. A. G. Daniells, one of the first SDA missionaries to the lands "Down Under," was present. His reaction:
 - a. "We were overwhelmed by the great scope of activity and development outlined with such assurance. To enter those countries; learn the difficult languages; make disciples; organize churches; establish schools, printing houses, and medical institutions--in short, to duplicate what had then been developed in North America, and to send missionaries from our little Australasian school to help do it--all this seemed like the wildest kind of speculation. Our poor minds were too narrow and our vision too constricted to follow the great sweeping advance outlined to us in this address. But some who were present have lived to see these staggering predictions strikingly fulfilled." (Abiding Gift of Prophecy [1936], p. 309)
3. For a comparative study of SDA church membership statistics, on June 30, 1892, at the time this statement was made, and the present:

June 30, 1892	
Australia, N.Z., and Polynesia	856
Africa	138
Europe and Russia	2,484
Latin America	46
Southern Asia	--
China	--
USA and Canada	30,254
World Membership:	33,778

(From: Statistical Reports of SDA Conferences and Institutions, 1863-1902 [GC Archives], p. 33)

CHURCH MEMBERSHIP BY WORLD DIVISIONS					
Division	1989	1990	1991	1992	1993
Africa-Indian Ocean	777,225	839,953	890,017	945,103	1,004,928
Eastern Africa	872,657	979,086	1,073,045	1,106,988	1,220,326
Euro-Africa	306,291	331,036	353,938	375,044	388,431
Euro-Asia	34,146	37,388	46,623	71,873	95,885
Far Eastern	782,269	830,029	875,370	917,629	960,125
Inter-American	1,177,964	1,251,256	1,313,427	1,385,517	1,457,090
North American	743,023	760,148	776,848	793,594	807,601
South American	941,527	1,009,293	1,092,184	1,176,026	1,249,776
South Pacific	231,370	241,553	248,067	261,313	273,087
Southern Asia	163,384	170,969	179,700	190,177	202,468
Trans-European	66,461	67,652	68,743	70,533	71,389
Middle East Union Miss	5,336	5,552	5,755	6,028	7,789
Southern Africa Un Conf	60,764	62,534	64,182	66,981	66,154
China	98,200	108,431	115,077	131,847	157,161
Totals	6,260,617	6,694,880	7,102,976	7,498,653	7,962,210

*Estimates

(From: 131st Annual Statistical Report--1993, Gen. Conf. Dept. of Archives/Statistics, 1993, p. 2)

C. Development of Avondale College (Australia)

1. In 1894 EGW urged the brethren to seek a permanent location to which the Melbourne Bible School could be relocated:
 - a. She was dissatisfied with the present urban site of the MBS, on St. Kilda's Road, now a main thoroughfare into Melbourne.
 - b. The new school, she urged, should be located "a wide distance from the cities" (LS 351)
 - c. At this time the educational work was barely underway in the USA:
 - (1) Battle Creek College opened 1874
 - (2) Healdsburg College (now Pacific Union College) opened 1882
 - (3) South Lancaster College (now Atlantic Union College) opened 1882
 - d. Laymen in Australia (which was then experiencing a severe economic depression, with many SDAs unemployed or working at reduced wages) were markedly unenthusiastic. Said one, in a constituency meeting:

"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 [500 baptized members in Australia, 250 baptized members in New Zealand], is not an Australian idea." (WCW Letter to F.C. Gilbert, Dec. 22, 1921, DF 170a)
2. Property known as the Brettville Estate (1,500 acres) was located at Cooranbong, 70-75 miles north of Sydney, and available for \$3 per acre:
 - a. There was a reason: According to AGD, the land was "poor, sandy, and hungry" (AGD, 311). ALW: "poor, sour, sandy loam on yellow clay" (5B: 15)
 - b. A preliminary report from the government's Agriculture Department stated that the soil was sour, and would require 1½ tons of lime per acre to make it productive
 - c. Government fruit-inspector A. H. Benson summed it up in a written report "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. . . . It is my opinion that the Society will be unwise to select the land I visited." (Report dated May 21, 1894)
 - d. When Benson handed his report to the site committee of the church, he is reported to have remarked: "If a bandicoot [a marsupial mammal the size of a rabbit] were to cross the [Brettville] tract of land, he would find it necessary to carry his lunch with him" as foraging prospects would be bad! (5Bio 150)
3. On May 23, two days after the Benson report, a small committee visited the Avondale site for an on-site inspection; that night they voted to proceed with its purchase.
 - a. The next day they decided to go over the land just once more.
 - b. Before beginning exploration, they met in a fisherman's hut on Dora Creek for a season of prayer. EGW asked God for some special sign that their acquisition was approved by Him.
 - (1) Present was a young minister, Steven McCullagh, about 21 or 22 years old, suffering from tuberculosis.
 - (2) EGW prayed for his healing; he experienced a sensation like an electric shock at that moment, and was totally (and permanently) healed. The brethren took this as a favorable omen.

- c. And, in the decision to purchase, EGW wrote, "There was perfect unity" (Letter 82, 1894).
4. Bad reports on the land, however, led the brethren to delay implementing the decision to purchase, even though delay would probably mean forfeiture of the deposit already paid.
 - a. EGW was furious with the brethren, and adamant that they should proceed with acquisition:
 - (1) On Aug. 27, 1894, she wrote:

"When the board want to go back on this purchase, I pledge myself to secure the land. . . .

"No one need to have regret in reference to this land; for with proper working, it will surprise the people in this section of the country. All the regret I have is that we have not money to take sections of the land that would expand the ground [holdings]. I have not one doubt in reference to the securing of this land.

"In the dream which you heard me relate, words were spoken of land which I was looking at, and after deep ploughing and thorough cultivation, it brought forth a bountiful harvest. Having had this matter presented to me at different times [by the Lord], I am more than ever convinced that this is the right location for the school" (Ms. 35, 1894).
5. In July, 1895, EGW bought 66 acres; the next month she moved into four tents on the land, which provided for office, bedroom, kitchen, and accomodation for helpers.
 - a. AGD later reported that "on one occasion she quoted words from the heavenly messenger spoken to her for our assurance, 'They have borne false witness against the land.' Repeatedly she assured us, 'God will spread a table in the wilderness' (AGP, 314).
6. The school opened its doors for the first time on April 28, 1897.
7. And as early as 1909, the school's principal, C. W. Irwin [1904-08] could affirm:
 - a. "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 in this place has been fulfilled--everything" (cited in AGP, 318).
8. Today the grounds boast fruitful gardens and farm, citrus groves; and the Sanitarium Food Factory is located adjacent to the campus.

D. Warnings of Impending Destruction of Publishing House Plant

1. At the turn of the 20th century the RH, with more than 300 employees, was the largest publishing house in the State of Michigan:
 - a. Some 90% of the materials printed were commercial jobs for non-SDA enterprises in 1902, according to WCW, and only 10% was denominational literature.

- (1) Non-SDA literature printed was of Roman Catholic and Spiritualistic origin.
 - b. EGW was concerned about the effect reading such materials might produce in the minds of type-setters and proof-readers in the publishing house.
 - c. The managers of the publishing house had their fears: if we print only SDA literature we will have to drop 90% of our employees, and we cannot operate a publishing house of this size just doing our own printing.
2. In Nov., 1901, she wrote a testimony, which was subsequently read to the publishing house's board of governors--which was actually a threat, an ultimatum in essence:
 - a. "God . . . has a controversy with the managers of the publishing house. I have been almost afraid to open the Review [and Herald], fearing to see that God has cleansed the publishing house by fire. . . . Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason" (8T 91, 96).
 - b. The counsel was not heeded, and 13 months later disaster struck by fire:

"On Dec. 30, 1902, the publishing house was totally destroyed by fire of an unknown origin. Within an hour of its discovery, at 7:25 p.m., by employees working the night shift, the entire four-story structure was a mass of blazing ruins. Nothing of value was saved. The machinery, furniture, printed books and periodicals, paper stock, and other materials were a total loss. The \$150,000 insurance did not fully cover the building and its contents." (SDA Encyclopedia [1976]: 1213)
 - c. Earlier in 1902 (on Feb. 18) the Battle Creek Sanitarium had also burned to the ground. Because of these two major fires within some 10 months' time, which were extremely difficult for the BC Fire Dept. to quench, the city built a new fire-dept. substation across from the rebuilt "San"--because, said the fire chief, these SDA fires were especially difficult to fight!
3. After the second (Review & Herald) fire, some SDA leaders proposed rebuilding that institution, as the old "San" had been rebuilt.
 - a. EGW objected, and said, Don't lay one brick upon another in Battle Creek.
 - b. The institution was subsequently relocated in Takoma Park near Washington, DC, when the GC headquarters were similarly relocated.

E. Southern California Real Estate Available at a Fraction of Original Cost

1. On Oct. 13, 1902, EGW wrote, "I have been shown that in S. California there are properties for sale on which buildings are already erected that could be utilized for our work, and other properties in localities especially suited to sanitarium work, and that such properties will be offered to us at much less than their original cost" (Letter 157b, 1902).
 - a. Paradise Valley Sanitarium: At National City, Calif., about half-way between San Diego and the Mexican border, there was a property of 20 acres with a three-story, 50-room building erected in 1888,

as a health spa. Two successive medical owners had gone into bankruptcy. The building alone had cost \$25,000, and the entire property was mortgaged for \$22,000. Negotiations subsequently brought the price down to \$4,000 for the entire estate [1904]. Church leaders would not purchase it because a prolonged drought had rendered the land arid and desolate. EGW and Josephine Gotzian each borrowed \$2,000 from the bank, bought the property, renovated it, started a new sanitarium, and had to operate it for five years as a private corporation before church leaders would take it over! (For details concerning the miracle-well on this property, see RWC's A Gift of Light, pp. 35-38; for more details on this institution see D. E. Robinson, Story of Our Health Message, pp. 337-39; SDA Encyclopedia [1976]: 1078, 1079.)

- b. Glendale Sanitarium: In September the same year [1904] church leaders were able to purchase the former Glendale Hotel on Isabel St. for \$12,000 (original cost: \$50,000). (SHM, 340, 341)
- c. Loma Linda property: In June, 1905, property was acquired in Loma Linda for a sanitarium and educational establishment. The original asking price was \$110,000 (valued at \$150,000). Negotiations led to reductions of the asking price to \$85,000, then \$40,000. Elder J.A. Burden had to borrow an initial deposit of \$1,000 to hold it until the church leaders could return from Washington, D.C. After much protracted deliberation by church leaders, it was purchased. (SHM, 343-61)

E. Importance of Loma Linda as an Educational Center

1. EGW had predicted that Loma Linda would become our leading educational center in the western USA:
 - a. On June 20, 1905, a meeting was held in Southern California which was attended by EGW. (This was the occasion when the final vote to acquire the LL property was taken.) In highlighting the importance and significance of the action, the Southern California Conference president reported that EGW had earlier said that this sanitarium would be the principal training school on this coast. The official minutes of this session report that at this point EGW interrupted from the floor with the remark, "This will be." (SHM, 351, 352)
 - b. Loma Linda University today is the principal source of physicians, dentists, and other health professionals for the world work of the denomination.
 - (1) Opening enrollment in the Autumn, 1991, was 2,261 students; one year later a 1.3% gain was noted when 2,291 students enrolled (AR, Jan. 21, 1993).

F. Two Conditional Prophecies That Were Not-and Cannot Now Be--Fulfilled

1. A conference was held in Battle Creek from Fri., May 23 through Mon., May 26 in 1856:

- a. On Tues. morning, May 27, at another meeting EGW was taken into vision, and showed the faces of those who had attended the main four-day session.
 - (1) An angel said to EGW, concerning these who attended, "Some food for worms, some subjects of the seven last plagues, some will be alive and remain on the earth to be translated at the coming of Jesus." (1T 131, 132)
 - b. For years lists were kept by various church leaders and members, and as first one and then another would die, their names would be checked off.
 - (1) In 1904 a Bro. Nelson and George Amadon of Battle Creek took their lists to EGW to ask if she could recall any missing names that should be included.
 - (2) Upon learning why the lists were being kept, she urged the brethren not to continue them; she felt that if the lists were circulated within the church that the people would be watching the obituaries in the Review & Herald each week instead of going out to finish the work of God. She objected to using these lists as signs of the nearness of the coming of Jesus. (J.N. Loughborough letter from Sanitarium, CA, Aug. 28, 1918)
 - c. Today all who attended the 1856 conference are "food for worms;" the last-known survivor was a babe in the arms of his mother who made the prediction--Elder W. C. White, who died in 1937 at the age of 83.
 - (1) The prediction was not fulfilled; and cannot, now, ever be fulfilled.
2. A second, similar, statement was made in 1888 just several months before the famous Minneapolis/1888 meetings:
- a. "The Lifegiver's voice has not yet called the sleeping saints from their gloomy prisons, but we have not lost faith, because the predicted hour has not yet arrived. . . . The hour will come; it is not far distant, and some of us who now believe will be alive on the earth, and shall see the prediction verified, and hear the voice of the archangel, and the trump of God echo from mountain and plain and sea, to the uttermost parts of the earth. All creation will hear that voice, and those who have lived and died in Jesus will respond to the call of the Prince of Life" (RH, July 31, 1888, p. 482).
3. Is fulfillment of prediction a test of a genuine prophet?
- a. Yes--Moses (in Deut. 18:22) and Jeremiah (28:9) declare this to be so.
 - b. But those same Bible writers also point out--and earlier in these very same Books--that there is a conditional element in some (but not all) prophecies (Deut. 4:9; 8:19; 28:1-2, 13-15; Jer. 18:6-10; 26:2-6).
 - (1) Other Bible writers speak of the conditional element:
 - (a) 2 Chron. 15:2
 - (b) Zech. 6:15
 - (c) Ex. 19:5, 6
 - (d) 1 Kings 9:4-7
 - (2) See, also, article "The Role of Israel in OT Prophecy," 4BC 25-28 for a detailed statement on conditionalism

4. The time of the second coming is conditional; the fact of the second coming is not conditional.
 - a. LeRoy E. Froom, in his Movement of Destiny (Chapters 37 & 38, pp. 561-603), gives, in chronological sequence a total of 45 EGW statements in which she says, in effect, if the remnant church had done its work, the Lord could--and would--have come before now.
 - (1) The earliest statement is dated 1850; the latest, 1911.
 - (2) Typical is this statement, made in 1883:

"Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward"
(Ms. 4, 1883, in Ev 695).

G. The Final "Shaking" of Adventism

1. EGW predicted a final "sifting" or "shaking" of the SDA Church.
2. There would be at least four causes:
 - a. Persecution from outside the church (GC 608; 5T 81, 463; 6T 400; Ev 360, 361).
 - b. False theories from within the church (TM 112; 1SM 193-208; UL 317).
 - c. An eroding worldliness, caused by two contributing factors:
 - (1) Failure to receive the love of the truth (6T 401).
 - (2) Failure to be sanctified through obedience to the truth (GC 608; 2SM 368).
 - d. A resistance to the giving of the "straight testimony of the True Witness" (EW 270; 5T 720).
3. The extent of the shaking of the church is characterized variously:
 - a. A "large class" leave (GC 608).
 - b. A "larger proportion than we now anticipate" will go (2SM 368; Ev 301).
 - c. The "majority" will ultimately forsake--the majority of the church as then constituted (5T 136).
 - d. Entire families drop out (TM 411).
 - e. Whole companies [church congregations] (8T 41).
 - f. Chaff like a cloud, where we thought were only rich stores of grain (5T 81).
 - g. Men of talent and pleasing address--gifted speakers (GC 608)
 - h. Professionals (UL 101, 317).
 - i. Many a star admired for its brilliance (PK 188).
4. Happily, while these are going out, others are coming in, under the influence of those who have received the "latter rain" of the Holy Spirit, and are giving the "loud cry" message--great accessions are received:
 - a. Tribe after tribe come in, though company after company defect (8T 41).

- b. Though the church may "appear" to fall, it does not in fact fall, but, instead, the sinners are sifted out of Zion (7BC 911).
 - c. In the end, there is no diminution of numbers--the new ones take the places of those who were "shaken" out (3SM 422).
5. The results of the shaking are foretold: each member will have one or the other experience:
- a. Settled so firmly into the truth that he/she cannot be moved (4BC 1161).
 - b. Or shaken out.

II. Predictions Relating to the Non-Adventist World

A. Spiritism, Psychic Phenomena and the Occult

1. Vision of March 24, 1849 (EW 43) at Topsham, ME:
 - a. Satan was originator of the mysterious "Rochester Rappings" in 1848 which, in 1849, were still largely a local phenomenon
 - b. These things would:
 - (1) Become more and more common -- would spread widely, and quickly
 - (2) Be clothed with a religious garb (originally they were a secular curiosity exhibited often in vaudeville theaters)
 - c. Purpose of them:
 - (1) Lull the deceived into a false security
 - (2) Attract the minds of Christ's people
 - (3) Cause Christians to doubt the Holy Spirit's teachings [Bible truth] and His power
2. Vision of August 24, 1850 (EW 59, 60) -- 17 months later, to the day:
 - a. Satan again declared to be the author
 - b. This basically secular phenomenon would evolve into a religious one, and it would soon be considered "blasphemy" [religious terminology] to speak against it -- no criticism would be brooked
 - c. It would continue to spread more and more
 - d. Its mediums would perform supernatural miracles--very impressive
 - e. Christ's miracles would be said to have been performed on the basis of spiritualism
 - f. Christians were warned to avoid this "enchanted ground"
3. "Supplement" to EW, 1854 (EW 86, 87)
 - a. Much of the predictive element in the first two visions of 1849 and 1850 was either already fulfilled or in the process of fulfillment
 - b. Satan and his angels will come and impersonate deceased loved ones
 - c. Only Christians who know the Bible truth regarding the state of the dead will be shielded from this delusion
 - d. The rapidity of its spread was illustrated by a parable-like vision: a train of railroad coaches was seen careening down the track with Satan as its conductor; the whole world seemed on board, and under his control and influence

4. Statement of 1875 (RH, April 1, 1875; cf. Ev 604)

- a. "It is not difficult for for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will [yet] appear as we near the close of time."
- a. Fulfillment: J.B. Phillips, prominent British religious writer declared that the late C.S. Lewis, another prominent in English religious literature, had materialized before his eyes:

"Many of us who believe in what is technically known as the *Communion of Saints* must have experienced the sense of nearness, for a fairly short time, of those whom we love soon after they have died. This has certainly happened to me several times. But the late C. S. Lewis, whom I did not know very well and had only seen in the flesh once, but with whom I had corresponded a fair amount, gave me an unusual experience. A few days after his death, while I was watching television, he 'appeared' sitting in a chair within a few feet of me, and spoke a few words which were particularly relevant to the difficult circumstances through which I was passing. He was ruddier in complexion than ever, grinning all over his face and, as the old-fashioned saying has it, positively glowing with health. The interesting thing to me was that I had not been thinking about him at all. I was neither alarmed nor surprised nor . . . did I look up to see the hole in the ceiling that he might have made on arrivall 'He was just there--'large as life and twice as natural.' A week later, this time when I was in bed, reading before going to sleep, he appeared again, even more rosily radiant than before, and repeated to me the same message, which was very important to me at the time. I was a little puzzled by this, and I mentioned it to a certain saintly bishop who was then living in retirement here in Dorset. His reply was, "My dear J___, this sort of thing is happening all the time."--
The Ring of Truth, pp. 118-119.

5. Statement of 1884 re Apostles' spirits returning (4SP 375; cf. GC 557)

- a. "The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth."
- b. I am not aware that this has, as yet, been fulfilled; but it is a fact that on April 17, 1974, Ruth Montgomery (one of America's three leading female writers on psychic and occult subjects at the time) wrote a letter to Nicholas Steubing to acknowledge the receipt of a gift copy of Great Controversy, which she said she was currently reading. On this very day one of her "Guides" brought her a message which said, "The woman White who wrote the book you are reading is here [presumably in "heaven"] and says: Please, please disregard what I wrote [in Great Controversy] about communication with the living dead."

(Cited in RWC's The Great Visions of EGW (1992), I:58)

6. Prediction first made in 1884 (4SP 441, 442), enlarged upon in 1911 (GC 624), of "fearful sights" in the heavens (are UFOs here forecast?):

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his

last struggle against the government of heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ Himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing and will profess to have revelations from heaven contradicting the testimony of the Scriptures.

7. Statement of 1884 re Satan's Impersonation of 2nd Coming (4SP 442; cf. GC 624)
 - a. "As the crowning act in the great drama of deception Satan himself will attempt to personate Christ. . . . Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness. . . ."
 - b. This prediction is yet to be fulfilled.

B. U. S. Civil War Predictions

1. Vision of Jan. 12, 1861 at Dedication of Parkville, MI church: 3 points
 - a. There would be a Civil War between Northern and Southern States
 - b. It would be a long and protracted war--with great carnage, prisoner-of-war camps, with unspeakable squalor, filth, and disease.
 - c. Parents in her congregation that day would lose sons in the war.
 - (1) This vision was three months to the day before the war opened (on April 12, 1861, with the firing on Fort Sumter).
 - (2) On the day it was given the "conventional wisdom" in the Northern states was to the effect that:
 - (a) There won't be a war--the South won't be so stupid as to start one.
 - (b) If there is a war, it will be over very quickly.
 - (3) The vision was fulfilled within one year's time with two families losing sons; and in later research (1883) J.N. Loughborough interviewed the Parkville Church local elder and he immediately recalled at least five families who sustained such losses.
2. Vision of April 3, 1861, at Roosevelt, NY, less than 8 mos. after 1st Civil War vision: Six points made--
 - a. Slavery is a "sin," and laws upholding it were "in direct opposition to the teachings of Christ."
 - b. God was using the Civil War to punish both sides :
 - (1) The South for practicing the sin of slavery.
 - (2) The North for "so long suffering its overreaching and overbearing influence."
 - c. Those expecting a "short war" would be both surprised and disappointed.
 - d. Both North and South were ignorant of each other's situation:
 - (1) Southerners were better prepared for war than the North realized.
 - (2) Northerners had more valor and power of endurance than Southerners.
 - e. If the North had immediately moved against the South when the war first broke out, it would easily crushed the South; delay helped the South to strengthen itself, and the war was thus extended.

f. Pro-slavery men in the US Federal Government in the North were acting as traitors, taking decisions which secretly aided the South.

(1) God was behind the disastrous battle at Manassas Junction, VA, July 21, 1861; God did not want the North to win (as it was able to do) so He sent an angel down to the battlefield who raised his hand, and the till-then victorious Northern troops suddenly--mysteriously and unexplainably--began to retreat in a rout.

(a) Secular historians have noted this confused stated of thin without understanding the "real" reason for its cause.

3. Vision of Jan. 4, 1862 at Battle Creek: Eight points made--

- a. The presidential administration of Buchanan (before Lincoln became head of state) actually planned and enabled the South to steal war materiel from the North so that when hostilities did break out the South would be the stronger.
- b. The North did not understand the deep feelings of hatred the South bore toward them because of their interference with the South's "peculiar institution," not the depth of the South's determination to maintain slavery at all costs.
- c. Despite pious mouthings of Northern politicians and leaders to the contrary about maintaining the integrity of the Union, slavery was the "gut" issue--in the estimate of Heaven.
- d. After one year the North was no nearer victory than when the war began--and the Lord would not allow the North to win until it publicly made the abolition of slavery the main issue (which it did with Lincoln's Emancipation Proclamation on Jan. 1, 1863).
- e. Proslavery Northern military commanders deliberately exposed known anti-slavery men among their troops to hostile fire, and then withdrew to assure their destruction!
- f. Until the North would make abolition the main issue of the war, all of it's calls for prayer and fasting were viewed by God as an insult to Him, and He rejected them summarily.
- g. Had abolition been the goal of the North from the start, Great Britain (who abolished slavery in the British Empire in 1807) would immediately have sided with the North; now, they were weighing national advantage as the basis of which side to join.
- h. Finally, EGW added ominously, "This nation will yet be humbled into the dust."

4. Undated vision, published in early 1863:

- a. Many military commanders have spiritualist mediums bring up the spirits of the great warriors and generals of ancient and medieval times, to receive instruction from them as to how to prosecute the war.
- b. This has protracted the war, and led to inconsistent actions and decisions.

(For specific sources, see Chapter 6, "The Civil War Vision," in Roger W. Coon's The Great Visions of Ellen G. White, Volume 1, to be published in 1992.)

C. End-Time Destruction/Warfare and Nuclear Holocaust

1. In 1890, EGW predicted, 24 years before World War I, the following:

The tempest is coming, and we must get ready for its fury by having repentance toward God and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames.

Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found, call upon Him while He is near! The prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger."—*The Signs of the Times*, April 21, 1890. [MYP 89, 90]

- a. This prediction prefigured both World War I (1914-18) and World War II (1939-45).
- b. In World War I, 63,038,810 soldiers were mobilized (on both sides); 8,528,831 were killed outright, and total military casualties 37,468,904 --57.5% of total troops! (Civilian casualty figures not known)
 - (1) In World War II, military deaths were 18,374,000 (total), civilian deaths were 19,355,000, making a total death toll of 37,729,000!
- c. Naval Losses in World War II: (military ships only)
 - (1) German: 2,858 ships (including 785 submarines)
 - (2) British: 3,064 ships
 - (3) USA: 146 ships
 - (4) France: The entire French fleet of 73 vessels was sunk in the harbor of Toulon on Nov. 27, 1942 by French resistance forces to prevent it falling into German possession. (This was the first time an entire navy had been sunk!)
- d. The first aerial bomb was dropped in the middle of World War I.
- e. In 1890 EGW did not speak of aircraft--the first flight, by the Wright brothers, took place at Kitty Hawk, NC, in December, 1903; commercial air travel was yet future.
- f. The Westinghouse air brake (for trains), "the most significant invention in railroad safety," was invented 27 years before this prediction; yet despite this safety factor, rail travel continued to become progressively hazardous.

2. Generalized destruction at the end of time:
a. GC 614:1--

When He leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected His mercy, despised His love, and trampled upon His law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great, final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

b. Ed. 179, 180: (1903)

The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they recognize that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture.

c. Ev 29: (1903)

Because Large Cities Will Be Swept Away.—Everywhere there are men who should be out in active ministry, giving the last message of warning to a fallen world. The work that should long ago have been in active operation to win souls to Christ has not been done. The inhabitants of the ungodly cities so soon to be visited by calamities have been cruelly neglected. The time is near when large cities will be swept away, and all should be warned of these coming judgments. *But who is giving to the accomplishment of this work the wholehearted service that God requires? . . .*

At the present time there is not a thousandth part being done in working the cities, that should be done, and that would be done if men and women would do their whole duty.—*Manuscript 53, 1910.*

Destruction of Thousands of Cities.—O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry.—*Review and Herald*, Sept. 10, 1903.

d. 9T 12, 13:

On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: "How can we best glorify God?" The Lord was not in their thoughts.

I thought: "Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man."

As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fireproof buildings and said: "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

3. Are nuclear explosions here foretold?:
a. Vision of July 1, 1904 (9T 28:1)

In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others, with agonized voices, said: "You knew! Why then did you not tell us? We did not know." On every side I heard similar words of reproach spoken.

b. Vision of August 24, 1906 (Ev 29)

A View of Great Destruction.—Last Friday morning, just before I awoke, a very impressive scene was presented before me. I seemed to awake from sleep but was not in my home. From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable. After a time I awoke and found myself at home.—*Letter 278, 1906.*

c. RH, Oct. 26, 1886, cited in 5BC 1122:

- (1) Similar "balls of fire" exploding were the cause of the destruction of Sodom and Gomorrah.
- (2) Immediately she makes the application: "So shall also the coming of the Son of Man be."

d. 3BC 843:

- (1) The 91st Psalm has been the refuge of God's people in every age since David wrote it in 1000 BC.
- (2) But it will have special application to those living just before the close of probation (cf. also Ms. 151, 1901, cited in 3BC 1150).

D. End-Time Economic Woes

1. 9T 13 (1909):

There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. 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. If men would give more heed to the teaching of God's word, they would find a solution of the problems that perplex them.

a. Economic problems forecast:

- (1) High unemployment
- (2) Inflation
- (3) Trade imbalance between U.S. and other countries
- (4) Financial problems in Third World nations
- (5) An astronomical, run-away national debt in USA
- (6) Value of the dollar dropping

b. Interesting point: she links "educators" with "statesmen" who are seeking to find solutions to societal problems:

- (1) The first U.S. Presidents who brought "educators" into their administration were John F. Kennedy (economist John Kenneth Gailbraith) and Richard M. Nixon (Henry Kissinger, political scientist).

E. Increase in Urban Crime

1. "Light was given me that the cities would be filled with confusion, violence, and crime, and that these things would increase till the close of this earth's history" (Letter 157, 1902).
 - a. Armed robberies in London:
 - (1) 1962: 62
 - (2) 1982: 1,772--an increase of 28.6 times (USA Today, 11-28-1983)
 - b. Serious crime in the USA: murder, forcible rape, robbery, burglary, aggravated assault, thievery, motor vehicle theft:
 - (1) 1962: 3,800,000
 - (2) 1982: 12,800,000--a 337% increase (U.S. News & World Report, May 2, 1983)
 - c. In 1986, the number of serious crimes reported to police rose 8% during the first half of the year over the preceding year". (New York Times, Oct. 15, 1986).

F. "Unquenchable" Fire Predicted *Before* The End

1. In 1909 EGW wrote concerning future tragedies connected with large buildings:

The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fire-proof buildings and said: "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

(9T 13)

2. The Oct. 7, 1993 edition of The Wall Street Journal, in an extremely lengthy story, spoke of a new kind of fire breaking out, and of the impotence of fire engines to extinguish some of these "new" kinds of fires.
 - a. See Appendix B for text.

List of Appendixes

Appendix A: Statistical Data for SDA Church Work (1993)

Appendix B: Ellen White's Prediction of "Unquenchable" Fire and a Most Remarkable Recent Fulfillment

A substantial indebtedness to Robert W. Olson and his White Estate "shelf document" entitled "Ellen White's Predictions" (November 6, 1989, 9 pages) is hereby acknowledged. Completed eight months before his retirement in July, 1990, it was one of the last documents he produced while Secretary of the White Estate. R.W.C.

Appendix A

SDA Church Worldwide Statistical Report (1993)

Source: 131st Annual Statistical Report--1993, General Conference Department of Archives and Statistics, p. 47.

	1990	1991	1992	1993
Churches	31,654	33,399	35,268	36,920
Church Membership at End of Year	6,694,880	7,102,976	7,498,653	7,962,210
Baptisms and Professions of Faith	630,611	601,190	626,176	654,055
Net Membership Increase Over Previous Year	477,877	441,514	395,677	463,557
General Workers	49,606	49,769	49,214	50,568
Institutional Workers	75,294	76,396	79,511	85,971
Total Active Workers	124,900	126,165	128,725	136,539
Tithe	\$659,924,400	\$702,838,919	\$739,053,641	\$743,983,762
World Mission Fund, Including Sabbath School	46,952,476	48,574,082	48,167,156	46,389,290
Sabbath School Mission Offerings	40,388,328	42,367,707	43,565,123	42,357,428
Other GC Funds	31,095,701	38,923,792	27,266,415	33,272,652
Ingathering Funds	13,834,173	12,229,431	14,047,552	12,914,885
Intradivision Funds	32,091,500	32,912,895	33,864,378	35,398,004
Local Church Funds	241,651,295	250,916,346	237,406,461	263,258,440
Total Tithe and Offerings	1,011,715,372	1,074,166,034	1,085,758,051	1,122,302,148
Church Buildings	32,954	33,528	35,596	36,780
Approximate Seating Capacity of Church Buildings	6,127,773	5,888,068	6,242,833	6,413,934
Estimated Value of Church Properties	\$3,347,326,025	\$2,629,943,136	\$2,796,988,955	\$3,221,339,796
Primary Schools	4,267	4,323	4,533	4,492
Tertiary Institutions and Secondary Schools	995	1,104	1,018	1,038
Total Schools	5,262	5,427	5,551	5,530
Enrollment - Primary Schools	540,647	556,620	577,266	609,941
Enrollment - Tertiary Institutions & Secondary Schools	196,015	200,614	200,608	218,892
Total Enrollment	736,662	757,234	777,874	828,833
Food Industries	28	26	33	35
Sales	\$301,718,937	\$304,081,439	\$285,548,308	\$311,116,313
Hospitals and Sanitariums	154	162	161	148
Clinics and Dispensaries	322	310	340	354
Nrsng Homes & Ret Ctrs, Orphngs & Children's Homes	71	88	93	92
Airplanes and Medical Launches	14	46	57	70
Publishing Houses and Branches	58	60	57	56
Sales	\$91,564,544	\$92,751,994	\$83,303,505	\$85,353,750
Literature Evangelists, Credentialed and Licensed	7,730	7,649	7,178	7,684
Languages Used in Publications	190	184	190	206
Sabbath Schools	76,323	71,266	71,893	74,187
Sabbath School Membership	8,011,268	8,197,876	8,786,693	9,437,832
Youth and Junior Youth Societies (AY and AJY)	39,547	42,883	52,833	54,403
Youth and Junior Youth Membership (AY and AJY)	1,916,652	1,951,492	1,852,548	2,237,975

*Baptisms only
Beginning with 1987, publishing houses and branches were a

**Revised

Appendix B

Ellen White's Prediction of "Unquenchable" Fire and a Most Remarkable Recent Fulfillment

At the turn of the 20th Century Mrs. White predicted a time coming when fires would be so intense that supposedly fireproof buildings of concrete and steel would burn quickly and fire engines would stand by helplessly. In 9T 12, 13:

On one occasion, when in New York City, I was in the night season called upon to behold buildings rising story after story toward heaven. These buildings were warranted to be fireproof, and they were erected to glorify their owners and builders. Higher and still higher these buildings rose, and in them the most costly material was used. Those to whom these buildings belonged were not asking themselves: "How can we best glorify God?" The Lord was not in their thoughts.

I thought: "Oh, that those who are thus investing their means could see their course as God sees it! They are piling up magnificent buildings, but how foolish in the sight of the Ruler of the universe is their planning and devising. They are not studying with all the powers of heart and mind how they may glorify God. They have lost sight of this, the first duty of man."

As these lofty buildings went up, the owners rejoiced with ambitious pride that they had money to use in gratifying self and provoking the envy of their neighbors. Much of the money that they thus invested had

been obtained through exaction, through grinding down the poor. They forgot that in heaven an account of every business transaction is kept; every unjust deal, every fraudulent act, is there recorded. The time is coming when in their fraud and insolence men will reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah.

The scene that next passed before me was an alarm of fire. Men looked at the lofty and supposedly fireproof buildings and said: "They are perfectly safe." But these buildings were consumed as if made of pitch. The fire engines could do nothing to stay the destruction. The firemen were unable to operate the engines.

I am instructed that when the Lord's time comes, should no change have taken place in the hearts of proud, ambitious human beings, men will find that the hand that had been strong to save will be strong to destroy. No earthly power can stay the hand of God. No material can be used in the erection of buildings that will preserve them from destruction when God's appointed time comes to send retribution on men for their disregard of His law and for their selfish ambition.

From the Wall Street Journal, October 7, 1993, pp. A-1, A-9

Too Hot to Handle High-Heat Arson Fires Swiftly Raze Buildings But Leave Few Clues

Extraordinary Damage Sends
Investigators Searching
For Exotic 'Accelerant'
Space Travel Offers an Answer

By ERIC LARSON

Staff Reporter of THE WALL STREET JOURNAL

SEATTLE — Somewhere in America an underground entrepreneur has revolutionized the business of arson for profit. No one realized it, however, until investigators here discovered what seems to be a national pattern of unsolved arsons featuring bizarre phenomena never before encountered.

Witnesses invariably report the same preternatural image: pillars of white-hot energy that consume vast industrial buildings in minutes, even those containing no flammable material. Fire investigators combing the rubble find melted steel and concrete turned to glass. Yet normal fires, even those set with gasoline, aren't supposed to get hot enough to do such damage. They know the fires — now officially known as High-Temperature Accelerant fires — are caused by arson, because big empty buildings are hard to burn without an added "accelerant." But, unlike in ordinary arsons, they can find no trace of any fuel. None.

The Probe Begins

"It was like science fiction," says Richard Gehlhausen, an investigator with the Seattle Fire Department, recalling his first HTA fire. Seattle alone has had at least four, including one that killed a firefighter. "I'd never seen anything like it," he says. "I was hooked."

And so began what may well be the most intensive scientific investigation in the history of arson — not a whodunit, exactly, but a whatdunit. So far the inquiry has taken Seattle investigators places arson squads don't typically go, even to the Navy's weapons-testing grounds at China Lake in California. Along the way, the investigation has attracted a team of scientists who, likewise ensnared by the "Twilight Zone" nature of the mystery, volunteered time and equipment. At one point the investigators themselves torched a large building just to test a suspected fuel.

Washington has been hit hardest by the fires—at least eight so far—but investigators now believe a single arsonist may have set dozens of HTA fires across the country. The latest took place in Illinois earlier this year. Confirmed fires have occurred in California, Pennsylvania and Florida. The investigators suspect other HTA fires have gone unrecognized. They believe more will occur in the future.

No Protection

"The method of destruction is so good it's unreasonable to assume it's not going to go on," says Dennis Fowler, a former Seattle fire investigator, now a consultant, who was first to spot the unique damage caused in HTA arsons and who remains closely involved with the inquiry. "There has not yet been a building designed that can withstand this fire."

The investigation is causing fire departments to rethink their tactics. With an HTA fire, the most dangerous thing crews can do is arrive too early, when fires are in their most deceptive phase. Mr. Fowler has some unusual advice for crews who suspect they are facing an HTA fire: Stand back, way back, and let it burn.

Indeed, water only makes the fires worse, a reaction investigators think is caused when the extreme heat splits the water into explosive hydrogen and fire-feeding oxygen. Chemical extinguishers don't work, either. Says Mr. Fowler: "There's nothing the fire department has to date that can put this fire out."

This is disconcerting news for the insurance industry, which for 1991 alone confronted \$1.7 billion of property damage

caused by arson. HTA fires invariably are devastating and costly. A single such fire—a June 29, 1991, blaze in Neshannock Township, Pa., that destroyed the manufacturing and warehouse facilities of Galaxy Cheese Co. — cost Liberty Mutual Insurance Co. \$11.1 million. Says John DiCola, chief of the township's volunteer fire company: "We could have been having a convention in the parking lot — we still wouldn't have been able to stop it."

Insurance Hurdles

These fires compound the monumental difficulties of investigating professional arsons. In ordinary arson fires there is usually a distinctive burn, or "pour," pattern and investigators often can identify the fuel used. With HTA fires, they can't. This greatly increases the hurdles faced by insurance companies. To avoid paying on a claim, the insurer must prove that an arson has occurred and that the claimant had something to do with it. Without such evidence, an insurer that balks at paying can be sued for acting in bad faith, and may face penalties of as much as three times the claim.

Despite the obvious conclusion of arson in the Galaxy Cheese fire, for example, Liberty Mutual had to pay because its investigators couldn't identify a specific accelerant and failed to establish a link between the blaze and the officers of Galaxy, which now is based in Orlando, Fla. Still, says Robert Barber, property-loss manager for Liberty Mutual, "The matter is not closed."

The mystery began nearly a decade
Please Turn to Page A9, Column 1

Too Hot to Handle: Chain of Arson Fires Puzzles Team of Investigators, Who Are Finding Few Clues

Continued From First Page

ago, in 1984, when an intense fire swept a Seattle carpet warehouse. Mr. Fowler, then with the Seattle Fire Department, found that a steel-roof truss had not merely melted, part of it had vaporized. He also discovered that parts of the concrete floor had turned a shiny turquoise. Only recently, however, did a forensic concrete expert, or "petrographer," in Skokie, Ill., conclude that the heat had turned the concrete to glass. The damage, says Laura Powers-Couche, the petrographer, suggested temperatures "like the temperatures experienced on the launching pad at Cape Canaveral."

Fast Moving

A single fire might have been explainable as a freak of thermodynamics. But soon other fires occurred that followed the same pattern. Witnesses who spotted the fires reported seeing only minor signs of trouble, yet arriving firefighters found the buildings on the verge of collapse. One such fire destroyed an empty 160,000-square-foot manufacturing plant in West Chicago, Ill., in just 30 minutes — even though the plant was across the street from a fire station.

Having exhausted customary fire-investigation methods, Seattle's arson squad began enlisting the help of more exotic resources, including researchers armed with sophisticated material-analysis systems. Still, none could find a trace of fuel. At one point, Mr. Gehlhausen invited Jim Mars, an engineer with Rocket Research Corp., of Redmond, Wash., to watch videotapes of two Seattle fires.

Flames in conventional fires range from 1,472 to 1,832 degrees Fahrenheit. Yet, after seeing how water from fire hoses reacted with the fire, Mr. Mars estimated the temperatures at 4,000 degrees.

He also offered a stunning observation: The arsonist could be using rocket fuel.

Rocket fuel must be able to burn even in oxygen-free outer space. This property would account for why the HTA fires always seem so small when first reported. Such a fuel, by supplying its own oxygen, could burn inside a structure long after consuming — or, as the tests at China Lake suggested, forcing out — the ambient oxygen. The thermal column could superheat the interior to the point where every exposed surface began to vaporize without producing any flame. From the outside, the fire would appear to be manageable. Inside, however, firefighters would encounter conditions far hotter than even the most flamboyant ordinary fires.

'Flashover' Phenomenon

Worse, the instant that oxygen reentered the building, as when a firefighter

opened a door, "flashover" would occur, with everything simultaneously bursting into flame — a phenomenon that would explain why the buildings were beyond salvage by the time fire crews arrived.

It was unlikely, however, that the arsonist was using true, commercial rocket fuel. The investigators theorized that he had concocted something similar using readily available materials.

On Sept. 9, 1989, the arsons became far more than a technical mystery.

Witnesses reported a small fire in the Blackstock Building, an empty lumber warehouse occupying a prime piece of Seattle waterfront. In this case, firefighters may have arrived too quickly.

Two firemen, William Meredith and Lt. Matthew Johnson, entered a portion of the building separated from the main body of the blaze by a fire wall. On their side, the air was warm but tolerable. On the far side, though they couldn't have known it, temperatures were estimated in excess of 5,000 degrees.

Lt. Johnson stayed below with the water hose, while Mr. Meredith climbed a stairway to hunt for open flames. Still, he felt nothing unusual.

Moments later, however, a portion of the roof elsewhere in the warehouse collapsed, rolling outward with so much force it snapped the fire wall at a height of about eight feet. Raw energy surged past the break.

"It was just staggering," Mr. Meredith recalls. "It was like a thousand little needles going through me. White-hot needles."

Mr. Meredith made his way down the steps, but couldn't find his partner. He followed the hose to its nozzle, then outside, then back in again, where he now heard the cry of a low-air alarm from a firefighter's breathing apparatus. He followed the sound to Lt. Johnson, who was alive but disoriented.

When the two men tried to exit by retracing Mr. Meredith's route, they became lost within the structure. They tried radioing for help, but got no response. Lt. Johnson, his air supply now dangerously low, lay on the floor, the coolest and safest place in a fire. Mr. Meredith sought help.

As the heat rose, he also became disoriented. At one point he saw a crack in the wall, a firetruck just outside. He squeezed through the crack and rested against the cool skin of the vehicle feeling utter relief. "It was the most vivid thing," he says.

An instant later, he realized he was still in the warehouse.

He did escape, but doesn't remember how. Medics discovered that his core temperature, a measure of heat buildup deep inside the body, had reached lethal levels.

"He was baked," says Mr. Fowler, the consultant. "Just as if you stuck him in an oven at 2,000 degrees for five minutes."

Investigators retrieved Lt. Johnson's body later that night, after the last flames had died away.

The investigation expanded to include homicide. Mr. Gehlhausen, the Seattle fire investigator, called on more experts, among them Harry Hasegawa, a leading fire researcher then employed by the University of California's Lawrence Livermore National Laboratory. He, too, agreed the accelerant could be a kind of solid rocket fuel, and added that no one had studied how such a fuel might behave in a building fire. Deciding that a test might be in order, Mr. Gehlhausen jokingly told his brother-in-law he was "looking for a building to blow up."

Two days later his brother-in-law, a manager with Fred Meyer Inc., an Oregon-based retailer, called and said there was a store in Puyallup, Wash., that the chain wanted to demolish.

Messrs. Gehlhausen and Fowler and a volunteer group of some of the nation's top fire researchers began experimenting with chemical compounds that could be produced using easy-to-acquire materials. They needed an oxidizer, a chemical compound capable of breaking down to yield large amounts of oxygen. But they needed other things as well, including a flammable metal to produce the intense heat. After testing some two dozen compounds, they thought they had the right stuff.

The investigators and their cadre of volunteers gathered at the Hi-Ho Shopping Center in Puyallup before dawn on a brisk day in March 1990. They placed thermocouples, devices capable of measuring temperatures as high as 2,600 degrees, throughout the donated structure, including under a fireman's "turnout" coat.

The investigators had hoped to have 700 pounds of fuel, but had used up so much in testing they had only 462 pounds to burn — not nearly enough, they believed, to destroy a whole building. In retrospect, says Michael Fitz, a Seattle forensic engineer who volunteered his help to the investigation and who actually lit the fire, "It might have been fortuitous that we didn't use the full quantity."

Slender columns of white-hot energy blasted from the buckets, a thick cloud of vapor spread across the ceiling, but otherwise, by firefighting standards, not much seemed to be happening. "It looked tenable in there," Mr. Fitz recalls, "as if you could have gone in there with a hose and begun working it."

In fact, the atmosphere had become deadly. After two minutes, a plume of flame burst from a doorway and traveled horizontally for 40 feet, forcing firefighters

in its path to dive for cover. "We can kid about it now," says Mr. Hasegawa, the researcher, "but if they'd been closer, they'd have been dead."

Flashover occurred in two minutes, 25 seconds. "In other words," Mr. Hasegawa and a colleague wrote in a report on the test, "at 2:25 minutes from ignition the building is a total loss. Under normal circumstances, the fire department would not yet have been notified."

The thermocouple on the floor under the fireman's coat gave the most sobering testimony. The coat was made to keep a fireman alive even in temperatures as high as 1,300 degrees. For the first 140 seconds, the temperature inside the coat stayed at 46 degrees. The next instant, the thermocouple showed a nearly vertical increase in temperature. Within two seconds, the temperature topped 500 degrees inside the coat, more than a human can endure. "That means," says Dennis Fowler, "if you were lying on the ground you'd have two seconds to get out of there."

Although the investigators still don't know the exact compound the arsonist uses — they still haven't found an identifiable trace at a fire scene — the test, Mr. Fowler says, at last provided "an explanation for things that previously were not explainable."

Now the investigators are concentrating on catching the arsonist. Witnesses reported seeing two men in the vicinity of the Blackstock fire, but otherwise the investigators have few solid leads. The arsonist seems to have a strong working knowledge of chemistry and structural engineering. He may even be an aerospace engineer or a former military demolition expert. Mr. Fowler suspects he may ship his fuel to the arson site long before the fire, through a means designed not to attract attention, perhaps even via a parcel-delivery service.

One thing is certain, Mr. Fowler says: The arsonist is a professional, not a pyromaniac out to watch things burn. "If this guy were crazy we'd have caught him a long time ago," he says. "But this guy is a businessman."

Use / Abuse EGW

The Use--and Abuse--of the Ellen G. White Writings in S.D.A. Sermons and Services

Roger W. Coon

Introduction

1. Opinions vary concerning the use of EGW materials in the pulpit:
 - a. Some: The more, the better! (Can't be a truly SDA sermon without!)
 - b. Some: Never! (It is a totally inappropriate use of them!)
 - c. Some: Use judiciously--
 - (1) Audience will determine
 - (2) Occasion will determine
 - (3) "How" may well be as important as "what"
2. Some who oppose the use attempt to defend their position by quoting EGW statements in which it may appear that she herself did not approve such use.

I. Is There a Proper Place For the EGW Writings at All?

A. EGW Statements Interpreted As Forbidding Any Such Use

1. References to "the Bible and the Bible only":
 - a. "But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms" (GC 595:1).
 - b. "The words of the Bible and the Bible alone should be echoed from the pulpits of our land" (Ms. 39 [March 23], 1899, p. 5, and published in RH, Feb. 6, 1900, p. 81, article "Loyalty or Disloyalty?").
 - c. "The words of the Bible, and the Bible alone, should be heard from the pulpit" (PK 626:1 [1916]).
2. References to "public [evangelistic] labor":
 - a. "In public labor do not make prominent, and quote that which Sister White has written, as authority to sustain your positions. to do this will not increase faith in the testimonies. . . . Let none be educated to look to Sister White, but to the mighty God, who gives instruction to Sister White" (3SM 29-30, from Letter 11 [Jan. 10] 1894, to Brother and Sister Colcord).
 - b. "The testimonies of Sister White should not be carried to the front. God's word is the unerring standard. The Testimonies are not to take the place of the Word. . . . Let all prove their positions from the Scriptures and substantiate every point they claim as

truth from the revealed Word of God" (Ev 256:2, from Letter 12, 1890, p. 18, to Mr. and Mrs. J.M. Garmire, who thought their daughter Anna was receiving visions from the Lord).

3. Reference to top denominational leaders at Battle Creek the day preceding the opening of the important 1901 General Conference Session:
 - a. "But I do not ask you to take my words. Lay Sister White to one side. Do not quote my words again as long as you live until you can obey the Bible. When you make the Bible your food, your meat, you will know better how to receive counsel from God. I exalt the precious Word before you today. Do not repeat what I have said, saying, 'Sister White said this,' and 'Sister White said that.' Find out what the Lord God of Israel says, and then do what He commands. . . .
"But don't you quote Sister White. I don't want you ever to quote Sister White until you get your vantage ground where you know where you are. Quote the Bible. Talk the Bible. It is full of meat, full of fatness. Carry it right out in your life, and you will know more Bible than you know now. You will have fresh matter--O, you will have precious matter; you won't be going over and over the same ground, and you will see a world saved" (Ms. 43 [April 1] 1903; portions appear in 3SM 33; one variant of the text is published in the Spalding-Magan Collection, pp. 162-74).

4. Reference to an apocryphal document:
 - [1] "My brethren, God has given you but one standard and that is the Bible.
 - [2] "The Bible and the Bible alone is to be your guide.
 - [3] "The testimonies should never be preached from our pulpits.
 - [4] "They should be read at home and used as stepping stones to the study of the Bible.
 - [5] "You have no right to use the testimonies to prove doctrines.
 - [6] "Had you studied your Bibles as you should there never would have been any need of the Testimonies, for it is God's perfect and complete guide to all who would know the way of life.
 - [7] "You must study the Bible for yourselves.
 - [8] "You must sink the shaft deeper and deeper into the mine of truth" (Allegedly from "Proper Use of the Testimonies," pp. 4,5; sometimes a secondary source, "The Greatest Thing in the World," p. 5, is given. There is no documentary proof that EGW ever wrote this statement; see commentary below).

B. A Contextual Analysis of the Foregoing Statements

1. "The Bible and the Bible Only":
 - a. James and Ellen White used this expression a dozen times in their various writings. In Jan., 1971, Arthur L. White, then Secretary of the White Estate, wrote a 37-page monograph in which he analyzed the various statements in their original settings, and he concluded with a four-point summary:
 - (1) "At no time was this phrase employed to exclude the binding obligation to respond to the visions as light which the Lord has given to His people."

- (2) "In most instances the words are employed in the setting of contrasting the teachings of God's Word with tradition or man's theories or a false Sabbath, etc."
 - (3) "In several cases the words are used in defining our [SDA] position on the visions with the explanation that to follow the Bible enjoins the acceptance of the Spirit of Prophecy as binding upon one who accept God's Word which forecasts the appearance of this gift in the last days."
 - (4) "Through the visions God has led us to a correct understanding of His word and has taught us and will continue to do so. Further we must ever recognize our obligation to accept this leading of God." (The Position of "The Bible, and the Bible Only" and the Relationship of This to the Writings of Ellen G. White, p. 19)
- b. The Great Controversy citation is in the context of warnings against a last-day delusion from Anti-Christ in which the Scriptures are the only safeguard. The time foretold by Paul when men would not endure sound doctrine has now come. The Bible reveals end-time events and developments but the world is ignorant because it has not studied them.
 - c. The RH and PK statements are generally addressed to the so-called Christian Churches of the world, not particularly to SDAs. As they have set aside the Bible, they have turned also from God's law, and teach the popular (but unscriptural) doctrine that man is released from obedience. Theories and speculations abound. The last great conflict is between the laws of men vs. the precepts of Jehovah, the religion of the Bible vs. the religion of fables and traditions.
 - d. Nowhere, in any of these passages, is there even the hint of an inference that EGW is here urging SDA pastors to exclude reference to her writings in SDA church pulpits. [How it is done may be another question, and is discussed below.] After all, her largest multi-volume set of books is entitled "Testimonies for the Church!"
2. References to public evangelistic labors:
- a. In the 3SM 29, 30 statement Mrs. White addresses specifically the question of using her writings as the authoritative proof of the doctrinal positions stated; and she goes on, "Bring your evidences, clear and plain, from the Word of God. A 'Thus saith the Lord' is the strongest testimony you can possibly present to the people."
 - b. In the Ev 256 statement she again addresses this issue of proving our doctrines from the Bible instead of from her writings, and adds, "Great care should be exercised by all believers to advance these questions carefully, and always stop when you have said enough."
 - c. In her very first testimony (Vol. I, No. 1) in 1855, EGW spoke to her church members, warning that "Some have taken an injudicious course; when they have talked their faith to unbelievers, and the proof has been asked for, they have read a vision, instead of going to the Bible for proof. I saw that this course was inconsistent, and prejudiced unbelievers against the truth. The visions can have no weight with those who have never seen them and know nothing of their spirit. They should not be referred to in such cases"

(1T 119, 120).

(1) In 1889 she referred to this "first number of the Testimonies ever published," and essentially restates in paraphrase the counsel cited earlier (5T 669:2).

3. Reference to the April 1, 1901 statement to Battle Creek leaders:

- a. EGW's lengthy discourse came at her first meeting with top denominational leaders in 10 years (she was in Australia 1891-1900). The spiritual conditions in the General Conference and Battle Creek institutions had reached a generally low ebb. She here calls for a return to Bible principles in developing the reforms for which she would call the next day at the opening session of the GC.
- b. The extracts of this address, cited above, are from pp. 167 and 174 in the transcript. An immediate context is revealed on p. 169 in which she protests basing any practice (and especially those in health reform) on the personal practice of EGW: "Oh, how it has hurt me to have blocks thrown in the way in regard to myself. They will tell you that 'Sister White did this,' or 'Sister White did that. . . .' (She made specific reference to the eating of cheese, the drinking of tea, and the eating of flesh meats, and then said that the basic argument of some health-reformers as to not eating these things is because Sister White does not eat them.) "Well," she went on, "I wouldn't give a farthing for anything like that. If you haven't got a better conviction, that you won't eat meat just because Sister White don't [sic] eat it, I would not give one farthing for your health reform. . . . Now I want you to see these things, and not to make any human being your criterion" (p. 169, Spalding-Magan Collection).
- c. EGW is not telling preachers not to quote her from the pulpit; she is saying that leaders and members should base their life-style on the Bible and its principles and teachings.

4. Reference to the apocryphal document:

- a. In the 1930s a spurious statement attributed to EGW was circulated in the territory of the Pacific Union Conference ("Proper Use of the Testimonies"). Neither the statement nor its purported source allegedly to have been issued in Australia, have been found in any archives of the White Estate or elsewhere despite a diligent search in both the USA and in Australia.
- b. This particular statement was craftily, even diabolically, constructed. If viewed as a "sandwich," the "top" bread slice (Sentences 1 and 2) are a reasonable approximation of some well-known EGW statements, and the "bottom" bread slice (Sentences 5-8) are also likewise. But the "meat" (Sentences 3 and 4) are absolutely spurious--indeed, "unclean" flesh!
 - (1) Sentence 1 echoes statements in 1T 126 and GC vii.
 - (2) Sentence 2 echoes statements in CW 145 (Letter 105, 1903) and in the 12 "Bible-and-the-Bible-only" statements, referred to in the ALW monograph cited.
 - (3) Sentence 5 echoes statements in 5T 669, Ev 256, 3SM 29-30
 - (4) Sentence 6 echoes a statement in 5T 665.
 - (5) Sentence 7 echoes statements in Ms. 18, 1888 and Letter 207, 1904.
 - (6) Sentence 8 echoes statements in CW 41 (RH 3-25-1890) and TM 123; 5T 266; 1SM 404, 359, 360; CG 72; and 5T 704.

C. A Secondary Source Statement Attributed to Ellen White

1. The October, 1976 edition of The Ministry carried an interview of H.M.S. Richards, Sr., by Editor J. Robert Spangler (pp. 5-7), in which the senior Elder H.M.S. Richards reports on an interview his father, Elder H.M.J. Richards, had with EGW [this is sometimes erroneously reported as an H.M.S. Richards interview with Mrs. White]. In this interview H.M.S., Sr., paraphrases EGW's counsels to his father concerning the proper, appropriate use of her writings in preaching:
 - a. "My father asked her, 'Now, Sister White, there's something else that I'd like to find out. How should I use your writings in preaching?' She replied, 'Here's the way to use them: First, ask God to give you your subject. When you have the subject chosen, then go to the Bible until you know for sure what the Bible really teaches on that point. After that, turn to the writings and see what you can find on the same subject, and read that. It may cast light on it or guide you into other scriptures or make some point clearer. When you go to the people [in the pulpit], however, preach to them out of the Bible" (pp. 6, 7).
 - (1) See Appendix A for text of article.
 - b. None of this is inconsistent with other statements of EGW as cited above; but, again, neither did EGW--here or elsewhere--state that the preacher should never refer (or quote) the Spirit of Prophecy in his sermons!

II. The Pulpit Use--and Abuse--of the EGW Writings

1. No one familiar with the contemporary SDA pulpit scene could deny that Mrs. White's writings have been abused therein.
 - a. John Quincy Adams, sixth President of the United States and at one time Boylston Professor of Rhetoric and Oratory at Harvard University's undergraduate College, observed in one of his lectures: "Arguments, drawn from the abuse of any thing, are not admissible against its use" (Lectures on Rhetoric and Oratory [New York: Russell & Russell, 1962], pp. 62-67).
 - b. In other words, recognize an abuse for what it is--but continue to hold the legitimate substance; or "Don't throw the baby out with the bath water."
2. Nowhere in her writings did EGW say not to quote (or paraphrase) her writings in the SDA pulpit.
 - a. She did say that they should not be cited as proof of the correctness of our doctrinal positions, in pulpit or in personal witnessing.
 - b. But HOW it is done is often more crucial than the doing of it.
3. Before determining the value, or appropriateness, of making reference to these writings, let us notice how the EGW writings make use of Scripture:

A. Ten Different Ways in Which Ellen White Employs Biblical Materials

1. To exegete a passage: show what the Bible writer is saying in the overall context of the passage, to the original audience (an infrequent practice in the EGW writings).

2. To explain, give light, make the Bible passage clearer.
3. To "accomodate" ("to show the fitness or agreement of; to apply").
4. To appropriate Biblical language and imagery, to express an idea, with no intention of "applying" that passage to the point being made.
 - a. Ironically, some New Testament writers do this on Old Testament passages, yet we don't discredit them; yet some discredit EGW because she does the very same thing!
5. To act as a guide: she sends you other passages in the Scriptures.
6. To enunciate principles (which never change).
7. To apply principles to contextual situations in policy statements (policies may change as the circumstances which call them forth may change).
8. To interpret prophetic passages.
9. To amplify.
10. To clarify meaning.

B. Use of Ellen White Materials in Evangelistic Services

1. We have already noted that we should never use EGW materials to prove SDA doctrines.
2. Insights from those writings can be incorporated into evangelistic sermons; if a source is attributed it might better be in general terms ("One Bible commentator has suggested," etc.).
3. With regard to dealing with the Spirit of Prophecy as a content topic, it seems to me that SDA evangelists have five objectives in their preaching
 - a. To demonstrate from Scripture, progressively, the possibility/probability/certainty of a post-New Testament appearance of the gift of prophecy.
 - b. To demonstrate that the SDA Church is the "remnant" of Rev. 12:17.
 - c. To create a "roots" identity-awareness, from Rev. 10-12-14, to show that the Advent Movement was predicted 1700 years before it came on the scene of human history.
 - d. To demonstrate the legitimacy/authority of EGW as a true prophet.
 - e. To ground the prospective convert before baptism and reduce post-baptism attrition losses.
4. A general three-stage approach:
 - a. Distribute EGW materials to those attending evangelistic meetings/Bible classes early in the series, without identifying the author as anyone other than an ordinary religious writer of devotional materials.
 - (1) This should be done for two reasons:
 - (a) To create an ongoing climate of acceptance of the writer and her ideas.
 - (b) To get the people into the writings themselves, to gain a first-hand, experiential, existential, appreciation of the blessings to be found therein.
 - (2) For an early introduction, I would recommend:
 - (a) Steps to Christ
 - (b) Desire of Ages
 - (c) Christ's Object Lessons
 - (d) Thoughts from the Mount of Blessings

- b. Preach a sermon series--right in the evangelistic series--on the gift of prophecy, as taught in the Scriptures:
 - (1) Carlyle B. Haynes would use a three-sermon series:
 - (a) Thursday night: Analysis of importance and nature of the gift of prophecy and its uses in the OT.
 - (b) Friday night: Demonstrate the gift did not end with the OT; show prophecy as one of the gifts of the Holy Spirit which properly belongs in a NT Christian church--a normal part of NT Christianity; show how God designed it to be manifested/employed to the end of time; conclude with Rev. 12:17/19:10, identifying a remnant people with two principal characteristics, and promise that in the next sermon I will identify the end-time remnant, show how the prophetic gift was restored in our day, and through whom.
 - (c) Sabbath morning: Examine various churches to find spiritual gifts and identifying characteristics of the remnant (the Sabbath, the Spirit of Prophecy), and give the background of EGW and the SDA church.

(See articles by Evangelists Carlyle B. Haynes [Appendix B] and Harry W. Lowe and W.R.L. Scragg [Appendix C].)

- c. Follow-up before baptism in small-group study-series, to obtain commitment to study and accept light.

C. Use of Ellen White Materials in the Mid-Week Prayer Meeting

- 1. Of all the services of the SDA Church, the pastor probably can be most free and frank about EGW (who she was, what she said, etc.) here. (But, even so, care must be taken and consideration given to non-SDA or new SDA attenders who may not understand the place of the gift in the church.)
- 2. Thematic studies may be presented with great benefit, taken from the EGW writings.
 - a. But be careful the impression is not given that EGW is the source of our doctrines, or more important than the Bible, by quoting her 10 times to once from the Bible.

D. Use of Ellen White Materials in the Sabbath Sermon

- 1. Don't "overdo" it (too much quoted material from any source can kill interest and attention factors in the message).
- 2. It is not always necessary to "footnote" the source of a statement in your sermon (this can kill interest, too, and create a stodgy, "academic" atmosphere which may prove inimical to a devotional spirit).
 - a. EGW sources of statements may be omitted orally (you may still wish to include the references in your sermon notes, in case someone asks for one at the door).
 - b. If you do want to indicate a source of an EGW statement, a general, bland statement may be appropriate:

- (1) "A leading Bible commentator has suggested. . . ."
 - (2) "The author of that fine biography of Jesus, The Desire of Ages, reminds us", etc.
- c. In the case of an EGW statement, the old-time SDAs in your congregation will probably recognize the material--and source--immediately, and probably appreciate it, as well; while the nonSDAs and new SDAs probably couldn't care less.

E. Use of Ellen White Materials in the Sabbath School Class

1. Many EGW quotations appear in the SS Quarterly.
2. The Teacher's Edition contains still more EGW materials.
3. Be judicious in how these are handled--particularly when nonSDAs are present.

F. Pitfalls--Abuses--to Avoid

1. Don't quote EGW to prove anything.
2. Don't be guilty of "over-kill"--quote EGW 10 times to the Bible once.
3. Don't preface a statement, "Mrs. White says"
 - a. It may teach your young people (or others) to hate her.
 - b. Anyway, we believe the Holy Spirit is speaking through the human medium.
4. Don't use EGW as a crutch-substitute for your own digging in the word, and Holy-Spirit-guided subjective thinking.
5. Don't preach a "freight-train" sermon (the introduction is the locomotive, the caboose is the conclusion, and the body of the sermon is 87 quotations from EGW); most people get weary waiting for a "slow freight" to pass!
6. Don't use EGW quotations in public prayers--exploitation of a captive audience is unethical; attempting to do this to demonstrate your piety is unconscionable.
7. Paraphrase in your own words is often better than directly-quoted materials.
8. Don't use EGW statements as a club to hit someone over the head to enforce submission to church standards (or anything else).
 - a. Read the EGW counsels concerning personal attitudes in:

3T 20, 21:

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 would 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.

The Lord wants His people to follow other methods than that of condemning wrong, even though the condemnation be just. He wants us to do something more than to hurl at our adversaries charges that only drive them further from the truth. The work which Christ came to do in our world was not to erect barriers and constantly thrust upon the people the fact that they were wrong.

6T 121-23:

He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.

In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief.

If anyone shall seek to draw the workers into debate or controversy on political or other questions, take no heed to either persuasion or challenge. Carry forward the work of God firmly and strongly, but in the meekness of Christ and as quietly as possible. Let no human boasting be heard. Let no sign of self-sufficiency be made. Let it be seen that God has called us to handle sacred trusts; preach the word, be diligent, earnest, and fervent.

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.

Do not, when referring to the *Testimonies*, feel it your duty to drive them home. In reading the *Testimonies* be sure not to mix in your filling of words, for this makes

it impossible for the hearers to distinguish between the word of the Lord to them and your words. 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 thus 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 the reader. Because of that drop of poison, one will discard all your good and acceptable words. Another will feed on the poison; for he loves such harsh words; he follows your example, and talks just as you talk. Thus the evil is multiplied.

Those who present the eternal principles of truth need the holy oil emptied from the two olive branches into the heart. This will flow forth in words that will reform, but not exasperate. The truth is to be spoken in love. Then the Lord Jesus by His Spirit will supply the force and the power. That is His work.

9. Don't excessively document sources--its boring, and distracts attention from the main point
10. Don't quote EGW out-of-context.
 - a. And don't use a bad argument to support a good point (see 5T 708:1)
11. Don't selectively quote EGW, by "filtering-out" balancing materials, and leave only "hard" statements, thus distorting what she wrote to certain individuals, and this misrepresenting her.
12. Don't cause people--especially the youth--to hate EGW by the attitude and tone of voice in which you quote her.

List of Appendixes

- Appendix A: Interview With H.M.S. Richards, Sr. (*The Ministry*, Oct. 1976, pp. 5-7)
- Appendix B: Use of Spirit of Prophecy Materials in Evangelistic Meetings:
Carlyle B. Haynes
- Appendix C: Use of Spirit of Prophecy in Evangelism: H. W. Lowe

Appendix A

Interview With H.M.S. Richards, Sr. by J. R. Spangler:
"What Has the Spirit of Prophecy Meant in Your Life?"
(*The Ministry*, October, 1976, pp. 5-7)

Q. When you were a boy you saw Ellen White personally, didn't you? Can you tell me a little bit about her?

A. Yes, when my brother and I were little boys she came to Denver and talked with Father and Mother. My brother sat on one side of her and I on the other, and she talked to us, too. I don't remember much about what she said, but when I was about 16 we had a camp meeting in Boulder, Colorado, where the campus of the University of Colorado is now. There was a big octagon building with an iron roof that seated about 1,000 people. The Adventist population of Colorado then was only about 500, and there were probably about 250 there at that meeting. But that day the building was packed. People of all faiths were interested in seeing the Adventist prophet.

Q. What year was that?

A. It was 1909. She died in 1915. I don't remember her subject, but I was one of the boys who put the furniture in the tents.

She wore a long, black silk dress. She wore good material, very plain—a little white around her wrists and around her throat. On her head was a little motherly cap over her gray hair. I remember her as a sweet, old motherlike woman. She had a big floppy Bible, and just as she began to talk, it began to rain. You can imagine the noise it made on that iron roof. She had no amplifier, but she did have a tremendous preaching voice. It was just like a silver bell. You could hear it right through all that rain on the iron roof. She talked for about thirty minutes, using more than one hundred texts. She'd turn to the texts in her Bible, but she didn't stop to look and read. She knew and quoted every text she used. One text just after another. It just came as natural as part of her speech.

After about thirty minutes, Willie White came up behind her and said, "Now, Mother, we've got a long journey ahead." That was their first stop from California, you see. "You've got meeting, after meeting, after meeting—dozens of towns and long journeys, and we don't want you to overdo and get tired." She replied, "I don't want to stop yet. I haven't prayed yet; I want to pray first." So she talked for about three minutes more and then knelt down on the platform and began to pray. Her first words were, "Oh, my Father." She didn't say "Our Father"; it was "my Father." Within two minutes there was a mighty power that came over that whole place—a great power. I was afraid to look up for fear I'd see that God was standing right there. She was talking to Him. She'd forgotten all about us. She only prayed about five or six minutes at the most, but as she prayed there were sobs all over that audience—people weeping over their sins. She wasn't even looking at them. She was down on her knees with her eyes closed while praying, and Heaven came down and touched the earth, and God honored her as His prophet.

Q. That personal experience convinced you that she was a prophet?

A. Yes. I know all the arguments why there should be a prophet, and I believe them. But if we didn't have a single one of them, I'd still believe that she was God's prophet because of what I saw. It was one of the turning points in my life. I've never doubted her since. A revival broke out. Those Baptists, Methodists, Catholics, and Adventists were all weeping over their sins. You know she was a great revivalist, but she didn't get up and harangue the crowd. She prayed, and men took their stand and some of them became preachers. She was a humble woman. She kept her

place as a mother in Israel. She was like the prophetesses Deborah and Huldah in the Bible.

Q. What you have just said is really quite impressive because today there are so many attacks on Ellen White and questions about her. You know, for instance, she is accused of plagiarism, of absorbing or selecting the ideas and concepts of others.

A. Well, what if she did?

Q. Such charges do bother some people. How do you deal with those who raise these kind of questions?

A. I tell them just what Willie White said to me, that just like any person who was quite sensitive, she could remember much of what she felt and heard as she listened to or read what others had to say. So Ellen couldn't help using many of the things she was exposed to. She's accused of using some of the material from a book on the life of Paul, and, of course, she did. But she asked her editors to put in the quotes for her. They neglected to do so, and she's been blamed. Actually, what we call copyright wasn't very closely monitored in those days. People didn't think so much about it. After all, you find things written by some of the Bible writers that were just like others, don't you?

Q. Tell us what the Spirit of Prophecy has meant to you in your life and in your preaching?

A. I've preached all my life under the wonderful conviction that this movement was predicted in the prophecies. Part of those predictions is that the last church should have the Spirit of Prophecy, and I'm a part of the last church, and we have the Spirit of Prophecy. It gives me great confidence. In fact, I wouldn't want to belong to a church that didn't have the Spirit of Prophecy.

Now what has it really done for me? One man who constantly fought and picked at the Spirit of Prophecy was talking to my father once, and my father couldn't seem to help him. He wouldn't listen to anything but his own loud mouth. Finally, my father said to him, "Well, I guess we can't agree, but before you go, would you please tell me one thing and really be honest with me. When you read these books that you've found fault with, what's the general

tendency of them? Is it to make you a better man or a worse man?" "Oh," he said, "a better man, of course." "Well, that's all I wanted to know. That's all I care about," my father said. You get the point.

Q. Do you have any suggestions as to how a minister should use the Spirit of Prophecy? Sometimes we are accused of using it as a club.

A. And sometimes we do. Ellen White never used it that way. In fact, she warns against such misuse. Let me tell you what she told my father. One day when he was pastor of the Denver church he got up to preach, and before he even gave out his text Sister White, Willie, and Miss McEnterfer came in. He didn't even know she was in the country. Father, of course, welcomed them and invited Ellen and Willie White up on the platform—and asked her to speak. She answered, "Now, Brother Richards, did you plan to speak today?" He was just a young man then and exclaimed, "Oh, yes, but I didn't know you were coming." "Well, did you ask God to give you something to speak about?" "Yes." "And did you feel that He gave you something? Did you study and pray about it?" He answered "Yes." "Why," she said, "I wouldn't think of preaching." And she sat right there behind him. Afterward, instead of picking fault with him and criticizing his immature efforts, she took him off to one side and told him that the message was a blessing to her.

Then she added, "Brother Richards, if you keep using your voice the way you do, you're going to die." My father had one cold after another—and sore throats all the time. His colds would settle right down in his chest. I've seen him down on his hands and knees coughing until he nearly died. Ellen White took fifteen minutes that day to teach him how to breathe and how to speak. And Father told me, "I've learned more from Sister White in fifteen minutes than I did in my whole course in public speaking at Battle Creek College." She told him to throw his voice out and to use his abdominal muscles. I learned the same thing from my dad, and I'm telling you it changed everything. You know I haven't had a cold or a sore throat more than

once or twice in the past twenty years.

When she had finished her breathing lesson, my father asked her, "Now, Sister White, there's something else that I'd like to find out. How should I use your writings in preaching?" She replied, "Here's the way to use them. First, ask God to give you your subject. When you have the subject chosen, then go to the Bible until you know for sure what the Bible really teaches on that point. After that, turn to the writings and see what you can find on the same subject and read that. It may cast light on it or guide you into other scriptures or make some point clearer. When you go to the people, however, preach to them out of the Bible."

Q. What books or passages on the Spirit of Prophecy have meant the most to you?

A. It's very hard for me to choose between *The Desire of Ages* and *Steps to Christ*. To my mind, *The Desire of Ages* is one of the greatest books ever written. You can't read it without weeping at times—I can't. Of course, *Steps to Christ* is wonderful. She wrote it long before the majority of our preachers really understood righteousness by faith. My father was a young intern at that time. That was about 1888-1890. When some say that the church didn't receive that message, I know that's not true. Some didn't, of course. But the church as a whole did not reject it. There were some leaders that were actively against it. Pastor Morrison, the only Ph.D. in the denomination then, I believe, was my father's president. At first he didn't accept it. He thought it was something like the Holy Rollers. But when he understood what it was really all about a year or two later he wanted all his ministers who could possibly go to attend the school for ministers being held that winter at Jattle Creek. There wasn't room in the college so they used the Tabernacle. And who were the teachers? Jones, Waggoner, Prescott, Uriah Smith, and Sister White.

My father said he wanted to go, so Pastor Morrison gave him \$50 and said, "When that's up, I'll send you some more. I want you to go if you can." My father lived on apples and oatmeal all winter and attended those meetings.

He said they had no textbook but the Bible. Right in the middle of class sometimes a revival would break out and might last anywhere from forty-five minutes to four hours. Students and teachers both confessed their sins. They had wonderful revivals. My father knew Romans backward and forward, and Galatians, too, because he'd been through those classes. Sister White capped it off and placed her approval on the whole thing. These men went back to their conferences and carried that message back to the ones who couldn't go.

Q. Now let me ask you this. Have there ever been any doubts whatever in your mind about the authenticity of the gift of prophecy?

A. No, there haven't. Not since that meeting when I heard her pray. That isn't to say there aren't things that I don't understand. There are, of course, but there are also things in the Bible I don't understand. You know, when Paul found that Timothy was having difficulty understanding him, he counseled, "Consider what I say."

I heard Brother Andreasen tell how, when he was studying the Bible and the Spirit of Prophecy one day, he read in *The Desire of Ages* that when Jesus came near the city of Jericho, Zacchaeus climbed up a fig tree. A fig tree, Sister White says. "Why," he said, "there's a contradiction. The Bible says that he climbed up a sycomore tree. Now," he said, "it looks like I'll have to give up the second coming of Christ, the state of the dead, and the Spirit of Prophecy because Zacchaeus climbed the wrong tree."

Then one day he was reading the book of Amos, chapter 7, verse 14. There Amos says, "I was no prophet, neither was I a prophet's son, but . . . a gatherer of sycomore fruit." The margin says "wild figs." "Oh, now," Andreasen said, "they are both right. So I don't have to give up the faith. It's the same kind of tree!"

Here's what I base my advice on to fellows who find things in the Spirit of Prophecy that they can't understand. I've had a number of them that have been cleared up for me. There are some that I don't understand yet. But I believe in the gift enough to believe that it's just like the Bible. I believe the Bible

is God's word, but I must confess that there are things that Paul said that I don't understand. Even Peter said that there were some things hard to understand in Paul's writings that the unlearned twist to their own destruction. So I don't want to twist things to my own destruction.

Q. Brother Richards, thank you for sharing the inspiration of your own strong faith with thousands of our ministers around the world field. Do you have a final word for these workers?

A. It's only through God that we have the strength to accomplish God's work. Ellen White demonstrated that in her life. We should, as preachers, not try to make big things of ourselves. But we can say with the famous poet Charles Kingsley: "Be good, . . . and let who will be clever. Do noble things, not dream them, all day long: And so make life, death, and that vast forever, one grand, sweet song."

Appendix B

"The Spirit of Prophecy: Should It Be Presented in Our Evangelistic Meetings?"

Carlyle B. Haynes

(Review and Herald, July 18, 1957, pp. 16, 17)

DO YOU have a prophet in your church?"

It was quite unexpected, this question. It came at the close of one of the night meetings in an evangelistic campaign being conducted in one of the important cities of the Eastern section of the United States. It came from a woman who had been in regular attendance at the meetings since they began, a woman getting along in years. She had made a favorable impression upon me because of the deep interest she had manifested in the study of the Bible, and in the presentation of the various topics that comprise the threefold message for today.

When we reached the Sabbath question she manifested some agitation. After it had been made plain that this observance was firmly based on the plain teaching of Scripture, however, she began, without hesitation, to keep the Sabbath. She came to church weekly.

Nevertheless, it was plain she was hesitating about something. There was a strangeness about her attitude, as if she were on guard against something, or perhaps watching and waiting for something.

Each night at the close of the meeting at the tent she did not hurry away, as did most of the others, but lingered to ask a question or two of me, questions that occasionally disclosed a rather unusual knowledge of the Scriptures.

When prophetic subjects were presented, her interest deepened. She made it plain in the brief after-meeting conversations we had that her chief interest was in the meaning of the great lines of Bible prophecy. This subject absorbed her. Most of her questions centered in the prophecies.

It had been a conviction with me for some time that the presentation of the message was incomplete without

a comprehensive setting forth of the Bible teaching concerning the Spirit of prophecy. I had observed over the years that converts to the faith who became firmly grounded in the clear teaching of Scripture about this ancient and important gift, became church members of the strongest kind. These were the ones who were the most firmly established and least likely to drift away from the message.

So it had become a custom to present this subject to the evangelistic audiences along with all other parts of the message, to make a well-rounded and completely balanced whole. It was presented in the night meetings, and in the same manner as all other related truths.

I had been cautioned against doing this, it being feared that it would drive people away. It was emphasized that the gift was especially for the church, not for the general public, and that it would be better not to say much about it until the converts were baptized and in the church. This seemed not wholly fair. People being led into the truth were entitled to know the whole truth.

If any part of the faith was going to be rejected, it seemed preferable to me that it be rejected before coming into the church rather than afterward.

Subject Presented Three Times

It had, consequently, become a practice of mine not to close a series of evangelistic meetings until full instruction had been given on all points, including the Spirit of prophecy. In doing this I followed the custom of preaching three times on "The Gift of Prophecy." The first occasion was on a Thursday night along toward the end of the campaign. On that night an analysis was made of the importance and nature of the gift, together with its use in the Old Testament.

A second study was given on the following night. On this night the fact that the gift did not end with the Old Testament was made plain. It was shown that it was one of the gifts of the Spirit belonging to the church of Christ, a part of New Testament Christianity, and designed to be manifested and used to the end of time.

This Friday night presentation closed with a study of Revelation 12:17, the prophecy of the remnant church, the church of Christ in the end-time of history, which was to be identified in two ways: it keeps the commandments of God, and has the testimony of Jesus, the latter being shown to be the Spirit of prophecy (Rev. 19:10).

After emphasizing the truth that in our search for the true church of Christ we are to look for these two identifying marks—a church that keeps the commandments, all of them, including the seventh-day Sabbath, and a church that possesses the Spirit of prophecy—the announcement was made that at the Sabbath service of worship the next morning a third study on the Spirit of prophecy would be presented, in which the remnant church, Christ's true church in these times, would be identified, and named; the manner in which the Spirit of prophecy was restored would be shown, and through whom.

On Sabbath morning the various churches were examined, a search being made for the two identifying marks as given in the Bible. One was shown to be a commandment-keeping church by reason of Sabbath observance; and the same one was shown to possess the prophetic gift, the prophecy being fulfilled in the life and labors of Ellen G. White.

It was at the close of the Friday night meeting, at which Revelation 12:17 was used, that this woman asked me the question that begins this article.

"Do you have a prophet in your church?"

"What makes you ask that?"

"Because of your sermon tonight. I want your answer."

"My answer is that we do have a prophet in our church."

"Then my search of a quarter of a century is ended, and I praise God."

"Tell me what you mean."

She proceeded to do so. Nearly thirty years before, as a diligent student of the Word of God, her attention had been drawn to the prophetic Scriptures. She gave herself to a diligent study of them, examining all the commentaries she could obtain access to. She became convinced from Revelation 12:17 that God was disclosing the identity of His end-time church, the remnant church. She was not impressed by the identification mark, who "keep the commandments of God." She supposed all churches did that. What aroused her interest was the other identifying mark, "and have the testimony of Jesus Christ." This she quickly learned was the Spirit of prophecy.

With that knowledge she began a search for a church that had a prophet. The question she asked me, she had asked scores of preachers. "Does your church have a prophet?" Most of them had replied in the negative. Some had explained to her that the prophetic gift was a manifestation for Old Testament times alone, and did not come into the New Testament church. When she pointed them to the testimony of the New Testament in Ephesians 4:11, that in the Christian church there were to be prophets, as well as apostles, teachers, evangelists, and pastors, they had no answer. She would then ask:

"Does your church have apostles?"

"Oh, yes. We had Luther," or Wesley, or Knox, or Calvin, or Alexander Campbell, et cetera.

"Do you have evangelists?"

"Assuredly we do."

"Do you have pastors?"

"Yes."

"Do you have teachers?"

"Many of them."

"But you do not have a prophet?"

"No."

That settled it for her. She was through with that church. It was without one of the gifts, the very one God



Ellen G. White, who for seventy years acted a counselor of the remnant church under the prophetic gift placed upon her in the early years of her life. She referred to herself as "the Lord's messenger."

had said His final church would have, and by which it could be identified. She continued her search, continued it for years, asking her question time after time, of preacher after preacher.

I urged her to attend the service the next day, promising that her long quest would be ended, and that God's true church for this time would be disclosed to her, the church that God Himself had pointed to as the one that would "keep the commandments of God, and have the testimony of Jesus Christ," the Spirit of prophecy.

She needed no urging. She was there. I do not recall such a light,

such a glow of interest, of satisfaction, of contentment, on anyone's face as was on hers as she listened to the wonderful story of the restoration of the gift of prophecy to God's remnant church.

Accept it? Eagerly, fervently, thankfully.

Her long search had come to an end. She was at home. God's remnant church was her church. She entered it gladly. She gave it her heart's deep-

est devotion. She was indefatigable in its service. And years later she died rejoicing in the faith of our Lord, with full confidence that she would be gathered to Him with the remnant church she loved when He came again to earth.

The truth of the Spirit of prophecy is not a subject to be shunned or concealed. It is not something to be kept out of sight. Rightly presented, it exercises a mighty influence to draw people to God's truth for today. It is not a handicap or a liability. It is a great advantage and asset.

Carlyle B. Haynes (1882-1958) was an evangelist, administrator, and author. Particularly in the 1920s and 1930s he held large audiences spellbound in presenting the SDA message. His campaigns were usually 4-6 months in length, during which he would devote three presentations to the Spirit of Prophecy. He wrote a total of 45 books, some of which became classics in their own time. (For a life sketch, see SDA Encyclopedia, rev. ed., 1976, p. 566.)

Appendix C

Use of the Spirit of Prophecy in Evangelism*

By H. W. LOWE, *President of the British Union Conference*

I. Evangelism Initiated Through Prophetic Gift

WHEN the earliest believers in the advent came out of the nominal churches, there certainly was no world evangelistic vision in their minds. There was not even any idea of establishing a new church organization, which to them would have been a return to Babylon.

This state of affairs changed, however, within a few years, and the messages of the Spirit of prophecy infused a world evangelistic vision into the development of the Lord's work, which affected its every activity.

The first vision that came to Mrs. White, in December, 1844, had to do with the selection and unity of the 144,000. (Revelation 7.) Even the literality of that figure involved a formidable expansion in numbers to the little group of Adventists at that time. It was evangelistic foresight, however, which they failed to perceive and were reluctant to follow in many cases.

Another very early view given, as Mrs. White says, "in my very girlhood," was even more definitely expansive in its evangelistic conception of God's work. "Jets of light" were seen springing up all through the moral darkness "of the whole world."—*Gospel Workers* (1893 ed.), p. 378. This was hard for the believers to understand when they considered their own numbers, their despised condition, and meager resources. W. A. Spicer has recorded that as late as 1891, when he was called from Europe to America to act as secretary of the Foreign Mission Board, he shared these restricted ideas, although enlargement was then becoming apparent. (*Spirit of Prophecy in the Advent Movement*, p. 94.)

In 1893 the church was galvanized into a spiritual awakening on world evangelism. This came

from Australia, where Mrs. White then was, and in unequivocal clarion tones it was stated that the work being built up in America must also be established in Australia, New Zealand, Africa, India, China, and the islands of the sea. The evangelistic outgrowth of the three angels' messages is described in simile by Mrs. White as rays of light spreading clear around the world.

II. Consolidated Through Prophetic Gift

The inference from these simple historic facts is that inasmuch as the prophetic gift initiated evangelism as the main work of the second advent movement, then evangelism will be accompanied by, and consolidated through, the counsels of God's messenger.

Church activities, mission projects, public campaigns, schools, colleges, hospitals, sanitariums, are presented in the writings of Mrs. White as agencies for the conversion of men and women to faith in God's message of truth. We have been led to the employment of these agencies through the gift of prophecy. They will be guided by the gift to the end. Any evangelistic program which eliminates this gift is devitalized from the start. People cannot be built into this movement in ignorance or partial knowledge of these things.

III. Using the Writings Among Protestants

1. In presenting a subject somewhat unusual in Christian preaching, we should be on guard not to suggest that there is something abnormal in this gift of prophecy. The Bible presents Israel as a supernatural people by reason of God's presence with them. But prophecy was a normal thing in their history. Prophecy was never an abnormality in either the Old or the New Testament church. It was God's accepted method of revelation, of guidance, of reproof. It was the way in which the Divine Presence was mercifully clothed among a sinful and needy people. (2 Chron. 36:15, 16; Ps. 136:16.)

2. In presenting prophecy to the public as a normal work of God for His church, it is helpful if we preachers can avoid the habit of using the

* Presentation at recent workers' meeting in the British Union Conference, its object being to suggest ways of introducing the Spirit of prophecy to the public in conservative countries. Not intended as a sermon outline on this specific subject.

phrase "the Spirit of prophecy" as though it referred only to the work of Mrs. White. The Spirit of prophecy operated through many men and women inside, and doubtless outside, the canon of Scripture. We should use the phrase in relation to the prophets in general. We can occasionally say in our sermons to the public, for example, "Isaiah through the Spirit of prophecy declared—" In this way the people become accustomed to a phrase they will hear a good deal about later on.

IV. Use Among Roman Catholics

1. It is well, in preaching to predominantly Catholic congregations, to cultivate the use of certain expressions which are current in Catholic theology and which involve no teaching contrary to our own belief. Thus from the outset, prophets and apostles can be associated together, and also described adjectively as "holy." The name "The Lord Jesus" or "The Lord Jesus Christ" should be used for the more familiar abbreviated titles, and the prophetic aspects of His work should be stressed. The Messianic prophecies give opportunity to lay a foundation of respect for, and deeper faith in, the prophetic gift.

2. Prophetesses should be mentioned, for good Catholics have no difficulty in accepting this idea as embodied in such outstanding women as Huldah and the daughters of Philip the evangelist. (Acts 21:8, 9.) The Spirit-filled Elisabeth and others referred to in the New Testament will not fall amiss on their ears.

3. We must be careful to avoid the transference of the virgin Mary complex from one person to another, and for this reason we must certainly present, when the time comes, Mrs. White's own description of herself and her work. It will not be difficult for Roman Catholics to understand prophetic revelation as such, and specifically in Mrs. White's ministry, if we remember all the implications of Roman Catholic teaching on Mariolatry.

4. Devout Roman Catholics are much impressed with Mrs. White's statements on the sufferings of Christ, the love, grace, and mercy of God, the angels, the judgment (care being exercised on certain phases until the whole subject has been presented), the divinity of Christ, His priestly ministry, prayer, marriage, divorce, Christian education, and certain phases of health reform. Our world missionary program also appeals to Catholics, as well as to Protestants.

V. General Comments and Conclusions

1. As a matter of fact, every subject we present to any kind of congregation can be connected with God's revelation to the remnant church through prophetic messages. The difference in presentation to Protestants, Catholics, and others is one of degree only. Ascertaining this degree in our approach may be an art, but all preaching is a fine art, and the most delicate touches are reserved for the choicest subjects.

2. Along with our preparatory work, we should use another indirect method of approach. One of the great Spurgeon's sources of power lay in his constant conscious and unconscious use of Scriptural phraseology. How did this habit come to

him? Obviously by incessant reading of the Book. Similarly, preachers who read the prophetic writings thoroughly adopt many of their most beautiful phrases, and these fall naturally and influentially upon the public ear. God's promise of fruitage is not to a preacher, but to His Word. (Isa. 55:11.) Therefore we need constantly to employ the words of God. There is an infinite variety of choice phrases in the Bible and the Spirit of prophecy which we can incorporate into our language, life to the greater power of our preaching.

3. Often it is possible to use an apt, short, beautiful quotation from an author whose writings have been translated into many languages—Ellen G. White, without reference or further comments. Then later, after the subject of the Spirit of prophecy has been first fully presented (usually at a week-night service), we can return to these indirect quotations more specifically, when the people are accustomed to the peculiar power attached to the words of God's Spirit.

By quoting from the Spirit of prophecy writings key expressions setting forth the fundamentals of salvation by faith, we can give the lie to the charge by our enemies that we believe in redemption by the works of the law. Among these may be noted: redemption by the blood of Christ (*Steps to Christ*, p. 33), Christian service (*Id.*, p. 86), prayer (*Id.*, p. 103), the Word and the believer's life (*The Desire of Ages*, p. 612), the sufferings of Christ (*Id.*, p. 534), the sinless One (*Id.*, p. 761). Similar short quotations, according to taste and appositeness, can be found on such vital points as forgiveness, sanctification, grace, faith, heaven, prophecy, etc.

4. In these war days nearly all countries know the meaning of "meatless days," and the loss of what the public used to call "nice, white flour." Here we have a ready-made opportunity to present our health message. Similarly, war always brings the temperance question to the fore. It also presents every country with greatly aggravated problems of morality. Here again is an opening to use the powerful words of Mrs. White, both with and without references, both before and after full presentation of the Spirit of prophecy, in support of true Christian principles of temperance and morality.

5. In an evangelistic campaign all the foregoing suggestions should culminate in a specific week-night address on the Spirit of prophecy, followed by a Sabbath sermon, before any baptisms take place. Most of our evangelists prefer two presentations of this subject in public. Experience teaches that people baptized with a poor understanding of a subject so vital in our peculiar message, remain poor and problematical in every way. Moreover, they become potential apostates. But apostasy and a firm faith in the Spirit's gift of prophecy never go together. Just as a preacher cannot long remain a strong worker without faith in this gift to the remnant church, neither can a member remain a strength to the church if his faith in this vital gift is impaired.

6. In our handling of the subject it is well to remember that while much of Old Testament prophecy was purely predictive, prophecy is not primarily and exclusively foretelling. It is frequently a declaration of things not perceivable by natural minds and means. It reveals the will and teaching of God in reference to the past, present, or future. Abraham was a prophet, but, compared with predictive utterances of other prophets, his chief function was the exemplification of a godly, faithful, prayerful way of life amid pagan unbelief. Thus in Genesis 20:7 Abimelech is bidden: "Now therefore restore the man his wife; for he is a prophet, and he shall pray for thee, and thou shalt live." In Revelation 11:3 the word "prophecy" has largely the significance of witnessing, teaching. So also do many other scriptures indicate the teaching, and, above all, the redemptive work, of prophecy.

We should make this matter of redemptive influence an exceedingly strong part of our presentation of Mrs. White's work. Too many preachers in their early years miss this point and err in creating the impression that her main work was a series of remarkable predictions. Her main work was soulsaving, redemptive, Christ-centered teaching of God's Word. Along with this were her warnings, her prescient counsel, her predictive utterances, now largely fulfilled, which have become additional evidence of her God-attested work among us.

7. Dr. R. E. Day, in his book *The Shadow of the Broad Brim* (page 120), calls attention to the fact that most of the great saints of God, who, like Spurgeon, "through faith subdued kingdoms," were made great conquerors for Christ by prolonged intercourse with the Bible and the writings of some Christian Greatheart who was himself on fire for God. Thus, Luther's blazing zeal came from a three-year vigil with the Bible and the writings of Augustine. The Puritans lighted their torches from the Word and the writings of John Calvin. The zeal of Spurgeon came from the Word and the Puritan divines.

While the doctrines of the advent movement came from the Sacred Book, the technique, the practices, the world expansion of this cause have been built up by the clearly inspired counsels of Ellen Gould White. The Bible and the Spirit of prophecy are the springs of our doctrinal beliefs, and missionary zeal, and our peculiarly effective methods of work. Therefore, the best way to use either the Bible or the Spirit of prophecy in evangelism is to live in these fountain depths of truth and power till they fill us and suffuse our whole work with the Spirit, which is their common origin.

Extract from:

W. R. L. Scragg,

"Preacher, Meet Your Congregation"

The Ministry, Sept., 1962, pp. 26, 27

2. Bible-centered sermons.

Not even the Spirit of Prophecy writings should take the place of the Bible in our sermons. H. M. S. Richards tells the experience of his father, who knew Ellen G. White personally. Once he asked her how he should use the Spirit of Prophecy writings

in his sermons. Her counsel was to take his sermon from the Bible. Find all the texts needed dealing with the subject, then read what the inspired writings have to say about them. Then preach from the Bible. The Spirit of Prophecy writings should be used abundantly in preparation, sparingly in preaching. Our people do not want a series of quotations from Mrs. White as their sermon for the day. The Word of God is the bread of life. She herself says, "I have words to speak to the young men who have been teaching the truth. *Preach the Word.*"—*Evangelism*, p. 214. "I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth."—*Early Writings*, p. 78.

Our people should not be fed with a social gospel, a political treatise, an archeological survey, or a university lecture on philosophy. They need spiritual help. The fundamentals of the gospel are that which will give them what they need. Base every sermon on the Scriptures. Many sermons are built on a verse or thought from Scripture and then nothing more is given from the Word. Make sure that each presentation is interwoven with the golden thread of Holy Writ. Thus you will clothe your words with the garb of divinity. You will become more than just a man speaking to other men. You will be transformed into a man of God.

To Non-SDAs

Presenting Ellen G. White to the Non-Adventist Inquirer

Roger W. Coon

Introduction

1. Varying attitudes as to whether or not it should be presented:
 - a. From the pulpit
 - b. In Bible-study circles
 - c. In personal, private one-on-one study
2. Varying attitudes as to when it should be presented:
 - a. Early in a series of studies
 - b. At the end just before baptism
3. Varying attitudes as to how it should be presented:
 - a. One subject among many; to be accepted by prospective candidate for membership
 - b. Integrated into the very warp-and-woof of the study series

I. Objectives and Mode of Approach

A. The Paramount Objective

1. To get the inquirer to realize that the SDA Church is not "just another church" among many, though perhaps nearer to the teachings of Christ than the others; rather to impress vividly upon the consciousness that the SDA Church is totally unique in three special respects:
 - a. It arose at a special time in human history--it has "roots" that no other church has; three times singled out by special characteristics in Revelation 10.
 - b. It was given a special message for a particular time in human history, a message that no other church even claims as its own: the Three Angels' Messages of Revelation 14:6-12.
 - c. It was given a special messenger, to ensure correctness of doctrine and focus of effort in relation to a worldwide mission as the end of time approaches--see Revelation 12:17.

B. Methodology of Accomplishment

1. Demonstrate from Scripture not only the possibility of the existence of a post-New Testament spiritual-gift of prophecy, but also that it is a subject of expectation at the end of time.

2. Demonstrate from Scripture that the SDA Church was predicted 1,700 years in advance by creating a "roots-awareness" vis-a-vis Rev. 10-12-14
3. Demonstrate that the SDA Church is indeed the "remnant" of Rev. 12:17.
4. Demonstrate the legitimacy/authority of EGW as a true prophet of the Lord for this time in history, by applying the appropriate Biblical tests of a prophet to her words and work.
 - a. Get the inquirer to reading the writings for himself/herself
 - b. Get the inquirer to compare the teachings of the Bible with those of EGW
5. Thus the prospective member is grounded before baptism, and hopefully post-baptism attrition losses will be reduced significantly.

II. Models of Effective Strategies Employed By Various Presenters

A. Approach of Roger W. Coon (in *A Gift of Light*)

1. Published in Oct., 1983, this was the first book of its kind published by the SDA Church in 20 years--a book intended to make a first introduction of EGW to the non-SDA reader (it has since sold 80,000 copies in English and been translated into six languages).
2. Although it was written for the non-SDA, the author had to keep one eye on the SDA reader, for if that reader could not be "grabbed," he would not recommend it with much enthusiasm to his non-SDA friends.
3. Therefore, given the special objectives it had to meet, the book had to:
 - a. Contain material that would not be "old stuff" to the SDA who had been in the church a decade or more--it had to be new and fresh.
 - b. Be long on human-interest factors, and comparatively short on heavy theological disquisition.
 - c. Be Bible-based.

4. Chapter Development:

Chapter One: "The Prophet: 'A Man For All Seasons'?"

Experience of William Foy, 1842. Old Testament functions of a prophet. New Testament "spiritual gifts." Joel 2 and Acts 2: is there a place for post-New Testament manifestations of the gift of prophecy?

Chapter Two: "The Weakest of the Weak: God's Third Choice"

Basically, biographical facts concerning EGW: early life, gift at age 17 in 1844, marriage to James White, move to Michigan; Spiritualist Dr. Brown's consternation upon examining EGW in vision at Parkville, Mich., and her Civil War prophecy given there; her children in church work; her writing career; the tribute of feminist writer Edith Deen.

Chapter Three: "'Plumbers Leaks' in the 'Bed Chamber: A Problem With Prophets

EGW exposes a secret bigamist at a camp meeting; the problem of the Syrian king in Elisha's time (2 Kings 6); Ellen White confronts 2 leaders in a health-care institution who were leading a double life and betraying their marriage vows, from half-way around the world; the previously-untold stories of Sam Hamilton (locating the well at Paradise Valley Sanitarium) and Harold Blunden (the exposure of Nathaniel Davis in Australia, and his spiritual recovery and rehabilitation).

Chapter Four: "A Scientist Looks at EGW"

The story of Cornell University scientist Dr. Clive McCay: how a Chinese-American graduate student and SDA chemistry department chairman and SDA editor helped this distinguished scholar learn of EGW. Briefly reviews EGW's counsels in various aspects of diet/nutrition. Shows how scientific findings from 1977 through 1982 from nonSDA research support and uphold EGW's position.

Chapter Five: "Not Without Honor"

Examines the opinions of some interesting and varied nonSDAs who looked at EGW and found value in her writings: the world's leading authority on archaeology, a prominent and popular American journalist (ABC radio and syndicated newspaper column), a Japanese university professor, an eastern European government minister of education who plagiarized the book Education, a recent German PhD candidate in sociology's dissertation evaluation of EGW's role in the SDA church, and the editorial assessment of EGW's career by the Toledo Blade and New York Independent.

B. Approach of Public Evangelist Carlyle B. Haynes (RH, July 18, 1957, pp. 16, 17)

1. Distribution of EGW printed materials to those attending the evangelistic campaign early in the series (Steps to Christ, Desire of Ages, etc.), without identifying the author, in order to:
 - a. Create a climate of acceptance for these materials, and
 - b. Get people into the writings themselves
2. The preaching of a three-sermon series toward the end of the campaign:
 - a. Thursday night: an analysis of the importance and nature of the gift of prophecy, together with its use in the Old Testament.
 - b. Friday night: showed the gift did not end with the Old Testament, that it is one of the gifts of the Holy Spirit that belongs to the church of Christ, a part of New Testament Christianity, designed to be manifested and used to the end of time. Closes with a consideration of Rev. 12:17, a remnant that may be identified by two special characteristics, and a promise that the next sermon in the series will reveal the identity of the remnant church, and the manner in which the Spirit of prophecy was restored would be shown, and through whom.

- c. Sabbath morning: the various churches are examined, a search being made for the two identifying marks as given in the Bible: a church that keeps all the commandments (including the Fourth or Sabbath commandment) and which also possesses the prophetic gift. The fulfillment of the prophecy in the life and ministry of EGW concluded the sermon and the series.

C. Approach of Personal Soul-Winner Carl Coffman (in *Unto a Perfect Man*)

1. In 1982 Carl Coffman, then chair of the religion department of Andrews University, prepared a 33-lesson series of personal Bible studies entitled "Christ--The Way of Life" and a series of seven follow-up studies for use in classes to prepare candidates for the rite of baptism and full membership in the SDA Church. His approach is the best I have seen anywhere in integrating the subject of the place of Ellen White--her role and function--into an overall presentation of Bible truth for men and women living in the closing days of earth's history. His approach:
 - a. Lessons 1-8 lead the student into a personal relationship with Jesus Christ. This properly places first things first.
 - b. Lessons 9-18 lead to the maturing of this relationship through increased knowledge of the plan, ways, and work of Jesus Christ.
 - c. Lessons 19-25 present testing truths to mature still further the conversion experience.
 - d. Lessons 26-33 attempt to identify God's last true church, with its message, mission, and the witnessing responsibility incumbent upon each member of this "remnant" group.
2. The detailed approach of the final eight studies in the series is as follows:
 - a. Lesson 26 -- "God's Last Message"
 - (1) God has always had a message for His people in times of special crisis/calamity
 - (a) Just before the Flood, He raised up Noah
 - (b) To prepare the world for the 1st advent of Christ, He raised up John the Baptist
 - (c) Just before the second advent He has given a message to warn and prepare the world in Revelation 14:6-12.
 - (d) The First Angel's Message is thus introduced.
 - b. Lesson 27 -- "God's Last Call"
 - (1) The symbol of "Babylon" as used in Scripture (Genesis, Daniel, Revelation) is identified
 - (2) The Second Angel's Message anticipates an apostasy, a falling away from purity in gospel truth and practice
 - (3) God's appeal to His people in Babylon: "Come out, lest...."
 - c. Lesson 28 -- "God's Seal or Satan's Mark?"
 - (1) The nature of the Seal of God in the light of the Third Angel's Message
 - (2) The corresponding nature of Satan's "mark"
 - (3) The relationship of the two beast-powers of Revelation 13 as they impact upon God's remnant people in the end-time

d. Lesson 29 -- "God's Last Remnant"

- (1) The conflict between God and Satan, good and evil, throughout the history of mankind, from the fall of Lucifer in heaven and the transfer of that conflict to this earth, to 1798 A.D. is graphically portrayed in Revelation 12
- (2) A remnant people are identified in the last verse of this chapter by two identifying characteristics
- (3) The historical background of the "Great Disappointment" following the failure of Christ to return as expected on Oct. 22, 1844, is treated in this context
 - (a) The SDA Church is shown conclusively to have arisen at a specific time, in order to proclaim a specific message, with the guidance and leadership of a specific messenger.

e. Lesson 30 -- "The Spirit of Prophecy"

- (1) The Biblical meaning of the expression "Spirit of Prophecy" is explained and interpreted
- (2) The purpose and work of prophets in general is next considered
- (3) The methods and channels of God's prophets is then examined
- (4) The existence of a post-New Testament gift of prophecy is shown from both Old and New Testaments
- (5) The biblical characteristics of a true prophet are abstracted
- (6) Finally, the claims made by SDAs for Ellen White are clearly stated.

f. Lesson 31 -- "The Spirit of Prophecy Tested"

- (1) This lesson deals with nine subjects upon which Ellen White wrote with prophetic insight:
 - (a) The "open space" in Orion
 - (b) An impending Civil War in the USA in 1860
 - (c) The prediction of World Wars I and II
 - (d) A forecast of the attitude of professing Christians in the last days toward plain Bible truth
 - (e) The work and significance of labor/trade unions is exposed
 - (f) The increasing of calamities is predicted
 - (g) The physical dangers in the use of tobacco are outlined
 - (h) The viral causation of some cancer is forecast
 - (i) The physiological dangers of fats in the diet are set forth

g. Lesson 32 -- "Total Commitment--Baptism"

- (1) The purpose of baptism
- (2) The significance and symbolism of baptism
- (3) The Bible teaching concerning its form/mode
- (4) The time and purpose of self-examination
- (5) The place and need for total commitment
- (6) The example of Jesus
- (7) The individual, personal responsibility of the candidate following baptism

h. Lesson 33 -- "A God Worth Serving"

- (1) The true nature of God
- (2) The true nature of Satan
- (3) Satan's attack on Christ in the wilderness of temptation
- (4) Christ's work for us on Calvary
- (5) The reward of the righteous who serve Him

3. The seven-lesson course for the baptismal class recapitulates the theme (and many of the specific presentations) of the preparatory course, and concludes with specific instruction for the candidate in his/her personal preparation for the rite:

a. Lesson 1 -- "The Church and Its Lord": reviews the nature of the personal conversion experience in the light of the absolute need for and meaning of it

b. Lesson 2 -- "The Church and Its Doctrines": shows how each doctrine casts light on the ideal Christian life-style; its purpose in transforming selfish man into a selfless, love-filled, motivated, maturing Christian. To the degree we come to know God (and that is the purpose of doctrine, ultimately), to that degree we are enabled to become like Him.

c. Lesson 3 -- "The Church and Its Divine Origin": Establishes the point that the candidate's choice of membership in the SDA Church has prophetic implications as well as doctrinal correctness. Reviews again, to deepen the impression, the fact that the SDA Church arose at a predicted time, to proclaim a message designed by God to prepare men and women to stand for Him in the final days of earth's history, and it was given by God a special messenger to provide prophetic guidance to safeguard correctness of doctrine and appropriate focus of effort in relation to its worldwide mission as the end approaches.

d. Lesson 4 -- "The Church and Its Divine Gift": stresses the positive personal values for the studying Christian in the EGW writings by showing what the Bible--and EGW--had to say in 10 categories of subjects, thus emphasizing the harmony between the two:

- (1) The Bible as the inspired word of God
- (2) Salvation by grace through faith
- (3) The second coming of Christ
- (4) The awfulness of sin and its reality
- (5) The 10 commandments
- (6) The 7th-day Sabbath
- (7) The earthly and heavenly sanctuary
- (8) Christian stewardship in tithes and offerings
- (9) The physical/mental/spiritual health of the Christian
- (10) Baptism by immersion

Furthermore, the basic teachings of the writings of EGW are reviewed in terms of the great spiritual values to be found therein:

- (1) It is invaluable in better understanding the Scriptures
- (2) Its continual focus is upon Christ, the Author of the Bible, and on redemption that is offered to every human being.

- (3) It brings us clear counsel and illustration in relation to how a daily reborn Christian can grow into Christ's likeness.
- (4) It amplifies the Scriptural warnings so that we can escape from deception and error.
- (5) It helps us better to understand the times in which we live.
- (6) It prepares us for Christ's return and eternal life.
- (7) Principles are given that will bring happier marriages and homes.
- (8) Guidelines are given for the nurturing and education of our children, that they may grow up as reborn Christians.
- (9) The importance of the institution called the "church" is developed. We can better see how God works through His church.
- (10) Many counsels are given to aid in personal problem-solving.
- (11) We are given counsel that makes clear the idea of the "whole man"--the inter-relationships that occur in the physical, mental, and spiritual development of the Christian.
- (12) It helps us to understand the simplicity of the gospel and its availability to all.
- (13) We are taught the equality of all races of men before God.
- (14) Man's responsibility to God and to his fellow man is made clear.
- (15) Such a marvelous, last-day, gift makes it clear that God wants us safe and secure in His eternal kingdom--very soon,

e. Lesson 5 -- "The Church and Its Administration and Finance": the structure of the church, the reasons for church organization, the responsibility of the individual member to support it with his money, time, and influence, are explicated.

f. Lesson 6 -- "The Church and Its Standards": reviews the importance and place of the 10 Commandment, the Sabbath, moral purity, the care of our physical well-being, the care of our minds (with the appropriate association of this to practical concerns in the area of recreation and amusement--theater, television, reading, music, etc.), the place of witnessing, dress and adornment--what God wants us to do is seen in the light of what God wants us to be, rather than in the framework of doing these duties in order to be saved. The emphasis is upon a motivation based upon gratitude for what God has already done for us, rather than earning merit through works.

g. Lesson 7 -- "The Church and Its Ceremonies": reviews the personal and spiritual meanings of baptism, and concludes with practical counsels on how it is performed and the candidate's necessary, individual preparation for it.

If you wish to purchase these two sets of studies, you may obtain them both for \$12 (including postage/handling) from: Elder Carl Coffman, 410 Burgundy North, Calistoga, CA 94515.

III. Some Practical Counsels

1. Don't try to "sell" someone else on the value of the writings of Ellen White if you yourself are not "sold" upon them; you will only do more harm than good.
2. The most powerful "advertisement" you can make for those writings is what they have done to bless you in your own walk with God.
3. Be totally open and honest:
 - a. Admit that there are some things in those writings that are not quite as clear as we might wish them to be (though none of this is true as regards the details of the plan of salvation and how we may find God through Christ and thus eternal life).
 - b. Add that this is also equally true of Scripture (Peter found some things by Paul "hard to be understood"--but he didn't "knock" Paul or tell his readers there was no need to pay attention to what Paul wrote).
4. Don't--ever--use EGW's writings to "prove" anything to a non-SDA; our doctrines all came from Scriptures, which is our ultimate court of appeal.
5. Don't--ever--use those writings as a "club" to enforce conformity to any standard, however desirable the goal may be.
6. Remember that God has not removed all opportunity for doubt from any of the inspired writings, ancient or modern, nor will He:
 - a. God does not force the will.
 - b. If He removed all opportunity for doubt He would simultaneously remove all opportunity for the exercise of faith.
 - c. He gives us ample evidence before asking us to believe.
 - d. And He then asks us to judge from the weight of the evidence, and finally to act in accordance with our verdict.
7. The ultimate test is a personal one: what do those writings do for me as I seek to prepare my life for the final scenes of earth's history just before me.

Controversial

HOW TO PRESENT POTENTIALLY CONTROVERSIAL MATERIAL
TO OUR CHURCH MEMBERSHIP

Roger W. Coon

INTRODUCTION

1. In this course you have learned some new concepts:
 - a. Some are not shared by our members in the churches
 - b. Some have the potential for "blowing-them-out-of-the-water"
2. You must face frankly:
 - a. This fact
 - b. The necessity for finding a manner in which to present truth in a proper manner

I. SUGGESTIONS FOR MORE EFFECTIVE MINISTRY -- The Eight "Be's":

1. Be Intelligently Responsible

- a. Matt. 10:16 -- Be as wise as serpents but as harmless as doves
- b. John 16:12 -- I have many things yet to say unto you, but ye cannot bear them now
- c. Don't "dump" everything all at once
 - (1) Present things in a manner that will confirm faith, not destroy it
 - (2) Avoid giving impression that we are "demythologizing" EGW in a search for the "real, historical Ellen"

2. Be Positive in Your Approach

- a. Don't settle for the role of being a "fireman," putting out fires
- b. Rather, be a "public health specialist," inoculating against disease/epidemic
- c. *Reader's Digest article: "Are you acting, or merely reacting?"
- d. Inspire confidence

3. Be Organized

- a. It enhances learning, facilitates retention
- b. It also builds your credibility

4. Be Spiritually Sensitive; Be Like Christ, Use His Methods

- a. Method #1: Offer the people something better than they already have (MH 156-57)
- b. Method #2: (MH 143-44)
 - (1) Mingle with men as one who desires their best good
 - (2) Show His sympathy for them
 - (3) Minister to their needs
 - (4) Win their confidence
 - (5) Then you may say, "Follow me"
- c. Concerning Christ's methods:
 - (1) It must be accompanied by the "three powers"
 - (a) Power of persuasion
 - (b) Power of prayer
 - (c) Power of love of God

- (2) Christ's method alone will give "true success"
- (3) With the accompanying presence of the "three powers," the work will not, cannot be without fruit
- d. A "loving and lovable Christian" is still the "strongest argument" in favor of the gospel (MH 470)
 - (1) Make sure that even if the people cannot accept your theology, they can at least accept your Christianity

5. Be Totally Open and Honest

- a. Your credibility as a minister is the only currency with which you may transact the business of your ministry
 - (1) Respect/credibility is earned slowly (don't be impatient)
 - (2) It can be squandered quickly and irresponsibly, with results:
 - (a) Devastating
 - (b) Permanent
- b. Recognize that there is no defense against a "conspiracy" theory
 - (1) It can never be disproved
 - (2) It can be neutralized through the people's perception of your integrity demonstrated by candor, honesty, openness

6. Be Genuinely Humble

- a. Recognize that there is still a lot we do not know
 - (1) We still "see through a glass darkly" (I Cor. 13:12)
- b. Don't pretend you have all the answers--don't "fake" it
 - (1) If you don't have the answer, admit it
 - (2) Find it
 - (3) Share it promptly
- c. Don't treat the questioner as a stupid dolt
 - (1) No question is stupid if it is asked in honest ignorance
- d. Don't play a "know-it-all" oracle
 - (1) "Let him that thinketh he standeth take heed lest he fall!"

7. Be a Continual Student

- a. Intensively strive for more knowledge
- b. Strive for accuracy
- c. Strive for objectivity
- d. Avoid the "all-or-nothing" syndrome in viewing statements of critics:
 - (1) Where they tell the truth, don't be embarrassed/ashamed to admit it--and even give them credit
 - (2) But where they are wrong--or only (self-servingly) tell "half" the truth, be quick to expose it.
 - (a) But do so in a restrained, refined, dignified manner
 - (b) Don't stoop to either their level or tactics; don't "lower" yourself
- e. Strive for:
 - (1) Reality
 - (2) Truth

8. Be Loyal and Ethical

- a. To your employing conference or organizational entity
- b. To your fellow professional colleagues in the ministry
- c. To the Word of God
- d. To the Holy Spirit
- e. To God's "special messenger"

White Estate

The Ellen E. White Estate, Incorporated: What It Is and How It Works

Roger W. Coon

Introduction

A. The Institution Conceived

1. The White Estate was created by the last will and testament of EGW.
 - a. The earliest draft I can locate is dated 1909 (she was then 82).
 - b. A letter from W. C. White to A. G. Daniells (Jan. 23, 1912) tells of her desire to revise it in that year.
 - c. The final draft is dated Feb. 9, 1912--three years before her death (age 84).
 - (1) It is published in Francis D. Nichol's *Ellen G. White and Her Critics* (RH: 1981), Appendix Q (pp. 674-78).
2. EGW died July 16, 1915, and her will was subsequently probated at the Napa (CA) County Court House.
 - a. This act created the White Estate as an entity with legal standing.
 - b. Her liabilities at death: \$87,958.57 (mainly promissory notes to individuals).
 - c. Her assets: \$66,756.74 (mainly personal and real property, book printing plates, copyrights, furniture, fixtures, etc.), as assessed by the estate administrator.
 - d. The deficit: \$21,201.83.
 - (1) That she was in debt to this extent in no way compromised her vis-a-vis her 1896 declaration that SDAs should "Shun the incurring of debt as you would shun leprosy" (Lt 60, 1896; cited in CS 272:1).
 - (2) In those days EGW was obliged to pay very substantial "up-front" costs of the publication of her books (book editing, copyrights, even book printing plates, which are now assumed by the publisher directly.
 - (a) Her royalty remuneration was correspondingly higher than that paid authors today.
 - (b) She borrowed against an assured subsequent income from the sale of those books, from which creditors were reimbursed.

B. The Institution Born

1. The White Estate immediately began to function as a legal entity upon the probate of EGW's will.
2. Concerning the original Trustees which she chose and were named in her will:
 - a. They were five in number

- b. All served at the very heart of the work of the church.
 - c. Four of the five were members of the General Conference Executive Committee.
 - (1) This is evidence that EGW was NOT "down" on church leaders at the end of her life (as some critics allege), despite some strong testimonies sent to some of them.
 - (2) EGW respected the leadership of her church, and chose her Trustees from among their number.
 - d. All worked together for the first 19 years of the White Estate's history:
 - (1) **Arthur G. Daniells** [1858-1935]: GC President (1901-22).
 - (2) **Francis M. Wilcox** [1865-1951]: minister, administrator, author, RH assoc. editor (1909-11) and editor (1911-44).
 - (a) His book, *The Testimony of Jesus* (1934; rev. 1944), is still in print!
 - (3) **Clarence C. Crisler** [1877-1936]: EGW's personal secretary in her later years (after her death he became a missionary to China, died on a trip to Tibet).
 - (4) **William C. White** [1854-1937]: Son of EGW; after his father's death (1881), he became her full-time counselor, confidant, travel companion, business manager, and liaison with SDA publishing houses.
 - (a) For many years he was the only full-time White Estate employee.
 - (5) **Charles H. Jones** [1850-1936]: Joined RH in Battle Creek, 1871, running first power press operated by SDAs; transferred to Pacific Press, 1879, became manager 1891; served in that post until his final retirement, 1933.
3. In 1950, the number of Trustees serving on the governing Board was enlarged from five to seven; in 1958, it was increased to nine.
- a. The Board was, successively, increased to 11, then 13, and (in 1985) to 15.
 - b. There are three categories of Trustees:
 - (1) "Life" members, who serve until death or resignation: 7.
 - (2) "Regular" members, who serve a term of five years; usually elected (or re-elected) at the time of the GC Session: 8.
 - (3) "Emeritus" members, distinguished former Trustees, now retired, granted honorary status: 2.
 - (a) (For a current roster of Trustees, see page 6.)
4. The White Estate is a legally-organized entity, independent of General Conference control (though many prominent GC officers and departmental directors serve on its Board, and it has always maintained a close and harmonious relationship with the GC leadership).
- a. The GC President is not a Trustee *ex officio*; but the present and immediate past Presidents have been elected to serve in this capacity.
 - b. This independent, arms-length (but close, harmonious working) relationship was clearly intended by EGW.
 - c. The Trustees generally meet monthly—including at GC Sessions, though it is not an "official," integral part of the GC; and its elections and other transacted business at the time of a GC Session are thus not reported in the *Adventist*

Review as a part of the official proceedings of the Session.

- d. However, it is listed in the *SDA Yearbook* under "Services, Corporations, and Other Organizations," in the 1986 edition, on page 28.
5. A Spirit of Prophecy Committee, within the line and staff structure of the GC, acts as official liaison between the GC and the White Estate.
 - a. (For a current roster of members and list of responsibilities, see pages 7 and 9.)
6. The White Estate continued to function physically at Elmshaven, EGW's last residence (1901-15), at St. Helena, CA, from her death until the death of W. C. White in 1937.
 - a. It was then relocated at GC headquarters in Washington, DC, and it subsequently moved to Silver Spring, MD, at the time of the GC relocation in 1989.
 - b. The White Estate was legally incorporated in 1933.
7. The White Estate and General Conference entered into contractual agreements in 1933, 1934, and (the most far-reaching) on Oct. 10, 1957; under its terms:
 - a. The White Estate forwards all royalties from EGW books published by the Review and Herald and Pacific Press to the GC Treasurer annually.
 - b. The GC Treasury, in turn, provides the White Estate with an annual operating budget for office and staff, as it does for all official GC Departments [see Appendix A.]

C. White Estate Expansion Worldwide

1. **Branch Offices (with Research Centers)** were subsequently established at:
 - a. Andrews University, Berrien Springs, MI (1960).
 - b. Loma Linda University, Loma Linda, CA (1985).
 - (1) The LLU office had effectively functioned as a Research Center from 1976-85.
2. **Research Centers** were created in 1974 by the GC, which votes an annual appropriation to cover operating expenses and one-half of the Center Director's salary (the Division covers the other half of his salary). Each Division is automatically entitled to one Research Center; and some, with unique needs and problems, have been allowed two. The following are operational in 1996:
 - a. Newbold College, England (1974).
 - b. Avondale College, Australia (1976).
 - c. Montemorelos University, Mexico (1978).
 - d. River Platte Adventist University, Argentina (1979).
 - e. Philippine Union College (1981).
 - f. Helderberg College, South Africa (1983).
 - g. Spicer College, India (1985).
 - h. Brazil College (1987).
 - i. Adventist Seminary of West Africa, Nigeria (1990).
 - j. Korean Sahmyook University (1992); (Study Center established, 1981).

- k. Zaoksky Theological Seminary, Russia (1995).
- l. Proposed (but not yet established):
 - (1) Adventist University of Central Africa, Rwanda (GC-Approved)
 - (2) University of Eastern Africa, Kenya (GC-Approved).
 - (3) Solusi College, Zimbabwe.
- 3. Study Centers are, basically, Research Centers, without the EGW Letter/Manuscript files--mini-Research Centers with microfiche, document files, indexes, etc.):
 - a. Inca Union University, Peru (1979).
 - b. Japan Missionary College (1981).
 - c. Inter-American Division headquarters office, Miami (1982).
 - d. Caribbean Union College, Trinidad (1982).
 - e. Pacific Union College (1982).
 - f. Canadian Union College (1983).
 - g. Sagunto College, Spain (1984).
 - h. Southeast Asia Union College, Singapore (1985).
 - i. Asia-Pacific Division headquarters office, Singapore (1985).
 - j. Indonesia Union College (1985).
 - k. Hong Kong Adventist College (1985).
 - l. Union College (1986).
 - m. La Sierra University (1986).
 - n. Southern College of SDA (1988).

II. Major Developments: Recent and Current

A. EGW Compilations/Reference Works (Published 1985-96)

- 1. *Reflecting Christ* (1985).
- 2. *The Youth's Instructor Articles* (1986).
- 3. *The Ellen G. White 1888 Materials* (4 vols.) and the companion *Manuscripts and memories of Minneapolis 1888* (1 vol.) background data (1987).
- 4. *Manuscript Releases*, Vol. 2 (1987).
- 5. *Lift Him Up* (1988).
- 6. *The Voice in Speech and Song* (1988)
- 7. *Testimonies on Sexual Behavior, Adultery, and Divorce* (1989).
- 8. *Counsels for the Church* (1989).
- 9. *The Retirement Years* (1990).
- 10. *Sermons and Talks*, Vol. 1 (1990).
- 11. *Manuscript Releases*, Vols. 3-10 (1990).
- 12. *EGW Periodical Article Resources*, Vols. 1, 2 (1990) (periodical articles other than RH, ST, YI, etc., which have their own volumes).
- 13. *Lessons from the Life of Nehemiah* (1990).
- 14. *Our Father Cares* (1991).
- 15. *Last Day Events* (1992).
- 16. *Index to the EGW Writings*, Vol. 4 (works published 1962-91).
- 17. *Sermons and Talks*, Vol. 2 (1994).

18. *Ye Shall Receive Power* (1995).
19. *Pastoral Ministry* (1995) [A GC Ministerial Association publication].
20. *Christian Leadership* (rev. 1995).
21. *The Truth About Angels* (1996).

B. Books in Process of Preparation (or Requested by the Field)

1. "Comments on Science."
2. "Religious Liberty and Church-State Relationships."
3. "Christian Leadership" (a White Estate publication).
4. A revision of The Voice of Prophecy Prophetic Guidance Correspondence course.
5. New undergraduate prophetic guidance college textbook (Herbert E. Douglass).
6. "Historical Backgrounds of the *Testimonies for the Church*" (Paul A. Gordon).
7. A revision of *Medical Science and the Spirit of Prophecy*.
8. A 32-pp. booklet on the Spirit of Prophecy for the Pacific Press's "Discovery" Series.
9. Various EGW "Simplified" books in school-level English, for blind and deaf children.
10. A 96-pp. compilation on "Prayer."
11. An EGW compilation for young people.
12. An "Owners-Manual" on EGW and Inspiration/Revelation for new SDAs.
13. A "Simplified" edition of *The Story of Redemption*, for blind and deaf readers.
14. A one-volume biography of EGW (for non-North American markets).
15. EGW on African-American matters and concerns.
16. Leo Van Dolson's book on health.
17. EGW *Periodical Article Resources*, Vols. 3, 4.

C. The Four Most Significant Developments Since 1988

1. 1988: Publication of the 4-vol. *1888 Materials* and companion volume *Manuscripts and Memories of Minneapolis 1888*.
2. 1989: Development and marketing of research-tool concordance *The Published EGW Writings on CD-ROM* (see Appendix B.):
 - a. Contains all published and released EGW materials to date.
 - b. Total sales through April 1, 1996: 4,900 discs.
 - c. 2.0 Version released, 1994.
 - d. Entire data base placed on World Wide Web (WWW) by Andrews University Branch Office in 1995; now accessible to all Internet users.
3. 1991: Assembling of EGW Letters/Manuscripts Project team to prepare all remaining EGW materials for inclusion on a future version of CD-ROM disc:
 - a. Team of three located at White Estate GC headquarters office.
 - b. Team of two at Southern College, Collegedale, TN.
 - c. Team of two (plus two student assistants) at Andrews University Branch office.
 - (1) Target date for marketing: 1997 or 1998.
4. 1995: Creation of "International Institute of Prophetic Studies" as umbrella to cover many departmental field activities and publications initiatives.

D. Books About EGW

1. An introductory *Meeting Ellen White* by Seminary Professor George R. Knight has just been released by the Review and Herald.
2. The manuscript for the sequel, *Reading Ellen White*, a work on hermeneutical principles, is being edited at RH and may be available at year-end or early in 1997.

III. White Estate Personnel (Effective: January 1, 1996)

A. Trustees

1. "Life" Trustees (7):

- | | |
|---|--|
| a. Kenneth H. Wood, Chair and President | Retired editor, <i>Adventist Review</i> |
| b. Francis W. Wernick, Vice Chair | Retired GC vice president |
| c. D. Arthur Delafield | Retired White Estate assoc. director |
| d. Paul A. Gordon | Retired White Estate director |
| e. William G. Johnsson | Editor, <i>Adventist Review</i> |
| f. George W. Reid | Director, GC Biblical Research Institute |
| g. Neal C. Wilson | Retired GC President |

2. "Regular" Trustees (8): (Serving five-yr. term, expiring in 2000 A.D.)

- | | |
|---------------------------------|------------------------------------|
| a. Ronald E. Appenzeller | Director, GC Publishing Dept. |
| b. Richard E. Barron | Associate Director, GC Youth Dept. |
| c. Matthew A. Bediako | GC vice president |
| d. Robert S. Folkenberg | GC President |
| e. Alfred C. McClure | President, North American Division |
| f. Rowena R. Rick | Retired GC associate treasurer |
| g. Juan Carlos Viera, Secretary | Director White Estate |
| h. Mary H. T. Wong | Office secretary, GC PARL Dept. |

3. "Emeritus" Trustees (2):

- | | |
|--------------------|-------------------------------|
| a. W. Duncan Eva | Retired GC vice president |
| b. Robert W. Olson | Retired White Estate director |

B. Staff (GC Headquarters) (Staff do *not* serve, additionally, as Trustees, unless so elected)

- | | |
|-------------------------------|--|
| 1. Juan Carlos Viera (1988) | Director |
| 2. James R. Nix (1992) | Vice director |
| 3. Donald E. Robinson (1995) | Treasurer (and GC associate treasurer) |
| 3. Norma J. Collins (1970) | Associate director |
| 4. Timothy L. Poirier (1981) | Associate director and Archivist |
| 5. Teofilo V. Ferreira (1995) | Associate director |
| 6. Gregory Allen (1995) | Associate director |
| 7. Larry Crews (1994) | Systems operator technical |
| 8. Judy Holbrook (1991) | Administrative secretary |

- | | |
|--------------------------|-----------------------|
| 9. Barbara Lee (1989) | Receptionist |
| 10. Karen Carlton (1995) | CD-ROM Sales/Shipping |

CD-ROM Task Force:

11. Verda Lee Davis (1993)
12. Ruth Peterson (1993)
13. Reuol Santos (1993)

C. GC Spirit of Prophecy Liaison Committee (Not part of the White Estate)

1. *Officers:*

- | | |
|---------------------------------|------------------------|
| a. Chairman: Leo Ranzolin | GC vice president |
| b. Secretary: Juan Carlos Viera | Director, White Estate |
| c. Treasurer: John Stephenson | GC assistant treasurer |

2. *Members:*

- | | |
|--------------------------|--|
| a. Roy Adams | <i>Adventist Review</i> associate editor |
| b. Ronald E. Appenzeller | GC Publishing Dept. director |
| c. Norma J. Collins | White Estate associate director |
| d. George W. Reid | GC Biblical Research Institute director |
| e. Juan Carlos Viera | White Estate director |
| f. Gary DeBoer | GC associate treasurer |
| g. Alfred C. McClure | North American Division president |

IV. Duties

A. Trustees

1. Three original duties (specified in EGW's will):
 - a. Promote the writings in English: this has come to include:
 - (1) Enlarge the understanding of the church.
 - (2) Defend against critical attacks.
 - b. Foster (but not undertake) translations into non-English languages (see Appendix C).
 - c. Foster and supervise preparation of thematic compilations on appropriate topics, as needed:
 - (1) For the first 17 years (1915-32), these were prepared from previously published materials only.
 - (2) Since 1932: compilations include previously unpublished materials.
 - (a) First compilation in this category: *Medical Ministry*.
 - (3) (For examples, see Appendix D.)
2. Provide for orderly release of previously unpublished materials from the letter/manuscript files.
 - a. This service is temporarily suspended while staff is preparing release of *all* presently unreleased materials.

3. Supervise departmental staff:
 - a. Special projects.
 - b. Travel assignments (White Estate covers all travel expenses of departmental staff, to insure that "poorer" fields have equal access with those with greater financial resources).
 - c. Budget control.
4. Supervise development of "simplified," "condensed," and "abridged" editions of EGW published works (see Appendix E).
5. Fill vacancies among Trustees and staff.
6. Resist pressures from denominational leaders--if such should ever be attempted:
 - a. One GC president--Arthur G. Daniells--shortly after EGW's death in 1915, wanted virtually to shut down the White Estate office altogether, and allow publication only of already published EGW materials; no research would be permitted in unpublished materials. (His views did not prevail.)
 - b. A later GC president reportedly made strenuously efforts to be made a Trustee; but, for reasons never made public, his candidacy was never voted by the Trustees.
 - c. Some GC presidents since her death have given less-than-strong support, while others have been extremely supportive (including, in particular, the present incumbent and his immediate predecessor).
7. Grant approval for access to the White Estate vault and archives for applicants for research privileges.
8. Duties NOT undertaken: The Trustees were *not* commissioned by EGW's will--nor will they ever:
 - a. Act as a denominational super watch-dog, to correct promptly every SDA leader, pastor, or institution, every time one of them makes a mistake (or "steps out-of-line").
 - b. Maintain a running correspondence with all church leaders around the world, telling them how to perform every facet of their respective work.
 - c. Act as an infallible interpreter of every word that EGW ever wrote.
 - (1) In 1962, when the 3rd ed. of *Testimonies to Ministers* was published, Arthur L. White (then secretary of the White Estate) wrote in the concluding paragraph of his "Historical Foreword" (page xxxvi):

It is not the work of the custodians of the Ellen G. White writings to explain or interpret the counsels which have been given. It is their privilege and at times their responsibility to present the historical setting of certain situations, and to present in their context other counsels which may help the reader to understand better and thus rightly to interpret the writings. That this may be accomplished, and that the church under God-fearing leaders may go forward in triumph for the finishing of the precious work of God, is the sincere wish of the

THE BOARD OF TRUSTEES OF THE
ELLEN G. WHITE ESTATE

Washington, DC
May 10, 1962.

B. Departmental Staff

1. Research.
2. Writing for publication: books, articles, position-papers ("shelf-documents"), etc.
3. Responding to correspondence and telephone calls, from the world field.
4. Teaching academic courses and professional seminars and workshops at:
 - a. College, university, and seminary campuses.
 - b. Ministers meetings, local/area-wide meetings of local congregations.
5. Preaching: occasional sermons or series at:
 - a. Local churches: Sabbath services, week-night services.
 - b. Institutional/local church Weeks of Religious Devotion ("Week of Prayer," etc.).
 - (1) With increasing demands upon departmental staff time, energies, and funding to be devoted to ministerial gatherings, these occasions are becoming more and more infrequent; and where permitted the inviting host is more generally required to cover all travel expenses.
6. Serving on various committees, as assigned by Trustees and GC Officers.

C. GC Spirit of Prophecy Committee

1. Liaison between the GC Officers and the White Estate Trustees and staff.
2. Co-ordination (with recommendation for funding, to GC Treasury) for translation of EGW works into other languages; and acting as liaison with overseas Divisions for that purpose (see Appendix C).

V. Financial Affairs

A. General Conference Treasury Funding

1. The annual White Estate Operating Budget:
 - a. The annual budget for calendar 1996: \$686,882.
2. Spirit of Prophecy Committee Translation Projects (see Appendix C):
 - a. Cumulative GC annual appropriations, through 1982: \$80,000.
 - b. 1983: the appropriation was increased to \$150,000.

- c. The annual appropriation amount fluctuates from year-to-year, depending upon requests from world Division Committee:
- (1) 1991: \$274,862 (100 books translated, and 1st editions thereof printed).
 - (2) 1993: \$421,456.
 - (3) 1994: \$440,738 (40 books translated and published).
 - (4) 1995: \$350,000.

3. Research Center Operating Budgets:

- a. The GC pays all operating expenses plus 50% of the salary of the Center Director (the local Division funds the balance of that salary budget).
- b. Recent budgets:
 - (1) 1994: \$240,000.
 - (2) 1995: \$240,000.
 - (3) 1996: \$233,331.

B. Royalty Income (for selected years, from North American publishers only)

- 1. 1979: \$154,405 (special promotion of 9-vol. *Testimonies* series that year)
- 2. 1981: \$88,676
- 3. 1982: \$121,422 (year of triennial daily devotional book; nearly 100,000 sold)
- 4. 1983: \$101,078
- 5. 1984: \$80,000
- 6. 1985: \$104,519 (RH: \$76,682; PP \$27,837)
- 7. 1986: \$105,557 (RH: \$52,368; PP \$53,188)
- 8. 1987: \$90,248
- 9. 1988: \$110,000
- 10. 1990: \$87,000
- 11. 1992: \$93,552 (RH: \$42,217; PP: \$51,335)
- 12. 1993: \$116,398 (RH: \$42,217; PP \$74,180)
- 13. 1994: \$69,434 (RH: \$40,178; PP: \$29, 256)
- 14. 1995: \$95,086 (RH: \$65,830; PP \$29,250)

C. Departmental Operating Budget (for selected years)

1. 1932: \$3,600			
2. 1954: \$24,000			
3. 1970: \$80,537			
4. 1980: \$293,781			
5. 1981: \$336,669			
6. 1982: \$397,237			
7. 1983: \$414,780			
8. 1984: \$419,946	<u>Payroll</u>	<u>Travel</u>	<u>General Expense</u>
9. 1985: \$437,860	\$330,660	\$59,400	\$47,800
10. 1986: \$461,364	\$348,117	\$63,250	\$50,000
11. 1987: \$468,175	\$354,925	\$63,250	\$50,000
12. 1988: \$474,348	\$361,098	\$63,250	\$50,000
13. 1989: \$507,319	\$385,319	\$66,000	\$56,000

		<u>Payroll</u>	<u>Travel</u>	<u>General Expenses</u>	
14. 1990:	\$526,939	\$404,939	\$66,000	\$56,000	
15. 1991:	\$505,035	\$384,835	\$59,400	\$56,800	Cut: GC "downsizing"
16. 1992:	\$428,482	\$318,882	\$52,800	\$56,800	"Downsizing" worsens
17. 1993:	\$665,223	\$392,409	\$71,050	\$54,800	
18. 1994:	\$799,750	\$667,000	\$71,750	\$61,000	
19. 1995:	\$734,775	\$602,500	\$71,775	\$61,000	Budget reduction
20. 1996:	\$686,882	\$551,632	\$74,250	\$61,000	More budget reduction

List of Appendixes

- Appendix A: The Ellen G. White Estate, Incorporated
- Appendix B: White Estate Uses Modern Technology
- Appendix C: Translation of Ellen G. White Books Into Non-English Languages
- Appendix D: "Special Testimonies: Series A and Series B"
- Appendix E: Categories of Ellen G. White Books

Appendix A

The Ellen G. White Estate, Incorporated

Source: *Seventh-day Adventist Encyclopedia* [1976]: 422-24

ELLEN G. WHITE ESTATE, INCORPORATED. An organization formed, in harmony with the trust created in the last will and testament of Ellen G. White, to act as her agent in the custody of her writings. Her will, dated Feb. 9, 1912 (printed in its entirety as Appendix Q in F. D. Nichol's, *Ellen G. White and Her Critics*, pp. 674-678), designated five men who at her death were to serve as a board of trustees, handling her properties, "conducting the business thereof," and "securing the printing of new translations" and the "printing of compilations from my manuscripts." Those named were Arthur G. Daniells, president of the General Conference; William C. White, her son; Clarence C. Crisler, a secretary; Charles H. Jones, manager of the Pacific Press; and Francis M. Wilcox, editor of the *Review and Herald*. These were men at the heart of the work of the church, four of the five being members of the Executive Committee of the General Conference.

The appointment was for life, and Mrs. White provided that "if a vacancy shall occur for any reason among said trustees, or their successors, a majority of the surviving or remaining trustees are hereby empowered and directed to fill such vacancy by the appointment of some other fit person"; or if this provision failed, the General Conference Executive Committee should appoint someone to fill such a vacancy. The will dedicated the major portion of the existing and potential royalty incomes from her books to the trustees to finance their work.

When at the death of Ellen G. White, July 16, 1915, this self-perpetuating board began to function, the real estate, consisting mainly of Elmshaven, her home property near St. Helena, California, was soon sold. The trustees were thus left with only the continued care of the literary properties. Under the terms of her will such responsibilities fell into three areas: (1) the possession of the copyrights to her writings and the care and promotion of her books in the English language; (2) the preparation of manuscripts for, and the promotion of the translation and publication of her writings in, other languages; and (3) the custody of the files of manuscripts and other files, and the selection of matter from the E. G. White manuscript files for publication.

Added to these three is a function that has developed naturally through the years—disseminating information aimed at acquainting SDA's and others with Mrs. White and her work.

Organization. The Original Board. When the board was organized in 1915, A. G. Daniells served as president. For some years he shared the responsibility with F. M. Wilcox. The secretaryship, after being held for a short time by C. C. Crisler, passed to W. C. White, the only member of the board devoting his full time to the work of the trustees. This office he filled until the close of his life in 1937. Until that year the work was carried on at Elmshaven in a (rented) office building with a vault that was used to house the E. G. White materials.

During the 19 years they worked together, the original members, in addition to routine tasks, (1) published ten posthumous compilations (for an annotated bibliography of the E. G. White books, see White, Ellen G., *Writings of*, and listing in *Comprehensive Index to the Writings of Ellen G. White*, pp. 3206, 3207); (2) produced an 865-page *Index to the Writings of Ellen G. White*, published in 1926; (3) carried forward a thorough indexing of the Ellen G. White manuscript files; (4) and, in counsel with the leading officers of the General Conference in 1933 and 1934, laid the foundation for continuing the trusteeship in perpetuity.

The steps taken to ensure the perpetuation of the trusteeship were: (a) The trustees, as the constituency, formed a corporation under the laws of the State of California in 1933 "to carry out and perform the provisions of the charitable trust created by the last will and testament of Ellen G. White deceased"; (b) the General Conference agreed to provide adequate financial support for the work of the trustees in the form of an annual budget, while the trustees, in turn, assigned to the General Conference all royalty incomes produced by the Ellen G. White books; (c) it was agreed to move the property and work of the trustees at some appropriate future time to Washington, D.C., thus placing it in close working relationship to the world headquarters of the church.

Period of Transition. When three of the original trustees died—one in 1935 and two in 1936—the vacancies were filled in harmony with the provisions of the will and the bylaws of the 1933 corporation. The death of the fourth, W. C. White, the full-time secretary, on Sept. 1, 1937, set in motion the plans for moving the work of the White Estate to the General Conference, Washington, D.C. This was fully accomplished in January, 1938.

W. C. White was replaced by his son, Arthur L. White, who for nine years had served as his secretary and for four years as assistant secretary of the White Estate, and who has been returned to that office at the

subsequent elections of officers. For a period of years after 1939, the work of the White Estate was conducted under the unofficial title of Ellen G. White Publications, but with the White Estate as the proprietor.

Present Organization. With the demands upon them increasing steadily with the growth of the church, in 1950 the trustees increased the board's membership from five to seven, and in 1958 amended the bylaws of the corporation to provide for a constituency and board of nine, seven of these to be life members and two to be elected for a four-year term. The officers of the board are chosen at a quadrennial meeting for terms of four years, as provided for in the 1958 amended bylaws.

In 1965 the Board of Trustees consisted of F. D. Nichol, president; W. P. Bradley, vice-president; A. L. White, secretary; D. A. Delafield, associate secretary; T. Carcich, G. A. Huse, W. G. C. Murdoch, R. S. Watts, and Neal C. Wilson. The secretary and associate secretary spend their full time in this work.

Relationship to General Conference. Through the years a close working relationship has obtained between the White Trustees and the General Conference. Most of the trustees are members of the General Conference Executive Committee. Various matters, such as appropriation of funds to assist in the overseas publication of the Ellen G. White books, contacts with the world field in general promotion, and planning exhibits for gatherings of the church, though intimately related to the work of the White Trustees, are beyond the sphere of their direct responsibility. These are handled by the General Conference Committee through a subcommittee known as the "Spirit of Prophecy Committee." This committee includes certain of the White Trustees. The duties of this subcommittee and the working relationship between the General Conference Committee and the White Estate are currently set forth in a joint agreement adopted by the General Conference Committee and the White Estate Trustees on Oct. 10, 1957. There is an interlocking and at times overlapping of responsibilities; nevertheless a smooth and efficient working relationship between the two organizations is maintained.

The Work of the White Estate. Routine Work. The paid staff members: (1) safeguard and maintain the records in the custody of the trustees, and the indexes thereto, in such a manner as to serve the church; (2) handle the copyrights to the Ellen G. White works; (3) conduct such research in these works and the related historical materials as may be called for; (4) respond to questions that may be directed to the White Estate in personal interviews and in a worldwide correspondence; (5) assemble, when authorized by the trustees, materials for compilations from Ellen G. White's writings; (6) foster, in conjunction with the Spirit of Prophecy Committee, the ever-widening publication of these writings in

various languages and at times make selections or abridgments as called for and authorized; (7) from their personnel, fill assignments in church, institutional, and field visitation as the needs and best interests of the advancing work of the church require; and (8) prepare articles, correspondence lessons, and text materials.

Worthy of special notice are the issuance of the three-volume *Comprehensive Index to the Writings of Ellen G. White* (Pacific Press) and the six-volume facsimile reprints of the Ellen G. White *Present Truth and Review and Herald Articles* (Review and Herald); and the development of a noncredit correspondence course aimed at giving information concerning Ellen G. White and her work.

Branch Office. The White Estate maintains a branch vault and office in Seminary Hall at Andrews University, Berrien Springs, Michigan. This provides a place of security outside Washington for copies of key documents and also makes the facilities of the White Estate available to the university. Certain key materials are also deposited at Loma Linda, California, in the historical records division of the Loma Linda University library.

Use and Release of E. G. White Manuscript Materials. During the later years of her life Mrs. White often drew upon her unique 60,000-page manuscript file in the preparation of published works. The White

Trustees have continued to draw upon this for the compilations made since her death. These manuscripts constitute an invaluable basic file of historical records and of counsel to the church. The copyright of these manuscripts resides solely with the White Trustees. Because of the nature, value, and dignity of the materials, and because they were preserved by the author for the service of the church, certain important policies have been set up to govern access to the files and the release for publication of any manuscript therein.

Access to these manuscript files is obtainable only by the permission of the trustees. Pursuant to the terms of Mrs. White's will, unpublished materials of general value to SDA's, which developments within or without the church make particularly timely, are from time to time released for publication. Frequently these releases are made in response to requests lodged by church leaders on occasions of special need.

The procedures, according to certain policies mutually agreed upon by the White Trustees and the General Conference Committee, involve a careful examination of all material to be released, first by the White Trustees and second by the Spirit of Prophecy Committee. Materials are finally released to the field by a joint action of the two.

Released material is generally incorporated in a new volume of Ellen G. White's counsel or in articles in one of the church's principal journals. The Spirit of Prophecy Committee considers and passes on all proposals for new publications comprised of Ellen G. White materials, but the responsibility for content and arrangement resides with the White Estate.

Appendix B

White Estate Uses Modern Technology

Entire E. G. White writings made available by computer.

One of the most exciting projects in the history of the Seventh-day Adventist Church will soon come to fruition. The trustees of the White Estate expect that before the end of 1989 Ellen White's entire published writings will be available on a single compact disk.

Called a CD-ROM (compact disk-read only memory), the disk measures less than five inches in diameter and is capable of holding 600 megabytes of information. In other words, the disk can hold up to 600 million letters, punctuation marks, or other strokes on the computer keyboard.

Since the published writings of Ellen White will use only about 135 megabytes of space, the trustees have decided to include on the disk the entire six volumes of Arthur L. White's biography of his grandmother, D. A. Delafield's *Ellen G. White in Europe*, and the King James Version of the Bible.

The 281 titles on the disk include every known book and pamphlet that ever came from Ellen White's pen, as well as her articles published in church journals such as the *Review and Herald*, the *Signs of the Times*, and the *Youth's Instructor*. The keyboarding, now nearly completed, has been done by 150 skilled typists in the Philippines. By typing everything twice and then making electronic comparisons, they have exceeded their guaranteed accuracy goal of 99.995 percent.

In order to use the CD-ROM, one must have an IBM-compatible computer and a CD-ROM drive in addition to the disk itself. The disk will probably cost about \$425, while the drive may cost \$500. These prices are estimates only. We are not yet able to offer the disk for Apple-Macintosh computers, but this may change in the next 12 months.

By Robert W. Olson, secretary, Ellen G. White Estate, Washington, D.C.

The software provided on the disk will make it possible for the researcher to retrieve not only individual words, but also phrases, sentences, or even entire pamphlets or books. For those with IBM AT or fully compatible 286 processors, the software is equipped with Microsoft Windows to enhance the retrieval process. Persons desiring additional information as soon as marketing and other details have been finalized, should write to the Ellen G. White Estate, 6840 Eastern Avenue NW., Washington, D.C. 20012, and ask to be put on the CD-ROM interest list. Plans call for manufacturing 400 disks.

New Compilations

Another 1989 publication of importance is the book *Testimonies on Sexual Behavior*, a 288-page paperback. Available in June, it deals with immorality, broken marriages, and related issues. This book will prove of particular interest to pastors and conference administrators confronted with problems of immorality in the church. Available through Adventist Book Centers at \$7.95, it will not be advertised or listed in the annual ABC catalog.

Another matter of interest to many is the manuscript release program of the White Estate. Approximately 8,000 pages of E. G. White materials released since her death have not found their way into print.

The Review and Herald Publishing Association will publish these soon in the form of 20 paperback volumes of about 400 pages each. The first two volumes are already in print.

Another new book—a compilation dealing with last-day events—should be in the hands of the publisher later this year. Adventists, always interested in eschatology, will welcome this book, which, as yet, remains untitled.

Concordance on the Way

In addition to the CD-ROM referred to, which deals with published sources only, the White Estate has now completed a computer-based concordance to the unpublished E. G. White writings. At present this is available for use only on the computer in the White Estate office in Washington, D.C. However, by year's end it will be available in all White Estate research centers around the world and will include every word that appears in Ellen White's letters and manuscripts fewer than 10,000 times. Each key word will be set in a context of three lines (one line before and one line after). This will involve more than 5 million entries and would require 500,000 pages for one copy of the concordance if printed out.

The trustees have decided to provide this concordance to the E. G. White research centers in microfiche rather than in printed or computer form. The estimated 2,500 fiche needed will require practically no storage space, fitting comfortably into a 12-inch shoebox. With this new tool the researcher will be able to locate readily all 125 references to the word *harp* or *harps*, for example, or all 449 references to the word *Africa*, in the unpublished letters and manuscripts, with enough context to determine the usefulness of each citation for his or her study.

Another project, complementary to the concordance, is the filling out of the E. G. White letter and manuscript files at our research centers. At present the complete 55,000-page letter and manuscript file is housed in hard-copy form only at our Washington office and at our research centers at Andrews and Loma Linda universities. The overseas division research centers have most of these materials, but not all. The trustees have voted to supply all the remaining documents to our overseas centers in hard-copy form so that the complete E. G. White letter and manuscript file will be located in this form on six of the world's seven continents. Only Antarctica will be without a complete collection of the Ellen White letters and manuscripts!

We thank God that the marvelous technical advances of our modern age can advance the cause of truth, and praise His name for the priceless treasure of Ellen White's writings given through the Spirit of Prophecy.

Appendix C

Translation of Ellen G. White Works Into Non-English Languages

1. One of the three original responsibilities delegated to the Trustees of the White Estate by Ellen White's will was the *fostering* (as differentiated from actually *preparing*) translations of her writings in non-English languages.
 - a. The White Estate itself is not directly involved in this process in any manner.
 - b. The General Conference Spirit of Prophecy Committee supervises the program overall, acting as liaison between the Division Committees (which make the requests for financial subsidy) and the General Conference Treasury (which provides the aid).
 - (1) The respective Divisions themselves administer the actual work of translation and publishing (hiring of translators, negotiating with publishers, etc.)
 - (2) The Spirit of Prophecy Committee does not itself attempt to monitor the literary quality of any given translation as regards literary style, choice of vocabulary, literal accuracy, choice of idiomatic expressions, etc.; this is all done at the Division level.
2. The Ellen White works (as of December 29, 1994) are published a total of 143 languages (*Steps to Christ*, alone, appears in 136).
 - a. Through 1988, *Steps to Christ* sales had reached an aggregate of 50 millions of copies, constituting it probably the most-translated book in the world after the Bible.
 - b. Research in the U.S. Library of Congress, in Washington, D.C., by Roger W. Coon in 1982, indicated that Ellen White was, successively:
 - (1) The *fourth* most-translated author (out of the top-10) in the entire history of literature.
 - (2) The *most-translated female* author in history.
 - (3) The *most-translated American* author of either gender (Ernest Hemingway, 10th in the list of the top-10, is the next most-translated American).
3. As of December 29, 1994, the following Ellen White works appear in 20 or more non-English languages:

a. <i>Steps to Christ</i>	136 languages
b. <i>The Great Controversy</i>	55
c. <i>The Desire of Ages</i>	54
d. <i>The Story of Redemption</i>	40
e. <i>Thoughts from the Mount of Blessings</i>	38
f. <i>Patriarchs and Prophets</i>	32
g. <i>Education</i>	30
h. <i>Christ's Object Lessons</i>	29

i. <i>Counsels for the Church</i>	29
j. <i>Counsels on Stewardship</i>	27
k. <i>Prophets and Kings</i>	25
l. <i>Acts of the Apostles</i>	24
m. <i>The Ministry of Healing</i>	24
n. <i>Messages to Young People</i>	23
o. <i>Christian Service</i>	22
p. <i>The Adventist Home</i>	22
q. <i>Testimony Treasures</i> (in one or more volumes)	20

4. As of December 29, 1994, 20 or more Ellen White works are published in the following languages:

a. Portuguese	62 languages
b. Spanish	60
c. Korean	49
d. Chinese (Mandarin)	42
e. Indonesian	39
f. French	31
g. Japanese	28
h. Finnish	26
i. Romanian	25
j. Afrikaans (South Africa)	24
k. German	24
l. Danish	20

Appendix D

Special Testimonies, Series A and Series B

SERIES A TESTIMONIES

(1892—1905)

No.	Date	Contents	Where Reprinted
1	1892	5 Articles	<i>Testimonies to Ministers</i> , pp. 142-158
2	1892	6 Articles	<i>Testimonies to Ministers</i> , pp. 159-176
3	1895	13 Articles	<i>Testimonies to Ministers</i> , pp. 177-229
4	1895	5 Articles	<i>Testimonies to Ministers</i> , pp. 230-251
5	1896	9 Articles	<i>Testimonies to Ministers</i> , pp. 252-258; <i>Counsels to Parents, Teachers, and Students</i> , pp. 343-345
6	1896	8 Articles	<i>Testimonies to Ministers</i> , pp. 264-304
7	1897	7 Articles	<i>Testimonies to Ministers</i> , pp. 305-318; 7T, pp. 34-36; <i>Evangelism</i> , pp. 65, 75; CH, pp. 559-562; FE, pp. 429-437
8	1897	5 Articles	<i>Testimonies to Ministers</i> , pp. 319-346
9	1897	10 Articles	<i>Testimonies to Ministers</i> , pp. 340-386; 417-424; 6T, pp. 384-390
10	1897	6 Articles	<i>Testimonies to Ministers</i> , pp. 392-404
11	1898	5 Articles	<i>Testimonies to Ministers</i> , pp. 404-417; 8T, pp. 69-75
12	1905	7 Articles	

How Series A Originated

While Ellen White was in Australia from 1891 to 1900, she sent many messages of counsel to the president of the General Conference and to certain other leading workers at Battle Creek. The primary thrust of these messages involved the ministry, the standards for the ministry, and the welfare of the work under their guidance.

The president of the General Conference in Battle Creek, sensing the messages would be useful to all ministers of the church, arranged to have the articles printed in little envelope-sized pamphlets. Each of these pamphlets, except for the first one, bore a number (from 1 through 12). The later numbers also carried the subtitle "Special Testimonies, Series A."

Later James Edson White, son of James and Ellen White, printed a second edition of Numbers 1 and 2 combined and added a 16-page article titled "Our Duty to the Colored People" at the end of the pamphlet James printed and sold the combined pamphlet to help finance a trip to Atlanta to attend a three-week conference on the southern work in January 1894.

SERIES B TESTIMONIES (1903—1913)

No.	Date	Title of the Testimony
1	1903	Letters to Physicians and Ministers
2	1904	Letters to Physicians and Ministers
3	1904	Letters to Sanitarium Workers in So. California
4	1905	Letters to Sanitarium Workers in So. California
5	1905	An Earnest Appeal in Behalf of the Boulder-Colorado Sanitarium
6	1905	Testimonies to the Church Regarding Our Youth Going to Battle Creek to Obtain an Education
7	1906	Testimonies For the Church Containing Messages of Warnings and Instruction to SDAs
8	1907	Testimonies to the Church Regarding the Strengthening of Our Institutions
9	1907	Testimonies to the Church Regarding Individual Responsibility and Christian Unity
10	1907	Jehovah Is Our King
11	1908	The Madison School
12	1908	The Oakwood Manual Training School
12x	1909	The Huntsville School
13	1908	The New England Sanitarium
14	1909	The Paradise Valley Sanitarium
15	1911	Letters from E. G. W. to Sanitarium Workers
16	1911	Selections from the Testimonies for Students and Workers of Our Sanitariums
17	1912	The Unwise Use of money and the Spirit of Speculation
17A	1912	The Purchase of Land at Loma Linda
18	1912	The Nashville Sanitarium
19	1913	The Spirit of Sacrifice
[20]	1912	Appeals for Unity
[21]	1912	Recreation, A Study for the Young

How Series B Originated

Following her return to the United States in 1900, Ellen White wrote a number of special messages to deal with various situations and crises during the final 15 years of her life. These messages were known collectively as Special Testimonies, Series B. Series B, Number 2, for example, is a group of 10 messages written to address the problems of pantheism (espoused particularly by Dr. John Harvey Kellogg and some of his associates) and the attempts to separate the medical missionary work from the denomination as a whole. The Battle Creek Sanitarium technically belonged to the church, but it was in the hands of a corporation, and could be run contrary to the beliefs and principles of the denomination.

Appendix E

Categories of Ellen G. White Books

1. Books she "wrote as books":
 - a. Examples: EW, SG I-IV, SP I-IV, GC
2. Compilations (one of three duties expressly assigned to White Estate Trustees):
 - a. Examples in her lifetime: DA, MH, Ed, etc.
 - b. Examples posthumously: TM, CH, CD, AH, CG, etc.
3. "Simplified": paraphrase of original text into more simple English vocabulary
 - a. Approved by EGW during her lifetime (Letter 86, 1895)
 - b. Indicated by "adapted from" on either title-page or copyright-page
 - c. Target audience: (basically, persons with limited vocabulary)
 - (1) Non-North Americans for whom English is a 2nd language
 - (2) The blind (most U.S. blind read at the 6th grade elementary school level)
 - (3) The deaf (also read at about 6th grade level)
 - (4) Children
 - d. Examples:
 - (1) In print now:
 - (a) Story of Jesus: original work done by Edson White (EGW's son) in 1896,*while working largely among illiterate ex-slaves among southern US blacks. Originally 158 pp., adapted from DA, and titled Christ our Saviour. In 1900 Marian Davis, at request of EGW, revised and expanded it to 182 pp; published today as Story of Jesus.
 - (b) Steps to Jesus (also published as Knowing Him Better): an adaptation of Steps to Christ
 - (2) "Translations" now completed but not yet scheduled for publication:
 - (a) Story of Redemption
 - (b) Counsels for the Church, 2 vols.: a compilation of materials from the 9 vols. of Testimonies for the Church, for non-North American, English-speaking nations where poor members cannot afford the nine-volume set
4. "Condensed": original text retained, but edited ("boiled down") to reduce total bulk
 - a. Parallel: The Reader's Digest "condensed books" section each month
 - b. Examples:
 - (1) In print now:
 - (a) The entire "Conflict of the Ages" series of five books:

PP (755 pp.)	=	<u>From Eternity Past</u> (548 pp.)
PK (733 pp.)	=	<u>From Splendor to Shadow</u> (377 pp.)
DA (835 pp.)	=	<u>From Heaven With Love</u> (556 pp.)
AA (602 pp.)	=	<u>From Trials to Triumph</u> (314 pp.)
GC (678 pp.)	=	<u>From Here to Forever</u> (411 pp.)

[N.B. Five books in original series have 3,603 pp.; in "condensed" series, reduced to 2,206 pp.]

- (2) Manuscripts now condensed but awaiting translation (into French) and publication (in English):
(a) COL (b) MH

5. "Abridged": excerpts passages (from paragraphs to chapters) from larger books, with original text retained:

a. Examples:

- (1) Testimony Treasures, Vol. I (605 pp. from 1T-4T)
Testimony Treasures, Vol. II (575 pp. from 5T-6T)
Testimony Treasures, Vol. III (591 pp. from 7T-9T)
- (2) Impending Conflict (127 pp. from GC)
- (3) A New Life (64 pp., chapters taken from GC, LSM, MH, and other books; published earlier as Revival and Beyond)
- (4) Happiness Homemade (188 pp. from AH)
- (5) Homemade Happiness (61 pp. from AH)
- (6) Life at Its Best (314 pp. from MH)
- (7) Be Healthy and Happy (63 pp. from MH)
- (8) How to Get Along With Others (2 chapters from MH)
- (9) Your Mind and Your Health (2 chapters from MH)

*Desire of Ages was not published until 1898; the materials used by Edson were from manuscripts which ultimately would be published under the title DA.

Non-SDAs Speak

ELLEN G. WHITE
AS VIEWED THROUGH NON-SDA EYES

Roger W. Coon

INTRODUCTION

1. Two related questions are recorded in the Gospels:
 - a. "What think ye of Christ?"--a question of attitude
 - (1) Jesus asked the Pharisees ("whose Son is He?") [Matt. 22:42]
 - (2) High Priest to Sanhedren ("what think ye?") [Matt. 26:66; Mark 14:64]
 - b. "What shall I do with Jesus . . . Christ?"-- a question of action
 - (1) Pilate asked the mob outside his palace
 - (2) Sequence of events appropriate: we seldom do anything without first thinking about it
 - (a) A proverb: "the thought is the father to the deed"
 - (b) The tongue speaks out of the abundance of the heart [Matt. 12:34; Luke 6:45]
2. What I think about, and do with, Jesus will be revealed by my attitude toward His prophets (for they uniquely bear "the testimony of Jesus"), and also His servant representatives:
 - a. Jesus said He spoke not of Himself but rather the commandment of His Father who had sent Him, and told Him what He should say [John 12:49]
 - b. He pointed out that the words He spoke did not originate with Him, but rather with the Father who had sent Him [John 14:24]
 - c. Jesus told His disciples, He who hears you is really hearing Me, and he who despises you really despises Me; and he who despises Me really despises the God who sent Me [John 15:18; 13:16; 15:20]
 - d. Finally, Jesus said all men should honor the Son of God, even as they do the Father. To fail to honor the Son is to show dishonor on the Father [John 5:23]
3. I find it interesting that a number of non-SDAs, from all walks of life, have spoken kind, generous, even praiseworthy things concerning EGW:
 - a. But I keep their words in perspective:
 - (1) I am equally aware that others have spoken unkindly of her
 - (2) And I do not believe in her as a prophet simply because some "big" people in the world have held her up as worthy of special recognition
 - b. "Ethos" (as used by Aristotle) and "Source Credibility" (as used by contemporary communication theorists) is a sword that can cut both ways:
 - (1) Just as one can say, "I believe," because some "big" people believe; so also one could say "I doubt" because some other "big" people doubt
4. Jesus was denigrated because He came from Galilee [John 7:41]
 - a. The leading Pharisees "put down" Jesus because He came from Galilee--and "Search and look, for out of Galilee ariseth no prophet"; they tried to dissuade Nicodemus from taking Jesus seriously because He came from Galilee [v. 52]

- b. But they were wrong: for two prophets had come from Galilee, Jonah and Nahum (the town name 'Capernaum' comes from two Hebrew words, "Kfar" (house or home of) and 'Nahum')
- c. And Jesus sadly recognized a timeless truth: prophets do not find honor in their own locality, among their own people [Matt. 13:57; Mark 6:4; John 4:44]

- 5. I would believe in Mrs. White as a true prophet even if no prominent person paid her recognition:
 - a. But the facts are, a number of prominent (and less-prominent) non-SDA's have found her life, work, ministry, and utterances to be praiseworthy
 - b. And I am interested, if not impressed, by that fact.

1. ARCHAEOLOGIST WILLIAM FOXWELL ALBRIGHT [1891-1971]

a. Background:

- (1) At the time of his death (age 80) Albright was the world's foremost archaeologist and "orientalist"
- (2) Author (or co-author) of more than 800 publications on archaeology, the Bible, oriental, and antiquity subjects
- (3) Through 1966 he had received 25 honorary doctorates (of 12 different varieties, during the 50 years since he had earned his own PhD (1916) at Johns Hopkins University (where he later returned to teach); and these were awarded by universities and seminaries of Catholic, Protestant, Jewish, and secular origins, in the USA, Ireland, Norway, Netherlands, Sweden, Scotland, and Israel
- (4) He was First Vice President of the American Schools of Oriental Research, Jerusalem, from 1937 to the time of his death
- (5) While teaching at Johns Hopkins, he was the major professor for two SDA doctoral candidates: Leona Running and Alger Johns

b. Reference to EGW:

- (1) On pp. 18-19 of the second edition of Albright's book From the Stone Age to Christianity he speaks of being impressed by "glimpses into the future" of Ellen White--he considered her a prophet
- (2) He had learned of her through SDA student Alger Johns; had investigated her background on his own; and when he revised this book for a second edition he added a reference to EGW (which is not found in the first edition)

2. WOMEN'S AFFAIRS AND BIOGRAPHER EDITH DEEN

a. Background:

- (1) Mrs. Deen is an outstanding author, lecturer, and public personality
 - (a) For more than 25 years woman's editor and daily columnist of a Fort Worth, TX newspaper (her husband, Edgar, was mayor of Fort Worth)
 - (b) She frequently appeared on radio and TV programs
 - (c) She wrote widely on matters relating to women; her personal library contained more than 2,000 volumes on women's role in history
 - (d) She was on the Board of Regents of Texas Woman's University, the Board of Trustees of the Fort Worth public library, and served as the first woman president of the FW Knife & Fork Club

- (2) After writing All the Women of the Bible, Mrs. Dean followed up with Great Women of the Christian Faith, published by Harper & Brothers ().
 - (a) It contains "inspiring biographies of outstanding women through 19 centuries of Christianity" with "full studies" of 47 spiritual leaders and "concise sketches" of 76 other women
 - (b) EGW was one of the 47 women to be honored with major treatment in a "full study" in a seven-page chapter (pp. 230-36)
 - (c) Later, an evangelical book club reprinted the book for its members, and deleted two of the major "full studies" (on EGW and Mary Baker Eddy), without any indication on dust jacket or preface of book that this was an abridged edition!
 - (d) This was done apparently without the author's permission, and she seemed unaware of it until I brought it to her attention in a personal interview at her home in Fort Worth, TX, in early June, 1983.

b. Reference to EGW:

- (1) Mrs. Deen entitled her major chapter on EGW: "She Kept Her Faith in Constant Exercise"
- (2) Her treatment throughout was respectful and appreciative

3. RELIGIOUS WRITER C. S. LEWIS

a. Background

- (1) C. S. Lewis is one of the foremost religious writers of the 20th century. Among his classics are:
 - (a) The Screwtape Letters
 - (b) The Four Loves
 - (c) Mere Christianity
 - d. Surprised by Joy
 - e. The Problem of Pain

- (2) In 1971 Clyde S. Kilby edited an edition of letters written by Lewis to an American woman over a period of years (Letters to an American Lady (Pyramid). It contains Lewis' letters, but not the letters of the woman to which he was responding

b. Reference to SDAs (but not EGW):

- (1) In 1962 this lady (who apparently was on public assistance) had received community-services assistance from some SDA church in North America, and mentioned it in her letter to Lewis.
- (2) In two successive letters Lewis comments on his impressions of SDAs:
 - (a) "I never could find out what the VIIth Day Adventists believe, tho' I had a long talk with one the other day, a professor of electrical engineering from your country. I fear it [SDA Church] is very mixed up with attempts to interpret the prophecies in the Book of Daniel--not to my mind a very profitable undertaking. But he was a grand young chap, sweet as a nut and absolutely sincere. No fool, either."
 - (b) "What you say about the VIIth Day Adventists interests me extremely. If they have so much charity there must be something very right about them. . . ." (pp. 108, 109)

4. COLUMNIST AND BROADCASTER PAUL HARVEY

a. Background:

1. Paul Harvey is an internationally-known writer and broadcaster for the American Broadcasting Company
2. He has spoken, appreciatively and respectfully, about EGW in a number of his broadcasts and newspaper columns; and he has mentioned her by name in some guest lectures he has presented at various SDA gatherings in North America

b. Reference to EGW: [See Appendix A for texts]

1. Today's Food, Winter, 1960
2. Tell, Oct., 1960
3. Today's Food, Winter, 1969

5. NUTRITIONIST CLIVE M. MCKAY (Cornell University)

a. Background:

- (1) PhD, University of California, Berkeley, 1925
- (2) Post-doctoral study (as National Research Council Fellow) at Yale, 1925-27
- (3) Field: history of nutrition; taught, Cornell University, 1927-62 (35 years at one university!)
- (4) Met Helen Chen, an SDA graduate student, at Cornell; became acquainted with her father (Dr. Philip Chen, chairman of chemistry dept., AUC), learned about EGW; particularly interested in her statements on nutrition and the date on which each was written (history of modern nutrition dates only from 1900; before that most written about subject was arrant nonsense)
- (5) Researched EGW on his own; prepared a lecture which he presented to the Men's Club of the Ithica (NY) Unitarian Church, of which he was a member, April 9, 1958
- (6) Published more than 150 scientific papers on various aspects of nutrition
- (7) One of founders of the Archives of Biochemistry and Biophysics (1942) and served as one of its first editors
- (8) Editor of Swiss journal Gerontologia, honorary member of Swiss Society of Nutrition.
- (9) President of American Gerontological Society (1949) and American Institute of Nutrition (1951)
- (10) One of his books was widely acclaimed, earned him an award and a medal
- (11) At his death (1967) the Journal of the American Dietetic Association published a comprehensive life sketch, and the Journal of Nutrition devoted 10 full pages to a retrospective look at his life and contribution to science and humanity

b. Reference to EGW:

- (1) McKay's lecture, which was subsequently given to various scientific groups around America, was serialized in the Review & Herald (Feb. 12, 19, 26, 1959, and then reprinted in two installments, slightly abridged, on Jan. 8 and 15, 1981
- (2) Concluding his presentation, McKay felt EGW was significant in the field of nutrition for four enumerated reasons [See Appendix B]

- (3) Nine years before his death Dr. McKay wrote to Helen Chen, who had introduced him to EGW, and said, "If I were to start life again I would like to be an Adventist. I believe their philosophy has the best solution of the problems of living amidst the strains of the American culture. I have only made a slight beginning of discovering the wisdom of Mrs. White. . . ." (Cited in RWC, A Gift of Light, p. 51)

6. COLUMBIA UNIVERSITY PROFESSOR DR. FLORENCE STRATEMEYER (TFACHERS COLLEGE)

a. Background:

- (1) A copy of EGW's Education was brought to the attention of Dr. Stratemeyer, and she was impressed with it.
- (2) She later gave a lecture at Potomac University (then located in Washington, DC) to SDA graduate students in January, 1959.
- (3) See Raymond S. Moore's "An Eminent Educator Comments on Mrs. White," Review & Herald, August 6, 1959, pp. 12, 13; see box on p. 13 for Dr. Stratemeyer's comments on Education [Appendix C]

7. DR. GEOFFREY NUTTALL, UNIVERSITY OF LONDON, ENGLAND

a. Background:

- (1) Dr. Nuttall is the world's foremost authority on Richard Baxter, a 17th century Puritan
- (2) EGW writes of Baxter and says that but for him religion would have gone down the drain in the 1600s (he is the only personage mentioned by name by her in that era)
- (3) Dr. Walter Douglas decided to see if research could back up this statement of EGW's--she alone seemed to see Baxter in this light
- (4) He found some "lost" documents, and did his work under Dr. Nuttall
- (5) See article about Douglas' research in Focus, June-July, 1972, pp. 27, 28 [Appendix D]

8. DR. IRMGARD SIMON, GERMAN SOCIOLOGIST

a. Background:

- (1) Dr. Simon wrote her PhD dissertation in sociology at the University of Munster, Westphalen, Germany, in 1965
- (2) She treated on SDA denominational history, with special reference to EGW.
- (3) See report by Dr. Ingemar Linden in Northern Light, September, 1968, p. 7 [Appendix E]

9. EDUCATION DEPT. PROFESSOR, MICHIGAN STATE UNIVERSITY

a. Background:

- (1) Horace Shaw was the first PhD candidate when the MSU Speech Dept. upgraded its program from the MA-level to the PhD-level
- (2) He wrote his dissertation on EGW as a public speaker
- (3) He studiously avoided drawing any conclusions of a supernatural consideration/nature in connection with EGW

- (4) When his dissertation committee was reviewing it in an oral examination a member of the Education Department faculty (a member of the examining committee), refused to approve the dissertation unless Mr. Shaw included a "Conclusion" in his final chapter "Summary and Conclusions" to the effect that there was a supernatural element in the ministry of EGW.
- (5) Dr. Kenneth G. Hance, Mr. Shaw's major professor and chairman of the examining committee, suggested this professor draft an appropriate statement, which he voluntarily did on the spot. It was incorporated into the dissertation before it was published
- (6) See Appendix F for Dr. Hance's own statement (he is not an SDA)

10. JAPANESE UNIVERSITY EDUCATION PROFESSOR

a. Background:

- (1) In 1953 Professor Tsunekichi Mizuno of Japan's Tamagawa University (and formerly head of the Tokyo Museum of Science and director of of Social Education for the Japanese Ministry of Education) recommended Education to parents, teachers, and students. He called it 'most profitable reading in our understanding of the 'New Education':

Education, written with the inspired pen of Ellen G. White, has for fifty some years been a well-known book which has rendered the greatest possible service and joy to students, teachers, and parents the world over.

When I was studying at the University of Illinois, it was my privilege to read the book in its original language. I was profoundly moved by the book at that time [Professor Mizuno is not a Christian and professes no particular religion], and it has been my desire ever since to recommend it to the educators in Japan. It is my sincere joy to hear that the book has been finally translated into the Japanese language."

(from RWC, A Gift of Light, p. 56)

11. EUROPEAN MINISTER OF EDUCATION PLAGIARIZES "EDUCATION"

a. Background (from Ibid., pp. 56, 57)

The minister of education of a Southern European country had been studying at Teachers' College, Columbia University. He had come to the United States for the newest and best in educational policy and program of his newborn state.

Upon his return to Southern Europe, Dr. Raja R. Radosavlyevish "authored" a work on religious and moral education. It was written in the Serbian language, published by the state university press, and acclaimed by that institution as the "best book" on religious education in that language.

When Adventist church leaders in Serbia read the work, they recognized it immediately—it was a translation of Ellen White's *Education*, with an introduction written by the Serbian minister of education. Eighty percent of the new book came directly from Ellen White's pen! Was it plagiarism? Who knows the good man's motivation? If Charles Caleb Colton is correct in his dictum ("Imitation is the sincerest [form] of flattery"), then Adventists should indeed feel flattered!

12. Testimonials concerning EGW Books: [See Appendix G]

- a. Finnish Lutheran Church, Adventist Review, July 7, 1977, p. 20
- b. John A. Beneventano to Colporteur Cirigliano, Holbrook, NY, July 12, 1984
- c. "Darrell," Voice of Prophecy student in Arizona, VOP Letter, July, 1988
- d. Maria Sullivan story, "Browsing Through Used Bookstore Leads to New Life," by John Treolo, Mid-America Outlook, September, 1988, p. 9
- e. News item in Pacific Union Recorder, Jan. 21, 1985

13. Obituaries:

- a. Toledo Blade, July 19, 1915

A Modern Prophetess

Mrs. Ellen G. White, who has just died in St. Helena, Cal., was one of the few remaining connecting links between William Miller, the Yankee woodchopper who became preacher and prophet, and our own times.

It was in the early forties of the last century that Miller, after diligent study of the Scriptures, became convinced that Christ was about to return to this earth. He made a calculation as to the date of this advent with the painstaking care of an astronomer calculating an eclipse of the sun. The failure of his first forecast but spurred him to further calculations. It speaks for the influence of the man and his remarkable personality that, after his final failure and the endurance of much ridicule and denunciation as imposter, several thousands of Christians acknowledged belief in the principles of his teachings and formed themselves into a religious sect.

Mrs. White, then not much more than a child, was one of Miller's converts. She early manifested some of the gifts of prophecy. With the formation of the church of the Seventh Day Adventists, she immediately developed an influence and that influence was maintained to the hour of her death, a period of seventy years. Besides unusual talents as preacher, she had organization and administrative powers. These were all given to her church. It prospered and grew until it has spread through many lands. Universities were founded, medical schools, hospitals and schools for teachers and missionaries.

Mrs. White was a remarkable woman. Had she lived in an earlier period of the career of Christianity and escaped the bigots and the fire she would most surely have been canonized. She was of the flesh of which saints are made.

- b. New York Independent, August 23, 1915 [see Appendix H]

APPENDIX A

PAUL HARVEY COMMENTS

Source: Today's Food
Winter, 1960
(Vol. 5, No. 4)



**"PERHAPS WE SHOULD
REREAD WHAT
ELLEN WHITE
TAUGHT"**

Says **PAUL HARVEY**
ABC News Commentator
Syndicated Columnist

Once upon a time, a hundred years ago, there lived a young lady named Ellen White. She was frail as a child, completed only grammar school, and had no technical training, yet she lived to write scores of articles and many books on the subject of healthful living.

Remember, this was in the days when doctors were still blood-letting and performing surgery with unwashed hands. This was in an era of medical ignorance bordering on barbarism. Yet Ellen White wrote with such profound understanding on the subject of nutrition that all but two of the many principles she espoused have been scientifically established.

Professor of Nutrition, Dr. Clive McCay of Cornell said, "How much better health the average American might enjoy if he but followed the teachings of Mrs. White."

Perhaps we should reread what she has taught: "The oil, as eaten in the olive, is far preferable to animal oil or fat." Today we know about cholesterol.

She knew: "Fine flour white bread is lacking in nutritive elements to be found in bread made from whole wheat." Today we have re-enriched our bread.

She wrote: "Do not eat largely of salt." Now we know we should keep the sodium intake low.

She wrote whole articles on the importance of not overeating; of not becoming overweight; of eating "at each meal two or three kinds of simple food"; and "eat not more than is required to satisfy hunger."

We have come to accept the wisdom of such advice so completely that it is difficult for us to realize how re-

volutionary her theories were almost a century ago. (Seventh-day Adventists consider her knowledge divinely inspired.)

A long time before we learned about TV snacks, Mrs. White wrote: "After irregular eating, when children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful to them."

She urged: "Pure air, sunlight, abstemiousness, rest, exercise."

She wrote: Tobacco is a slow, insidious, but most malignant poison. It is all the more dangerous because its effects are slow and at first hardly perceptible." "Divinely inspired" or not, Ellen White was, indeed, ahead of her time.

Are there additional recommendations which this remarkable woman urged upon us which we have, so far, ignored?

Two of her teachings haunt the more progressive nutritionists because if she is right about these also, most of us are wrong and have yet to "catch up" to her advanced knowledge of nutrition.

Mrs. White wrote: "All-wheat flour is not best for continuous diet. A mixture of wheat, oatmeal and rye would be more nutritious."

Also, Mrs. White was essentially a vegetarian. She wrote: "The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct."

Do you suppose we'll discover she was right about these things, too?

— "PAUL HARVEY NEWS"
United Features Syndicate

TODAY'S FOOD VOL. 5 No. 4 WINTER, 1960

PAUL HARVEY'S COMMENTS ON ELLEN G. WHITE

Paul Harvey, internationally-known author and news commentator, has the ace newsman's sure instinct for news and recognizes the dramatic qualities of any story he uncovers. Seventh-day Adventists who follow his United Features syndicated newspaper column, "Paul Harvey News," were surprised recently to discover a revealing analysis of the health teachings of Ellen G. White. (See back page of TODAY'S FOOD for complete text of his column.)

Forty-two-year-old Harvey is not a nutritionist, yet he has ferreted out facts on Mrs. Ellen G. White's far-reaching health message and their importance to our time that relatively few SDAs have evaluated for themselves. Isn't it odd that it sometimes takes the eyes of a stranger to point out the grandeur of the landscape around us that has long gone unnoticed, or perhaps never even been seen before?

Countless sermons have been preached by the pastors of our Adventist churches on the advanced dietary doctrines of Mrs. White, many of them written 100 years before they became as appreciated and understood as they are today. But it takes the mention of the wisdom to be found in these writings by such nonmembers of our church as Paul Harvey and Harvard University's Professor Frederick Stare, and other leading educators and scientists, to open our eyes.

FAMED FOR HIS "GRASS ROOTS" RESEARCH

Harvey's radio broadcasts, heard nationally over the ABC Network, have been deemed "courageous," and he himself has been referred to as "the man who makes page three exciting and page one understandable." His meteoric rise in the radio newsroom probably dates from April 13, 1945, when he gave his now famous obituary of President Roosevelt, starting with "A great tree has fallen . . ."

Harvey hammers hard, "but," as he explains it, "not against men, but against ideas which destroy men." Fifteen of his ABC broadcasts have been placed in the Congressional Record—nine within a 15-month period. Between times, when he's not busy at the radio station, or traveling around the country conducting his famed "grass roots" research such as that done on Ellen G. White, he has written three best-selling books.

Columnist Marks Ellen White As 'Years Ahead of Her Time'

"Ellen White was indeed ahead of her time. What if she still is?" This is the question propounded by syndicated columnist Paul Harvey, who devotes one of his columns to a review of some of the health principles urged by Mrs. White.

Briefly the columnist describes Mrs. White's background. Then he tells of some of the things which she wrote. He points out how she was correct about the preference healthwise for olive oil in the dietary as opposed to animal fat. He cites her wisdom in scoring refined white flour as lacking in nutritive value. She was correct too, he says, about avoiding overuse of salt in the diet and about the danger of irregularity in eating.

Harvey goes on to tell of her warning against the use of tobacco. Then he closes his column by quoting her on the use of vegetables and grains instead of meat. "Do you suppose we'll discover she was right about these things too?" he asks.

OCT. 60 TELL

TODAY'S FOOD

Winter, 1969 Vol. 14, no. 4

Paul Harvey Commends E. G. White



Paul Harvey, the ABC network newscaster, who does a news column for many papers across the nation, recently took a look at Ellen G. White. Here's part of Harvey's column which has appeared in at least a dozen papers in the West:

"Have you wondered if health care is worth it? Consensus of most modern medical men is that you should exercise, keep your weight down, avoid smoking cigarettes. An increasing number of physicians are recommending against alcohol, high-cholesterol meats and white-flour bread.

"These recommendations are based on 'the latest medical knowledge' though I can show you the same prescription for health in a book a hundred years old. Ellen White authored that book. To this day Seventh-day Adventists accept her criteria. Since she has been proved right about so many things, perhaps we should examine what else she said."

Harvey then devoted several paragraphs to citing the low incidence of strokes, respiratory diseases, and cancers among Adventists. Then he continued:

"It has tended to reaffirm the faith of the faithful to discover that the most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a century ago. If future scientific findings continue to support hers, let's see what tomorrow's doctors will be prescribing:

"Ellen White advised against overeating, also against crash dieting. ('I advise no extremes.') Minimal sweets. ('Sugar is not good for the stomach.')

"She recommends grains, vegetables, fruits — especially apples. ('Apples are superior to any fruit.')

"She recommends against meat, coffee, and tea. And, sorry, 'no hot biscuits.'

"If some of her recommendations sound extreme, imagine how they all must have sounded in 1863. Yet modern science continues more and more to say, 'She was right!'"

APPENDIX B

DR. CLIVE M. MCKAY COMMENTS

Dr. McKay's summary of the significance of EGW in closing paragraphs of third installment of series of articles in Review & Herald (Feb. 12-19-26, 1959), as reported in F. D. Nichol's Why I Believe in Mrs. E. G. White, pp. 58, 59:

"To sum up the discussion: Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White.

"In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: 'Mrs. White simply borrowed her ideas from others.' But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!

"In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

"In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

"Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the present rate of increase of the world's population is decreased.

"In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today."—Feb. 26, 1959.

An Eminent
EDUCATOR
COMMENTS

on Mrs. White

The Kind of Article That
 Will Rejoice Your Heart

By **RAYMOND S. MOORE**

IN February, 1958, several of us were standing in line for lunch at the Coffee Shop of the Hilton Hotel in Chicago. The occasion was a meeting of the American Association of Colleges for Teacher Education. Included in the "several" were Sam Wiggins, Dean of George Peabody College for Teachers, David Willis of Marquette University, W. H. Wood of Emmanuel Missionary College, and Florence Stratemeyer, professor of education in Teacher's College, Columbia University. Conversation turned to Ellen G. White's book *Education*.

"That is an amazing book," Dr. Stratemeyer exclaimed in her dignified but forceful manner. "And to think that Mrs. White finished only three grades of school."

Then, turning to me, "You consider her a prophet, don't you?"

"We are very careful about whom we call a prophet," I returned, "but if we appraise her writings against the Bible standards for a prophet, we are compelled to believe she was."

Immediately the men about us were filled with questions. All were scholars and were surprised that they had not heard of the book before. All asked for the address of the publisher.

Sometime later that year, while visiting in her office, I noted *Education* lying on top of a number of manuscripts. I was moved to ask her a question.



Christian education provides for the symmetrical development of mind, body, and soul.

"Would you mind talking to our Adventist teachers sometime about your impressions of this book?"

We took this opportunity to invite her to a study conference for Adventist educational supervisors, superintendents, and secretaries at Potomac University in Washington, D.C.

An Address Before Adventist Educators

In January, 1959, she stood before 70 leading Adventist educators in the Potomac University chapel. A tall, slender, silver-haired lady, she made a striking picture. On her right were her notes, complete as would be expected of so thorough a woman. On her left was her copy of *Education*, the topic to be discussed. This copy had been given to her the year before by one of her Adventist doctoral students, Wesley Rhodes of Union College.

She constantly referred to her marked copy of *Education* as she discussed basic principles of education. She seemed to understand more than many Adventists the depth and import of this Heaven-inspired book. Basing her thought on notes taken by a member of the conference, she declared:

"Democracy [and public education] respects one's rights as an individual; but here we see man created in the image and the likeness of God, a product of the Creator. You recognize free will and freedom of choice as basic values in a democracy. While democracy implies certain basic concepts, the values of a democratic society are subject to change in a changing world; but the values that you are trying to achieve are based on eternal verities, which you hold. They never change." Dr. Stratemeyer carefully (with graceful gesture) emphasized each point as she made it.

"If you follow your philosophy of education as outlined in this book," she continued, holding up *Education*, "you must teach a child to know why he acts as he acts. He must learn how to think, how to reason, for himself."

Turning to page 230 in *Education*, she read:

"The education that consists in the training of the memory, tending to discourage independent thought, has a moral bearing which is too little appreciated. As the student sacrifices the power to reason and judge for himself, he becomes incapable of discriminating between truth and error, and falls an easy prey to deception. He is easily led to follow tradition and custom. It is a fact widely ignored, though never without danger, that error rarely appears for what it really is."

As if to emphasize the ease with which we can be deceived, and more particularly the susceptibility of our children to deception, she turned to page 289.

"There is no question," she emphasized, "but that self-discipline is the best discipline. Just listen to this. 'The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful.'"

Again and again Dr. Stratemeyer remarked on how remarkable it was that an unschooled woman could write as Mrs. White wrote. Back and forth she went between Mrs. White's writings and current educational developments, demonstrating how Mrs. White was more than fifty years ahead of her time.

For example, one of the greatest of modern curriculum principles is that of concern for the "whole child." In other words, educators should think not only of his mind but also of his physical, spiritual, and social welfare.

"Mrs. White did not necessarily use current terminology," Dr. Stratemeyer pointed out. "In fact, she did not use the word *curriculum* in her writing. But the book *Education* in certain parts treats of important curriculum principles. She was concerned with the whole learner." Dr. Stratemeyer emphasized the fact that Mrs. White held these advanced views *at the turn of the century*.

Education as the Harmonious Development of All Faculties

Here the distinguished woman turned to *Education*, page 13: "Education '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.' Here is beautifully stated one of the great curriculum principles—and in 1903!"

Continuing, she added:

"In contrast with emphasis on development of the intellect only, here we have the real education whose primary concern is with harmonious development. And here we have it in layman's language—concerned with the emotional, physical, intellectual, and spiritual. One can't think straight if he is ill physically.

"We, of course, must not neglect the intellect, for it is God's. It is the gift He has given to man over and above the beasts. Rather, we will strengthen it by a healthful balance."

Again and again the distinguished teacher referred to the importance of "the harmonious balance of the mental, physical, and spiritual powers."

"If we had this balance," she pointed

(Continued on page 24)

What a Non-Adventist Authority on the Training of Youth Says About the Book *Education*



Recently the book *Education* by Ellen G. White has been brought to my attention. Written at the turn of the century, this volume was more than fifty years ahead of its times. And

I was surprised to learn that it was written by a woman with but three years of schooling.

The breadth and depth of its philosophy amazed me. Its concept of balanced education, harmonious development, and of thinking and acting on principle are advanced educational concepts.

The objective of restoring in man the image of God, the teaching of parental responsibility, and the emphasis on self-control in the child are ideals the world desperately needs.

Mrs. White did not necessarily use current terms. In fact, she did not use the word *curriculum* in her writing. But the book *Education* in certain parts treats of important curriculum principles. She was concerned with the whole learner—the harmonious development of mental, physical, and spiritual powers.

Today many are stressing the development of the intellect. But feelings and emotional development are equally important. In our changing society, the ability to act on thought and in terms of principle is central. It is this harmonious development that is so greatly needed, yet so generally neglected today.

I am not surprised that members of the Seventh-day Adventist Church hold the writings of Mrs. White in great respect and make them central in developing the educational programs in their schools.

FLORENCE STRATEMEYER
Professor of Education
Teachers College, Columbia
University, New York City

An Eminent Educator Comments on Mrs. White

(Continued from page 13)

out. "we would act less on selfishness and more on principle. We would be setting a better example for our children to follow, by our own daily habits of rest, relaxation, sleep, exercise."

Dr. Stratemeyer's closing remarks summed up the whole goal of the study conference in the following words:

"My philosophy of education grows out of my philosophy of life. And this philosophy of life, with you as well as with me, will come from the tone of our spiritual lives. If you implement the basic concepts we have discussed, your educational leadership will be along positive, constructive lines."

In the Adventist Church all members are educators—officers, ministers, laymen, teachers. That is inescapable. The question that stung our complacency was, Are we following the plan that has been given us with the earnestness she expressed?

In years past our educators have watched many of the world's educational practices move into line with Adventist beliefs; and sometimes we have seen this parade of the world move on out, to go on by and take the lead away from them. But parallel with the world's great new emphasis on education today there is a new determination among our educational leaders to permit God to fulfill through them these words:

"Our institutions of learning may swing into worldly conformity. Step by step they may advance to the world; but they are prisoners of hope, and God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Fundamentals of Christian Education*, p. 290.

17th Century Church History Reinterpreted by AU Professor

—Defends E. G. White Statement—

Walter Douglas, assistant professor of church history at the Theological Seminary, has been awarded a doctorate at McMaster University, Hamilton, Ontario.

His research, dealing with 17th Century Puritanism, is entitled "Richard Baxter and the Savoy Conference" and is a new approach to the interpretation of the history of the English Church from 1660 onward.

The Savoy Conference was called in 1661 by King Charles II of England and was an attempt to comprehend Puritans, Presbyterians, and other non-conformists of the time.

Baxter is the only person of his era mentioned by Ellen G. White in her writings. She said that had it not been for Richard Baxter, religion would have died out in England. Since this is a direct contradiction to commonly held historical beliefs, Douglas set out to defend Mrs. White's position.

Richard Baxter was one of the most notable representatives of Puritanism in the 17th century. Historians have assumed that the Savoy Conference failed because of Baxter's insistence that the major issues were authority, discipline, and ecclesiasti-

cal government. He believed that pastors should have the right to exercise authority along with the bishops of the Church. Historians have expressed the view that the major issues were liturgy and ceremony.

During his research, Douglas discovered "lost" documents which shed new light on English political and religious thought from 1661 onwards. Among these documents were the "Egerton Manuscript," "Reformation of the Liturgy and the Petition for Peace," and "The Bishop's Answer." These documents were found in the British Museum and in Dr. William's Library. Without these documents, there is a gap of events connected with the conference from 1660 to 1662.

Douglas showed that the failure of the conference was not due to Richard Baxter but rather to the political situation of the era. Bishops at the conference were dominated by political considerations and showed only hostility toward the Puritans, with whom they were determined not to compromise.

Douglas' research has been accepted by Dr. Geoffrey Nuttall, under whom Douglas studied. Nuttall,
(Continued on page 28)

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APPENDIX D

History Reinterpreted

(From page 27)

of the University of London, England, is the world's leading Baxterian authority.

In the future, Douglas is hoping to publish a book with Dr. Nuttall on the problem of episcopacy, the question of ecclesiastical governments, from 1640 to 1662. The research will compare Puritan, Presbyterian, and Anglican forms of government with independence. This research will lead to a PhD degree from the University of London.

Since coming to Andrews, Douglas has organized the La Rue Circle, a group which meets monthly to discuss missions and comparative religions throughout the world.

Douglas, a native of the West Indies, received the bachelor of arts, master of arts, and master of divinity degrees from Andrews University.



Walter Douglas

Would Catholics have canonized E. G. White?

Remarkable doctoral thesis in Germany links future of S.D.A.s to heritage of E. G. White

by Pastor Ingemar Lindén

Bible Teacher, Ekebyholmsskolan, Sweden

IN my studies of Seventh-day Adventist origins and history, I came across a German dissertation dealing with Ellen G. White, which I find most interesting. It was written by a German sociologist, Dr. Irmgard Simon, who published her doctoral thesis about the Seventh-day Adventists in 1965. I translate from the original, giving the reference pages:

"As to the question of how it was possible that a woman who had never received a real education, and also suffered from poor health, could fill such an important and far-reaching office in spite of these handicaps—many answers have been given.

"The most important reason was to be found in her powerful faith, in her strong religious equipment, and in her visionary capacities, things that rendered her absolutely certain of being one

especially called. Apart from that, she was an exceptionally talented woman, rich in ideas and imagination, hungry for knowledge, always progressive and willing to improve herself, an exceedingly good public speaker and interpreter of the highest degree, and talented with an unusual capacity for organization. The feeling of being one especially chosen gave her energy, persistency and patience.

"She was filled with lofty moral ideas, which she met in her own personal life, and which she also expected her fellow-beings to live up to. In addition to this, she knew human beings as few have done. She looked upon people in the modern way in the wholeness of their beings, with body, mind and spirit. She was without fear of men; courageous and consistent, she struggled within the movement to solve the many problems. She solved problems which the churches did not expect to see solved in many decades.

"In spite of her strong, yes, ecstatic union with God, she rarely lost the ground of reality. On the contrary she tackled many practical questions in life. Ellen G. White lived for only one purpose, to benefit and expand the denomination she served, in order that her churchmembers might be well prepared, and by a God-pleasing life belong to the number of 'the Remnant Church.'

"Her knowledge of the various subjects she would practise with all emphasis, yet not in an over-zealous or fanatical way, for she rebuked all kind of fanaticism, but in such a way as to fit prevailing circumstances. E. G. White was a wise and commanding woman, and she had a strong soul. She thought of and lived for the movement which she formed. She disdained 'the world,' and worked untiringly for the purpose of breaking its ties and winning people for Christ.

"It is easy to understand that a person involved in such a work, and being its



central figure, would receive severe criticism, especially being a woman." pages 62 ff.

On page 69, Dr. Simon discusses the question whether Mrs. White was one of the renowned mystics of the Church. She is of the opinion that there is no adequate scientific explanation for her visions and experiences. A Catholic Church historian, Rahner, says that E. G. White might very well have been canonized if she had been a Roman Catholic.

"Undoubtedly it was the established fact of her mystic vision of God which worked as a powerful radiance on her fellow-believers, enabling her to be their leader without holding an official office in the Church. She functioned as a messenger between God and the churches. Through her the members had a part in the divine Being. This explains the strong position E. G. White has won among Adventists. In spite of her high position, E. G. White never fell for the temptation other founders of various movements have done, where they claimed to be elevated themselves above the weaknesses of human flesh, but was a servant and did not claim the honour that belongs to God.

"The Seventh-day Adventists still live on the spirit of E. G. White and only as far as this heritage lives on do the Adventists have a future." Page 72. The last sentence in the original: "Die Gemeinschaft der STA lebt noch heute vom Geist E.G.W.s, und nur solange sie das Erbe in einer diesem Geist Gemässen Weise weitergibt, wird sie eine Zukunft haben."—Dr. Irmgard Simon, *Die Gemeinschaft der Siebentags Adventisten in volkskundlicher Sicht*, printed in Münster, Westphalen, Germany, 1965.

NORTHERN LIGHT

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APPENDIX F

UNIVERSITY PROFESSOR AT MICHIGAN STATE

From the Adventist Review, May 29, 1980, p. 11:

RESPONSE FROM READERS

A non-Adventist viewpoint on Ellen G. White

Re "This I Believe About Ellen G. White," by the president of the General Conference, *Review*, March 20:

The article was of particular interest to me. Although not a Seventh-day Adventist, I became acquainted with Ellen White's work 23 years ago while directing the graduate program in speech at the newly created College of Communication Arts at Michigan State University.

Having been impressed personally with her book *The Desire of Ages*, I ordered from the publishers a copy of the French edition for one of my students to use as a resource reader in preparation for the French-language examination. That student did intensive research for three years concerning Ellen White, including accumulating responses from 350 persons then living who had heard her speak.

All of these responses were collated and analyzed, as were Ellen White's 485 known discourses that were classified by date, text, topic, and place, presented

in 82 known cities or towns in ten countries on three continents.

The conclusions reached from that rhetorical analysis were presented to the student's graduate committee—men who represented several academic disciplines and church affiliations. One, who held to no apparent religious belief, might well have been classified as an agnostic, if not an atheist. This particular scholar, who was highly respected by his colleagues, had carefully read the dissertation and had participated with interest in the oral examination.

To the surprise of all of us, he made this comment: "This dissertation represents, among other things, extensive and meticulous research and carefully composed statements of conclusions that can be validly drawn from the data. However, I believe that these data warrant at least an additional conclusion—one that pertains to Mrs. White's 'ethos' or 'source credibility,' much of which stems from intangible factors that cannot always be quantified and much of

which was evidently discerned by non-Adventists and Adventists alike. Perhaps a statement to this effect should be added to those already presented as 'conclusions' based upon quantifiable, more obvious rhetorical elements."

Having a high regard for this professor's scholastic research, I (as committee chairman) lifted my pen, handed it to him, and asked whether he would draft a statement that would do justice to this viewpoint. We all waited in silence while he drafted this statement. We read it and endorsed it. This statement can be found on page 558 of the doctoral dissertation "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White, a Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church." It reads as follows:

"In matters pertaining to effectiveness, perhaps the prime factor in Mrs. White's persuasive power resides not so much in what are commonly called the rhetorical skills, as in her personal ethos. To herself and to those to whom she spoke she was inspired of God. Her prophecies in the past were so fully proved by succeeding events that the people of her church, as well as others, viewed her with great respect—awaiting her words, in later years, with eagerness and concern. In this way, at

least, she was unique as a speaker; and the effects of her speaking were unusual."

Those persons who may wish to read the seven conclusions presented by the candidate, Horace J. Shaw, and accepted as valid by the graduate committee, will find them in the libraries of Seventh-day Adventist colleges, universities, and denominational publishing houses, as well as in the Kenneth G. Hance Conference Room of the James White Library at Andrews University.

I would like to add that this Conference Room is the depository for my professional library; and it also houses the 103 doctoral dissertations I directed at the University of Michigan, Northwestern University, and Michigan State University.

(Twenty-three of these 103 dissertations were written by graduates of the Seventh-day Adventist Theological Seminary.)

Yes, the life and work of Ellen G. White have been viewed—and viewed favorably—by a large number of non-Adventists, many of whom were made aware of her contributions through the dissertation mentioned above.

KENNETH G. HANCE
Emeritus Professor,
Michigan
State University
Adjunct Professor,
Andrews University

APPENDIX G

Testimonials Concerning EGW Books

FINLAND

Press Reviews Two Adventist Books

Seventh-day Adventists have always recognized the relevance of the Spirit of Prophecy, but it is refreshing to note that others do also. The following is a book review that appeared recently in *Kotimaa*, the voice of the Finnish Lutheran Church:

Something in Store in Those Old Things

"Ellen G. White: *Education*, Finland Publishing House, 298 pages.

"Ellen G. White: *Christ's Object Lessons*, Finland Publishing House, 309 pages.

"The Seventh-day Adventist Church has published in Finnish two works of the heritage her spiritual mother Ellen G. White, an American writer, has left behind. The

very appearance of the two books reflects careful work. The illustrations, too, give evidence of thoughtful consideration. In particular, the latter of the two books ought to be mentioned because of its delightful color design.

"*Education* was written in a time when the world wars had not yet upset human minds, in a time when man still believed in education. In Mrs. White's thoughts we face distances in time. However, the reader is astonished at the freshness of the content. Another thing causing admiration is Mrs. White's clear educational program.

"*Christ's Object Lessons* is a new Finnish version of a popular commentary written at the beginning of the century. The book could very well be considered a religious classic. It contains nearly 30 sermons on Christ's object lessons. The teaching style is characteristic of this book too. Mrs. White in an exacting way applies her lessons to the reader. 'We should' and 'a Christian ought to' begin sentences we find in many places. However, the gospel is not hidden. Ellen G. White tells her readers very plainly that 'we are not saved by our own goodness, but by the infinite mercy of God.'"

R. E. APPENZELLER
Publishing Director
Northern Europe-
West Africa Division



The Finnish Lutheran Church has given favorable reviews to translations of Ellen White's books *Education* and *Christ's Object Lessons*.

19 Berkshire Road
Holbrook, New York 11741
July 12, 1984

Dear Mrs. Cirigliano:

I'm writing this letter to you in regard to the complete sets of the "Bible Reference Library" and "The Bible Story" books I purchased from you.

When I sent in the brochure for information on these gifted books, I had no idea what a change they would have on me and an impact within me.

They have opened up a new light within me on the understanding of the Bible, but more important a deeper and more concerning love for , Our Lord Jesus Christ.

These books not only tell you the story of the Bible in a more understandable way, but they give you lessons on how to live a more discernible Christian life. I see myself in these lessons and I ask God if I have done all I could to keep his commandments.

I'm awed in the knowledge that these books were written more than ninety years ago, and yet, they pertain to today and to me. E.G. White the lady who was so inspired to write them was truly gifted, and I do believe that Jesus put the pen into her hand, opened her heart and mind to give her the true meaning and explanation of his way for us to follow.

In reading these books I have examined myself in every chapter and lesson and in doing so something wonderful is happening to me. I wish I could describe it to you, but I'm sure you must know already.

I hope the "Bible Story" books will do as much for my son as the Library books have done for me.

In buying these books, they were the best investment I've ever made and I will surely tell my friends and family about them, in hoping they will obtain sets for themselves and their children.

Thank you so much for your time and interest, your work is truly a calling from God.

Sincerely, and God Bless


John A. Beneventano



July 1988

Dear Partner in Faith,

Darrell, a New Life student in Arizona, recently read the book, Steps to Christ. It changed his life.

"I always believed there was a God and that there was something He wanted me to accomplish. I really never knew what it was until I read the book, Steps to Christ!

"I saw Christ on the cross -- as clearly as if He were in front of me that very moment. I knew in my heart that He was there because of me and for me. He gave up His life for Me! It was at that point my spirit gave up the battle that was raging inside me.

"The love I saw in Christ -- and had spent years looking for -- finally consumed me. It took hold of my heart. I firmly believe there is no truer love in heaven or on earth than the love of God.

"I pray that I can somehow, through His love, be able to impress upon everyone I meet that there is a love working in the world that is greater than anyone can imagine.

"The worth of His love is worth more than life itself. And it is available to everyone free of charge and in great abundance. Thank you, Voice of Prophecy, for bringing a better understanding of His perfect love for me through the New Life Bible study course. It makes living on this earth bearable!"

You can just imagine how thrilled I was with this testimony. The deep spiritual truths Darrell discovered through the New Life Course and the book Steps to Christ changed his life. He preaches a mighty sermon about the love of God. And by accepting Christ as his personal Saviour, Darrell has the promise of eternal life in Jesus!

Like Darrell, I've read the book Steps to Christ many, many times -- each time finding new gems about the matchless love of Jesus. Millions of copies of this book have been printed and sold. If you don't have it in your library, I'd be happy to send you a copy. Steps to Christ is a classic that can be read again and again. Just write and ask for it today!



Maria Sullivan (left) chats with Eileen Stevens during a free period at camp meeting in Lincoln. Just four weeks earlier Maria had never attended a Seventh-day Adventist Church.

Browsing Through Used Bookstore Leads to New Life

BY JOHN TREOLO

Maria Sullivan loves to read. And, like most people, Maria enjoys a bargain. Combining these two adorations, it's no surprise she derives pleasure from browsing through bookstores which sell used paperbacks and other reading literature.

A casual stroll down the aisles of one such bookstore in her hometown of Leavenworth, Kansas, has led Maria to even greater fondness for second-hand bookstores: she discovered firsthand a new life in Jesus Christ after purchasing a copy of *The Great Controversy* for three dollars. A resident of Leavenworth the past six years, Maria has also shopped around for a church to attend. After worshipping with four different denominations, she presently attends a Southern Baptist Church.

"Actually, I've only attended the Baptist Church one year. I've been trying to find the church that had fellowship in it and

spoke about the prophecies relating to what's in the world today and what is going to happen," Maria emphasizes.

Besides finding the proper church to attend, Maria indicates something else was puzzling her: the Sabbath day and God's design for keeping it holy.

Maria's visit to the bookstore helped solve the answers to her puzzling questions.

"As I leafed through *The Great Controversy* in the store, I observed the chapter on the Sabbath. So right there, with the book in hand, I prayed and asked God if He wanted me to keep the Sabbath.

"After taking the book home, I read it sporadically. I still have to read it front to back in running order," she insists. "I haven't done that yet, because I found so many interesting things and I would jump from subject to subject."

Besides going from subject to subject, Maria went a step further by letting her fingers do the walking through the yellow pages of the Leavenworth telephone directory as she searched for the address of the local Seventh-day Adventist Church.

Attending the Leavenworth Adventist church for the first time that very next Sabbath, Maria picked a good Sabbath to worship, according to Eileen Stevens, a member of the Leavenworth church. A sister church from Troy, Kansas joined Leavenworth that weekend for a spiritual revival, communion service and fellowship dinner.

"Oh, I enjoyed my first Sabbath service. And, by the way, I got in on a full day as well. We were having kind of a retreat, so I stayed for meals and fellowshiped the entire day and I enjoyed it greatly," she beams.

Maria felt good about attending the Seventh-day Adventist Church. All she knew before about Adventists is they went to church on Saturday and sponsored a radio broadcast known as Voice of Prophecy, which she enjoys listening to.

The following Sabbath Maria was in the Leavenworth church again. That's when Eileen and her husband, Charles, became worried. The next two Sabbaths the church in Leavenworth wasn't planning services due to camp meeting in Lincoln, Nebraska, a 200-plus mile journey from Leavenworth.

Maria honored God's holy day those two Sabbaths also by attending camp meeting in Lincoln along with the Stevens', who provided transportation for her. Their daughter, Diana Feather, who resides in Lincoln, provided lodging during the eight-day camp meeting, and the members in Kansas-Nebraska Conference in attendance provided Maria with all the fellowship she could have ever hoped for.

"I've enjoyed attending every service at camp meeting," Maria says. "And the Sabbath is such a delight."

In a span of four weeks, Maria Sullivan had attended a 60-member church twice and congregated with thousands of Seventh-day Adventists during camp meeting. She reveals her plans were to have already moved to Prescott, Arizona before camp meeting even started.

The Lord, however, had other plans for Maria.

"My initial plans were to leave weeks ago, but things were altered so I just left time open for coming to these meetings. I'm glad I did," she confesses.

After relocating in Prescott, Arizona, Maria plans to attend the Seventh-day Adventist Church there. It should be a little easier for Maria this time. Rick Dye, Leavenworth pastor, has already telephoned the pastor in Prescott informing him of Maria's desire to unite with God's Remnant Church.

From a browsing spree at a bookstore, to searching for a Seventh-day Adventist Church in the yellow pages, to worshipping with a multitude of Adventists at camp meeting, Maria Sullivan's life will never be the same again. ★

John Treolo is the communication director of the Kansas-Nebraska Conference.

From the Pacific Union Recorder, Jan. 21, 1985

***When a Roman Catholic priest came to purchase books at the office of the Hungarian Adventist Church in Budapest, he bought, among other books, 20 copies of *Steps to Christ*. He explained that he used them as teaching manuals for young people—because the author had clearly and profoundly explained the crucial question of how to receive life eternal. He also confessed that he had been particularly impressed by her urgency concerning the return of Christ.**

APPENDIX H

Newspaper Tribute

AN AMERICAN PROPHETESS

IT is the distinction of our days that the American Church has enjoyed the teachings of two prophetesses. The first century of our Colonial history gave us Ann Hutchinson. In old times prophets were stoned, and Massachusetts banished her first prophetess to Rhode Island, and from thence she wandered to the Dutch colony on the Hudson and was killed by the Indians near Hell Gate. Our two later prophetesses, Mrs. Eddy, founder of the Christian Science Church, and Mrs. Ellen G. White, leader and teacher of the Seventh Day Adventists, lived and died in comfort and honor, surrounded by their admiring followers. Many of Mrs. Eddy's disciples believed she would never die, and Mrs. White hoped to be one of those who would be taken up alive to meet the Lord in the air. But the Lord delayed His coming, and she entered into rest, just as others do, at the age of eighty-eight, and her burial took place a few days ago at the Advent headquarters at Battle Creek, Michigan. Her husband, Elder White, shares with her the honor of founding the Seventh Day Advent Church, but she was its one prophetess.

Ellen G. (Harmon) White, born in Gorham, Maine, was a very religious child, and when thirteen years old, in 1840, in the midst of the Millerite excitement, heard the Rev. William Miller preach on the speedy coming of Christ and she was greatly affected. At the age of seventeen she had her first vision, and was bidden, she believed, by the Holy Spirit to proclaim the speedy advent of Christ to glorify his saints and destroy his enemies. She dreaded the duty, but was given strength to accept it, and was rewarded with a long succession of revelations thru her life. Before she was twenty years old she married Elder White, and their following began to grow. Her revelations were in the nature of instructions to their disciples, mostly aimed at their spiritual life, not forgetting to forbid the sins of custom and fashion. Thus women were forbidden to wear hoop-skirts, and required to abjure corsets and wear loose dresses. A vegetable diet was required, and even eggs were not allowed, and only two meals a day, breakfast at six and dinner at twelve. Saturday was the Sabbath; and the Lord's coming was close at hand, but the time set had to be put off thru misunderstanding of Daniel's prophecy. At first the children were taken out of school to devote themselves to preparation for the advent, but after a while they learned patience, and established schools of their own, and entered on a great missionary

Tribute to EGW in Obituary Editorial
The [New York] Independent

August 23, 1915

pp. 249, 250

propaganda, which took Mrs. White for years to Europe and Australia.

Of course, these teachings were based on the strictest doctrine of inspiration of the Scriptures. Seventh Day Adventism could be got in no other way. And the gift of prophecy was to be expected as promised to the "remnant church," who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christians excels them in moral character and religious earnestness. Their work began in 1853 in Battle Creek, and it has grown until now they have thirty-seven publishing houses thruout the world, with literature in eighty different languages, and an annual output of \$2,000,000. They have now seventy colleges and academies, and about forty sanitariums; and in all this Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor.

Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism of prophecy? Or was she the victim of an excited imagination? Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess, the most admirable of the American succession.

WITNESS



MEYLAN C. THOMPSON

eagerly reading them, meditating upon them, and using them in sermons. These priests have distributed the books by the hundreds in their churches, hospitals, schools, and nursing homes, as well as at prisons and state fairs. They have expressed amazement at Ellen White's deep knowledge of Scripture, her profound love for God, and her ability to make the Bible come to life.

All this happened because of a dream my mother, Ruth Gordon Short (now Mrs. X. P. Walton), had to broadcast the writings of Ellen White in the Catholic community.

It started in the mid-seventies

She told us children that she would not be passing on an inheritance to us after she died—she wanted the joy of doing good while she was alive. When finances got tight the Lord sent help, as Mother knew He would. "My Father is a billionaire," she wrote to priests who expressed concern over her generosity.

Mother's vision expanded. She longed to provide each receptive priest with a library of great books, *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, *The Ministry of Healing*, and *Education*. (She sent *The Great Controversy* only once. The recipient was deeply offended.) She would coax them to read a large book by typing up a list of her favorite quotations from it, or recommending a particular chapter, and asking if they would like a complimentary copy. As letters of appreciation flowed in, she added book to book, sending her favorite Christian classics and sometimes one of the eight biographies of great Christians that she herself had written.

Mother enjoyed corresponding with the priests. Her scintillating style and knowledge of church history made it easy for her to communicate with them. The responses she got were enthusiastic.

"I have enjoyed reading *Steps to Christ*. It is such a consoling book filled with scriptural messages and encouraging words. I would like to accept your kind offer of more free copies. I am chaplain of a nursing home here with 180 patients, and I would like them to read this book. I will ask them to pray for you."

This priest went on to read *Christ's Object Lessons*, *Education*, *The Ministry of Healing*, *Patriarchs and Prophets*, and Mother's biography of George Whitefield, whom he came to admire.

A retired archbishop from northern Alberta requested *The Desire of Ages*. When he had received the book, he wrote, "This is a most beautiful commentary. I read it meditatively, in a spirit of prayer, with no thought of rushing through. I try to read a chapter a day. The author must have

MOTHER, ELLEN WHITE, AND THE PRIESTS

A retired author shares Adventist books with Catholics.

BY BEATRICE SHORT NEALL

At a time when the Ellen G. White books in many Adventist homes are gathering dust, a number of Catholic priests throughout the United States and Canada are

when Mother couldn't resist a bargain on a dozen copies of *Steps to Christ*. After she got them home, a great thought struck her: the Reformation started with the doctrine of righteousness by faith. And *Steps* is the best book ever written on the subject. Why not send them to Catholic priests?

She obtained directories with the names of all the priests in a city. One by one, she went through the major cities of the United States and Canada, sending sample copies to all the priests with a personal letter: "This little book on the love of God has helped me so much that I want to scatter it like the leaves of autumn. If after reading it you decide you would like additional copies for distribution, I will be happy to send them to you."

Soon requests and letters of appreciation deluged her mailbox. The little house where Mother and her sister lived began to look like a post office at Christmastime. Expenses mounted, but Mother didn't mind.

been a deeply spiritual person. This is a marvelous book. How could anyone write it without special divine assistance?"

As he read more of her books, he continued to marvel. "The author has an extraordinary knowledge of the whole Bible and of the historical times and conditions in which the books were written." "The writings of Ellen White transmit a warmth and understanding that we rarely find except in the works of truly holy men and women. She must be a very profound spiritual woman to express so clearly the thoughts of the Spirit."

As the priests read the books, they struggled to understand how there could be great Christians outside of the Catholic communion. After reading Mother's biography of Whitefield, one expressed his wonder that God worked so mightily through such a man. "Faith in Christ has developed in many ways," he wrote. "I do not judge."

An elderly priest asked help from Mother in teaching Bible to school children. He distributed *Steps* to his eighth graders, telling them to read slowly and meditate on the words. "I have spent much time meditating on the chapter titled 'The Privilege of Prayer.' It is wonderful," he wrote. Later he requested a list of verses suitable for children to memorize. Mother compiled her favorite texts, which she then typed up from a Catholic version. He had these duplicated for his students to learn.

Help With Parables

"I am trying to explain the Lord's parables to the children," he wrote on another occasion. "Wish I could get some help along this line. Is there such a thing as a pamphlet or book on the parables?" As soon as he got his copy of *Christ's Object Lessons* he wrote, "It will help me so much in teaching the children to love our dear Lord's parables."

Mother's books found their way around the world. One day she received an urgent request: "I heard about the wonderful book *Steps to Christ* that you are distributing. May

I know how I may obtain one? I am a priest from India studying at the university here."

Mother quickly complied, including a copy of *Education* to whet his appetite for more. He replied: "As my studies in the States are nearing an end, I was thinking of getting some books on religious education. Just at that time your book arrived. God's ways are wonderful!"

Mother sent him a library of Spirit of Prophecy books, works of some famous Christians, a Bible dictionary, and several of her own works. She offered to send Samuele Bacchiocchi's books on the Sabbath, explaining that he had graduated from the Pontifical Gregorian University in Rome.

Books for Sharing

Upon his return to India the priest began reading his new treasury of books. He wrote, "*The Acts of the Apostles* is a beautiful book. I am enjoying it and meditating over it. I will be delighted to get Dr. Bacchiocchi's books. I preach constantly. I also teach religion and ethics in the College of Business Administration of this university."

Later came the following news: "I am in the same place but with different work. I am the head of this institution, rector of the college. Hence I need your books not only for my personal use, but for sharing with others. I am planning to have a small room with Christian literature, so students in their free time can go and sit and read the books."

Another priest became so enthusiastic about *Steps* that he urgently requested Mother to get the bishop's imprimatur on it. He provided spiritual care for the nuns of Holy Cross Convent, who had charge of religious education for the parish children.

He responded, "How wonderful just for Lent to give them a copy of *Steps* to meditate on each day. I am sure it will help them in the salvation of their souls and of the children entrusted to their care. So tomorrow I will introduce them to Ellen G. White so they can know God more inti-

mately, love Him more perfectly, and serve Him more faithfully. As I distribute *Steps to Christ* to the teachers of our school, in each copy I write a few lines to lead them to open the heart to Jesus."

He went on to request Italian and Spanish translations for the people of his parish. "I will also send some to my relatives in Italy and to the many friends I have in the U.S. who read only Italian." So Mother located *Guida Gesu* and *El Camino a Cristo* for him. The more copies Mother sent, the more widely he distributed them—in his church bookracks, and even in a religion booth at the Bicentennial Exposition at the fairgrounds. He thought Thomas à Kempis's *Imitation of Christ* and Ellen White's *Steps to Christ* were the ultimate in revealing Jesus.

Mother began this work in her early 70s. At that time her health seemed to fail, and she felt her work was done. But through the mercy of God and thousands of prayers by devoted Catholic friends her life was extended time and again. She carried the heavy burdens of correspondence, packaging, and shipping (much of the time with only public transportation) for a decade, laying them down only recently.

Mother learned of a host of dedicated, self-sacrificing men and women in the Catholic faith who truly love Jesus. They learned of servants of God outside their church who have done a mighty work for Him. Someday these dear saints will meet around the great white throne and exchange stories of God's working in their lives. And Mother will be surrounded by a great crowd from many countries, all wanting to hug her and thank her for getting the good news out to them. □



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Why I Believe

Why I Believe Ellen G. White Was a True Prophet The Personal Testimony of Roger W. Coon

Introduction

1. I have always been compellingly interested in:
 - a. Why some persons choose to believe in EGW's prophetic gift, and decide to join the SDA Church; and, also,
 - b. Why some persons choose to lose confidence in her gift, and decide to leave the church.

2. Different individuals, of course, are persuaded by different reasons, in regard to the question of belief in her as a true prophet of the Lord:
 - a. For 22-year-old Daniel T. Bourdeau, pioneer SDA leader, it was physical phenomena:
 - (1) He witnessed her in vision at Buck's Bridge, NY, June 21, 1857 (in his written testimony concerning it, 33 years later, he inadvertently dated it one week later, as June 28th). In this vision she did not breathe.
 - (2) Writing on Feb. 4, 1891, three and one-half decades later, he was still deeply moved by this experience: "Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions" (Cited in J. N. Loughborough's *Great Second Advent Movement* [1905]).
 - b. For the late H. M. S. Richards, Sr., SDA evangelist, preacher, and founder of "The Voice of Prophecy" broadcast ministry, this conviction came from hearing her pray!
 - (1) In 1969, he explained to Interviewer Morton Juberg:
 - (1) "When she preached, she was just a godly, Christian woman who knew her Bible," he said. He told of being present when her son, "Willie" White, stepped to his mother's side after she had preached, and told her it was time to stop.
She turned to her son and said, "I can't sit down until I've prayed."
The prayer made a vivid, lifelong impression on the youthful Richards.
"When she prayed," he recalled, it was like being in the presence of God. A deep conviction swept the audience, and men and women wept."
Any doubts Richards might have had about the authenticity of Mrs. White were dispersed.

"This changed my life," he relates, "because I heard her pray."--Morton Juberg, "Because I Heard Her Pray," *Columbia Union Visitor*, July, 1969, back page.

c. Some believe because:

(1) Their minister believes, their parents believe, their teacher believes, their church leaders believe.

(a) And the credibility-level of these persons is so high, that one tends, somewhat automatically, to accept their belief as the valid truth.

(2) And some believe because they, personally, have "tested" Mrs. White--in a variety of ways, some most remarkable!

(a) For an extraordinarily remarkable example, see the experience of 12-year-old Australian Herold M. Blunden, in Roger W. Coon's *The Great Visions of Ellen G. White*, I: 108-20.

2. These (as other) reasons may have a certain validity--but they may, also, present a certain danger:

a. Satan can--and does--counterfeit physical phenomena.

b. Frauds and charlatans abound--even in the church, many of them just reeking with sanctimonious sincerity.

(1) Sinclair Lewis' *Elmer Gantry* (1927) was neither the first nor the last religious impostor hypocritically parading as a "wolf-in-sheep's-clothing."

c. And credibility may be misplaced: many respected and respectable people, though truly sincere, may, equally, be truly wrong.

3. In 1876, EGW wrote with near-brutal candor concerning herself, her gift, her calling, and her work:

a. If you are thoroughly convinced that God has not spoken by us, why not act in accordance with your faith and have no more to do with a people who are under so great a deception as this people are?

If you have been moving according to the dictates of the Spirit of God, you are right and we are wrong.

God is either teaching His church, reproving their wrongs and strengthening their faith, or He is not.

This work is of God, or it is not. God does nothing in partnership with Satan. My work for the past thirty years bears the stamp of God, or the stamp of the enemy. There is no half-way work in this matter.--4T 230; emphasis supplied.

4. David, in 1,000 B.C., gave voice to every Christian's sacred obligation to bear a public witness in matters of personal religious faith: "Let the redeemed of the Lord say so" (Ps. 107:2).

a. And, 300 years later, Isaiah--speaking on behalf of Jehovah--thrice declared: "Ye are My witnesses" (Isa. 43:10, 12; 44:8)--a solemn truth Jesus would Himself reinforce before returning to heaven (Luke 24:48; Acts 1:8).

- b. And Peter later reiterated it when he admonished the Christians of his day: "Be ready always to give an answer to every man [and woman] who asketh you a reason of the hope that is in you, with meekness and fear" (1 Peter 3:15).
5. So, may I meet my spiritual obligation by telling you the various reasons why I, personally, overwhelmingly, believe that Ellen G. White was a "true," authentic prophet of the Lord--Why I believe?

I. Prophecy: A Biblical Gift of Last-Day Expectation

1. The Bible, in both Old and New Testaments, clearly teaches that there will be a last-day manifestation of prophetic utterance in a "remnant" church of true believers--a Biblical gift of end-time expectation (Joel 2:32; Rev. 12:17).
 - a. In developing his doctrine of "Spiritual gifts" (really, gifts of the Holy Spirit,) Paul, in three different epistles, offers four separate inventories in which he identifies various of these gifts--and the gift of prophecy is virtually the only one to appear in all four of these lists--three of which are given in random order (Eph. 4:11; I Cor. 12:10; Rom. 12:6).
 - (1) And in the one inventory in which the gifts are listed in rank order of significance, prophecy is listed second only apostleship (1 Cor. 12:28).
 - b. Some Evangelical Christians believe in a doctrine of "cessationism"--that some of these "spiritual gifts" are to continue until Christ returns, while others (including--and especially--the gift of prophecy) would "drop-out" in the 1st century A.D., after the formation of the New Testament canon.
 - (1) But Paul gives no aid-and-comfort to such--for him, *all* of the gifts--including prophetic utterance--will abide with God's people to the very end of time.
 - c. Joel, who lived somewhere between the 9th and 7th centuries B.C. (*SDA Bible Dictionary*, [1960]: 582-84), foresaw the gift among a "remnant" people in history's end-times (Joel 2:28-32).
 - (1) And although Peter declared that Pentecost was a fulfillment of the Joel 2 prediction, a more careful look at that historical event demonstrates that this fulfillment was only *partial*--for at least two cogent reasons:
 - (a) The big spiritual gift demonstrated at Pentecost was the true gift of tongues--contemporary foreign languages never previously studied (or, perhaps, even heard) by the recipient; whereas the big gift in Joel 2 is the gift of prophecy; and there is no Biblical or credible historical evidence that anyone prophesied at Pentecost!
 - (2) There is no evidence that the heavenly-signs mentioned by Joel (2:30, 31), who placed an end-time gift of prophecy within its historical time-frame, transpired at Pentecost; contrarily, Jesus placed these "heavenly" signs in the context of the end-

time when He would return to earth from heaven (Matt. 24:30).

- d. The "pitcher-principle" (see Luke 22:8-10; Mark 14:131-15), by means of which Jesus identified a particular man in Jerusalem, in Holy Week, by means of one uniquely-singular characteristic, was used again by our Lord--60 years later, and to the very same disciple, John--to identify (by two singular characteristics) His last-day true "remnant," who would appear some 1800 years later (Rev. 12:17; 19:10, KJV).
2. Any Protestant, who wishes to preclude the existence of any last-day prophet, by that grand Reformation principle, *Sola Scriptura* ("the-Bible-and-the-Bible-only"), is (to borrow a Shakespearean expression from *Hamlet*) "hoist with his own petard"--for that very *Scriptura*, to which he seeks to cling exclusively, repeatedly tells him to expect a last-day manifestation of the gift of prophetic utterance!
 - a. Uriah Smith spells out this point with beautiful irony in his parable of The Ship, the Crew, and the Pilot, in an 1863 article in the *Review and Herald*, of which he then served as its redoubtable editor (see Appendix A)!
 3. Now, friend, if the Seventh-day Adventist Church does *not* today truly possess within its midst this special, unique gift of the Holy Spirit, then I need to leave it, to find another last-day church that *does* demonstrate such a genuine gift--and so do you!
 - a. Because the Bible clearly teaches that God's "remnant" church in the end-time will be identified by a manifest possession of the Spiritual gift of prophecy!

II. Ellen White Meets the Biblical Tests of a True Prophet

1. In an earlier presentation I shared four Biblical tests of an true prophet, which any contemporary claimant to possession of a genuine manifestation of this gift must inevitably--and thoroughly-- meet:
 - a. The writings of the claimant must be totally congruent with those of all of the authenticated prophets of Scripture who preceded him or her (Isa. 8:20).
 - b. The fruitage of the claimant--not only in his or her own personal life, but also in the lives of those who follow the alleged prophet--must be in harmony with Scripture, according to Jesus Himself (Matt. 7:14, 20).
 - c. Any predictions made by the claimant must come to pass, as prophesied (Jer. 28:9; Deut. 18:22).
 - d. The total Deity and humanity of our Lord Jesus Christ must be affirmed by any claimant to the prophetic gift (1 John 4:1, 2).
2. EGW meets, admirably and completely, all of these Biblical tests.

A. The Test of Agreement With All Prior True Prophets

1. I have yet to see any evidence that EGW's writings or utterances are out of harmony with the Scriptures.

2. In instances where inconsistencies are alleged--with an example brought forward as supporting evidence--it quickly becomes clear that it is the critic's understanding of Scripture which is deficient--and it is the *critic*, rather than EGW--who is out of harmony with the tenor of Scripture. For example:
 - a. Belief in the Secret Rapture doctrine--a heresy clearly *not* taught in Scripture!
 - b. Belief in the immortality of the soul--a tenet of pre-Christian Oriental mysticism and of Greek Philosophy, that is nowhere found in the Bible!

3. Now a clear distinction needs to be drawn, of course, between material that is *extra-Biblical* and that which is *anti-Biblical*:
 - a. "*Extra-Biblical*" refers to that which is not found in the Bible--it may, or may not be true; it simply is not found anywhere in the pages of sacred Scripture.
 - (1) Now "new light" is, indeed, found in the EGW writings--materials that are not found in the Bible, just as the New Testament contains things not found in the Old--for Divine revelation continues to be a progressive gift.
 - b. "*Anti-Biblical*" refers to material that clearly is contrary to Scripture; and there is nothing I have seen yet in the EGW corpus that is worthy of this characterization.

B. The Test of Fruitage

1. Ellen White admirably passes the test of "fruitage"--for her own life was a godly, consistent example of what a true Christian ought to be.
2. And it is the testimony of countless thousands, the world around, that her writings feed their souls as none others, save Scripture.
3. And, at the pragmatic level, her counsels "work!" They are valid, sound, practical, and helpful--as I have personally proven them to be in my own ministry. I offer but two examples from my work at the Adventist Seminary of West Africa, of which I was a co-founder, and in which I taught the first five years of it's existence (1959-64):
 - a. The first year, after opening in Sept., 1959, we had two teachers and seven students; and we decided to establish a "model" school by implementing a lacto-ovo vegetarian diet (which custom was followed by not more than one other SDA school in all of West Africa, in 1959).
 - (1) The students grumbled, for they has previously been accustomed to a flesh diet.
 - (2) We told them we were running an educational "experiment," and asked for their cooperation and participation, which they gave somewhat grudgingly.
 - (3) At the end of the first year we noted that our rate of illness-related absenteeism, from the classroom, and from afternoon work assignments, was substantially lower than virtually all of the other SDA schools in that part of Africa!

- (a) And, at the end of the year, the students admitted that they were far more healthy--and, consequently, happier--than they had been before; and they willingly accepted this regimen for the following year!
 - b. Another feature of our institution was a work-study program, with classroom lectures in the morning hours, and a physical labor program-supervised by the teachers--in the afternoon.
 - (1) EGW had long ago advocated this system, hailing its several undoubted advantages.
 - (2) The fact is, if the missionaries had not gone out to work, side-by-side, with the students, in various projects (land-clearing, agricultural activities, etc.), we never would have succeeded in getting their participation; for in that part of the world a "scholar" never dirties his hand; and physical labor is considered totally beneath his status!
 - (3) And we discovered, as teachers, two particular advantages:
 - (a) We got to know our students on an intimately personal level, which would have otherwise been utterly impossible. We actually became the closest of personal friends! (And we continue to hear from some of them every year at Christmas, 30 years later!)
 - (b) And we discovered that we could "get across" certain principles and ideas in the afternoon informal setting of working together, that we could never have inculcated and gotten them to espouse, in the more formal setting of the morning classroom.
4. In the early 1930's, long before transatlantic passage was possible by air, Archie W. Truman, M. D., an early director of the then-"Medical Department" of the General Conference, was traveling to Europe by steamship.
- a. Among his fellow passengers was former SDA minister and administrator L. R. Conradi, who originally had helped pioneer Adventist church work in Germany and other parts of Europe, but who was now fighting the leaders and teachers of his former faith.
 - (1) Conradi would daily spend hours haranguing Dr. Truman about Adventism in general, and EGW in particular. His criticism was vicious and venomous.
 - b. Dr. Truman quickly had his fill of this vituperative denunciatory demagoguery, and he interrupted Conradi to ask three questions of his former colleague:
 - (1) "Would reading *The Desire of Ages* hurt anyone?"
 - (a) "No," replied Conradi, after a moment of thoughtful silence.
 - (2) "Can you give me just one instance or example where EGW led the church--or one of its members--wrongly?"
 - (a) "No," Conradi repeated again, after a moment of reflection; "I cannot immediately think of any such case."
 - (3) "Well," said Dr. Truman, "what would become of the SDA Church, if every one of its members adopted your attitude toward the EGW writings?"

- (a) Conradi was silent for a moment; and then, instead of answering, simply got up, walked out of the ship's lounge, and never spoke to Dr. Truman again during the rest of the voyage!

5. EGW passes the test of fruitage beautifully!

C. The Test of Prediction-Fulfillment

1. While the element of prediction did not loom large in EGW's 70-year ministry, nor consist of more than perhaps two percent of the 25 million words from her pen, she did make predictions--the majority of which consistently came to pass.
 - a. Indeed, some of the more far-reaching are *yet* to come to pass!
2. In an earlier presentation we noted that the same two prophets who make prediction-fulfillment a test of a true prophet--Jeremiah (28:9) and Moses (Deut. 18:22)--also take cognizance of the fact that there is a "conditional" element inherent in some prophecy, which precludes fulfillment.
 - a. And, also interestingly, both prophets introduce the conditional element in their writings before they come to the point of making prediction-fulfillment a test of a true prophet!
 - (1) Jeremiah 18:7-10.
 - (2) Deut. 4:9; 8:19; 28:1, 2, 13-15.
 - (3) See also Zech. 6:15; 2 Chron. 15:2; etc.).
3. The experience of Jonah in Nineveh is perhaps the most classic Biblical example of the outworking of the "conditional" element in some prophecy:
 - a. Nineveh was *not* utterly destroyed within the "40 days and 40 nights" of Jonah's original prediction.
 - b. And yet Jesus considered Jonah a true prophet, and referred to him as such (Matt. 12:39; 16:4; Luke 11:29, 30).
4. It should not surprise us, then, if the Bible contains unfulfilled predictions by recognized, reputable prophets, that there are a few in the writings of EGW.
 - a. There are probably less than a half-dozen to be found in all of her writings.
 - b. And none need become a cause for alarm to a believer in EGW's genuine prophetic gift.
5. Most of EGW's *unconditional* prophecies came to pass as predicted; and the few which remain are equally certain of fulfillment. "The dream is certain, and the interpretation thereof [is] sure" (Dan. 2:45)!

D. The Test of Attitude Toward the Incarnate Christ

1. John said that a prophet's attitude toward the incarnate Christ was crucial to his being authenticated: "Every spirit that confesseth that Christ is come in the flesh is of God" (1 John 4:2).

2. EGW wrote extensively upon both Christ and His teachings; there is an ample body of material against which to apply this Biblical test.
 - a. And she passes this test marvelously!
 - b. In denouncing the Arian views of Uriah Smith at one point when he went off on this theological tangent, EGW gave a more succinct definition, in fewer words, than any theological of her time or ours:
 - (1) "In Christ was life, original, unborrowed, underived" (DA 530:3).
 - (2) "'Emmanuel, God With Us.' This means everything to us" (3MR 18:3).
 - (3) In an essay entitled "The Word Made Flesh," she wrote in the opening sentence: "The union of the divine with the human nature [in Christ] is one of the most precious and most mysterious truths of the plan of redemption. . . . Christ stooped to take upon Himself human nature, that He might reach the fallen race and lift them up" (5T 746:1, 2).
3. And in that very same volume she spoke about the love of the Father and of the Son in a most compellingly moving manner:
 - a. All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean when compared with the infinite, exhaustless love of God.

Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavor to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond..

You may study that love for ages; yet you can never fully comprehend the length and breadth, the depth and height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it.--5T 740.

III. A Supernatural Element Present in Her Experience

1. If one honestly looks at the objective data, he or she can hardly come away with any conviction--and conclusion--but that there was, unquestionably, undeniably, a supernatural element in at work in the life and ministry of EGW.
2. We will examine the presence and operation of this supernatural element in four categories:
 - a. The work of the Holy Spirit in and through the physical phenomena attendant with receiving God's messages through daytime visions.
 - b. EGW's extraordinary, uncanny knowledge of totally-secret things in the lives of others (often when they were half-way around the world from her person), often in the area of secret sins.
 - c. That which we might call the "timeliness" factor.

- d. Instances of supernatural intervention in her day-to-day ministry to the church and its members.

A. Physical Phenomena Associated With the Vision State

1. When EGW was in the vision state, there were always elements of physical phenomena present:
 - a. Although the heart continued to function normally, the lungs did not: the prophet, while in vision, simply did not breathe.
 - b. The eyes might be open, but were totally unseeing, as far as the immediate surroundings were concerned; the prophet was totally unaware of things transpiring about him or her.
 - c. There would be a loss of natural strength; and, often, subsequent infusion of undeniable supernatural strength.
 - (1) Sometimes a large, heavy object would be held aloft by one hand--in an otherwise unsupported fashion, sometimes for an extended period of time.
 - (a) Upon at least five occasions, it was a large, heavy family Bible.
 - d. Daniel Chapter 10 is probably the best chapter in the Bible to give an inventory of these elements of physical phenomena.
2. And it must have been a *most* unforgettable experience, to witness EGW in vision--and, over the years, this experience was the opportunity of literally hundreds of different persons, some believers, some unbelievers.
 - a. And many--as in the case of Daniel Bourdeau--became believers forever afterward.
3. While physical phenomena is unquestionably impressive, it constitutes only an *evidence* that the supernatural is at work; it can never constitute *proof*. Because Satan can--and does--counterfeit physical phenomena, to suit his own ends, in his work among the incredulous.
 - a. It simply constitutes an impressive *evidence* that *something*--some one--is at work here, at the supernatural level.
 - b. And the observer is left with the obligation--and necessity--of validating the identity of the source.
 - c. This element has its place, though it is a subordinate place; but it is, nonetheless, a legitimate *evidence* that one of the two great supernatural powers in the universe is immediately at work
 - d. And this has been the position of the SDA Church since its earliest days, when it was often called upon to witness--and to deal with--these extraordinary developments.

B. Knowledge of the Secrets of Others

1. God repeatedly gave information to His prophet, EGW, concerning secret things in the lives of others--often in the experience of individuals she had never previously met (and, upon at least one occasion, one whom she had never even seen in vision!)

- a. And often these secrets were in the nature of highly-secret personal sins.
2. In 1887, while EGW was in Moss, Norway, she had a dream in the early-morning hours of June 11, concerning an immoral sexual relationship between a Mr. Rice, the administrator, and the institution's matron, at the St. Helena Sanitarium in California--both of whom were married to other spouses.
 - a. She wrote to the man, telling him that he could not continue employment in the work of the church unless he broke from this illicit affair.
 - (1) Initially, EGW did not allege adultery, merely alluding to serious indiscretion on their part (Lt 30, June 11, 1887).
 - b. She pled with him, for his own soul's salvation, as well as that of the woman involved, to put away this sin, and to return to God.
 - c. She told him she had no disposition to expose the scandal publicly, and humiliate and ruin these two church members; and she added that she would not make it public knowledge, if they would simply repent and discontinue the affair.
 - d. The man, initially resisted; and EGW had additional dreams, giving additional, and ever more specific--indeed, intimate--details of this relationship--this time declaring flatly that a state of adultery existed between them, and offering the proof! (Lt 16, Apr. 30, 1888).
 - e. He finally "caved-in," repented, and put the thing behind him (Lt 27, May 29, 1888); and we today would know nothing at all of the matter, except for the private correspondence files of EGW, in which copies of her letters containing the incriminating evidence, and the efforts of God to effect repentance, are still preserved!
 - (1) For details, see Roger W. Coon's *A Gift of Light*, pp. 34, 35.
 3. In the early 1870's, James and Ellen White were attending camp meetings in Minnesota and Wisconsin.
 - a. On one camp ground, immediately after arriving, they walked into the main tent where a service was already in progress, and the speaker was well into his message.
 - b. Upon hearing the sound of his voice, EGW stood bolt upright, declaring, in an exceedingly loud voice, "You have no business standing in that desk [pulpit]. You are not a fit man to be bringing a message to these people."
 - c. This minister was a bigamist: he had one wife and family living in a distant city, and another with him on the camp ground!
 - d. EGW had never even seen the man's face--only simply heard a disembodied voice; and she was told that when she heard that voice, she was to deliver this message!
 - e. The bigamist's brother, who was also in attendance, admitted the facts in the case after the astonished preacher fled the platform!
 - (1) See Denton E. Rebok, "The Spirit of Prophecy in the Remnant Church," *Our Firm Foundation* [1953], I:233, 234; cited in Coon, GL, 32, 33. (The story originally came to the attention of Arthur L. White, of the White Estate, through George B. Starr, a pioneer SDA minister; and White shared it with Rebok orally.)

4. John N. Loughborough was with the Whites on an itinerary in Michigan in May and June, 1853, when EGW had a vision in which she was given intimate knowledge in specific detail of the problems facing various companies of Sabbath-keepers in that part of the state, together with warnings as to the influences that were liable to work against them in each locality
 - a. In one place they were told they would confront a woman professing great holiness who was trying to intrude herself among our people.
 - (1) She was traveling around the country, holding meetings, in the company of a young man, while her unsuspecting husband (an elderly man) remained at home, working to support them in the field.
 - (2) EGW was shown that this "odd couple" were living in adultery.
 - b. At Vergennes, Kent County, the Whites and their associates arrived for a meeting in advance of the hour when it was scheduled to begin.
 - (1) As each horse-drawn wagon would pull up, to discharge its passengers, EGW would look at their faces, and remark to her companions that
 - (a) Of one couple, the woman had no confidence in the lady evangelist, but the man think's she's all right.
 - (b) Then, another group arrived; said EGW, "None of that load have any confidence in that woman."
 - (c) A third group arrived; said EGW, "That load is divided; those on the front seat have no confidence in the woman, while those on the back seat think she is all right."
 - c. In the meeting held immediately thereafter, EGW publicly confronted the woman, who arose to defend herself, saying in a sanctimonious manner, "The--Lord--knows--my--heart"--just as EGW had been shown in vision, a few days previously, that she would thus respond!
 - d. After the meeting both the woman and the man confessed to the truth of the matter; and the whole incident had a marked effect on the whole congregation, who knew that EGW had never seen any of these persons before in her life!
 - (1) See J. N. Loughborough, *The Rise and Progress of Seventh-day Adventists* [1892], pp. 184-88.
5. While resident in Australia (1891-1900), EGW was called to minister to two denominational workers under an extraordinary set of circumstances, the details of which may be derived from the sources subsequently cited, for lack of space here:
 - a. Nathaniel Davis, a field agent for the Bible Echo Publishing Co., was secretly involved with spiritualism; and his exposure came in a very dramatic series of public developments (see Roger W. Coon, *The Great Visions of Ellen G. White*, I: 108-21).
 - b. N. D. Faulkhead, the treasurer of that same institution, was heavily involved as a 32nd-degree member of the Masonic lodge, from which EGW warned him to discontinue his relationship for spiritual reasons.
 - (1) He resisted her; but during an interview she told of her viewing him in various secret meetings, describing where he sat, and specific details of his conversations with several lodge members.

- (2) Then she executed several secret code-signs known only to initiated Masons (of which action she herself was totally unaware at the time), bringing Faulkhead to a state of near-panic—for the second one was known only to six 32nd-degree Masons in all of Australia! (see 4Bio 49-56, 190; the story is told in greater detail in ALW's *Notes and Papers Concerning Ellen G. White and the Spirit of Prophecy* (rev. 7th ed., White Estate, 1974), pp. 361-67).

C. The "Timeliness" Factor

1. There were repeated instances where EGW received a vision in the night, spent the rest of it in writing it out, and had the letter hand-delivered to the local post office early that same morning, to go out in the next mail dispatch, arriving just in time to save the church from a crisis.
 - a. One such instance, at the climax of the pantheism crisis of 1897-1903, was the "Iceberg" vision in 1903, in which a letter, addressed to General Conference President Arthur N. Daniells, written at Elmshaven in California, arrived in Washington, DC, just in time to avert a crisis at the 1903 Autumn Council.
 - (1) See Roger W. Coon's *"Look a Little Higher,"* [White Estate, 1990], pp. 22, 23; 1SM 205-8).
2. In early November, 1890, while holding meetings in New York State, Mrs. White received a prophetic dream one night while temporarily resident in the town Salamanca (and the dream subsequently came to be known as "The Salamanca Vision").
 - a. In it she viewed certain specific events transpiring at a General Conference Session of the church, which she tacitly assumed to have been a meeting already held in the past.
 - b. During the next few weeks, she subsequently attempted, upon at least three occasions, to relate the details of this dream to close associates, but was prevented by the Lord from doing so.
 - (1) The reason? This meeting was yet five months in the future!
 - (2) Had she borne her testimony at the time, the meeting would never have been held!
 - c. She finally revealed the details in an early morning meeting at the GC Session of March 5-25, 1891, only to learn that this particular meeting had been held only the very night beforehand!
 - (1) See Arthur L. White's account, "The Story of the Salamanca Vision," in T. Housel Jemison's *A Prophet Among You* [Pacific Press, 1955], pp. 471-80; Robert W. Olson, "The Salamanca Vision and the 1890 Diary," White Estate, unpublished document, Oct. 12, 1983, 116 pp.

D. Supernatural Intervention in Day-to-Day Ministry

1. There were multitudinous incidents throughout EGW's life and ministry when the Holy Spirit intervened, on a day-to-day basis, in a supernatural manner.

2. In a 1902 letter to her son, J. Edson White, EGW related an interesting incident:
 - a. I was about to write some words of encouragement to one who had helped in the work . . . at a time when it was going very hard [for him]. A hand was placed upon the paper, forbidding me to write, and a voice said, "These words of commendation will do harm to the one you are addressing. God is the Master Worker. Glorify Him, not man." . . .--Lt 64, April 24, 1902; cited in UL 128:1.

3. While in Australia, in 1897, she was about to enclose some money in a letter to assist a fellow worker in a neighboring town, who was in acute financial distress, when the Holy Spirit intervened, in a somewhat similar matter, preventing her tangible act of charity.
 - a. And in writing to him, she related this singular experience:

I was on the point of saying that I would help you with money to tide over your difficulties, but 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.--Lt 36, Aug. 16, 1897; cited in 13MR 2.

4. On Feb. 12, 1899, EGW wrote to Dr. John Harvey Kellogg, medical superintendent of the Battle Creek Sanitarium, who was in the throes of pantheism (among other problems), with counsels from heaven given to meet his particular case, in a series of late-night dreams from the Lord:
 - a. I feel the deepest interest in you. In the letters I sent in the mail before last, a few days before your letters arrived, I stated facts plainly. In a few days another mail came, the last. Well, I have not dared to withhold the light, for things are constantly opening before me. For some time now, excepting three nights, I have not slept after two o'clock [a.m.] Some nights I awake at half past one, and the night before last I awakened at twelve o'clock [midnight] and commenced writing to you. I wrote as fast as my pen could travel over the paper.--Letter 40, Feb. 12, 1899; cited in 21MR 48.
 - b. Such experiences were a commonplace occurrence for 70 years in the life and ministry of God's special messenger to the remnant

5. In 1913 or 1914, the Fleming H. Revell Co., interdenominational publishers of Christian literature (and the publishers of the first edition of *Steps to Christ*, in 1892), were negotiating with EGW for the publication of another book.
 - a. The contract had been drawn up in advance jointly by the publisher and her son, W. C. White; and upon the anticipated day of execution four executives of the Revell Co. came to Elmshaven to witness the signing.
 - b. As the simple ceremony was about to begin, Elder White seated the publishing representatives in front of a large window in the upstairs writing room of her home at Elmshaven.
 - c. EGW picked up the pen, was about to sign, and then laid it back down. For some unknown reason, she would not complete the contract.
 - d. "Willie" escorted the visitors to the downstairs parlor, and returned alone to his

mother's side upstairs.

(1) He asked her if she knew who the visitors were, and why they had come that day.

(a) She acknowledged that she did.

(2) He then asked why she would not sign the contract, after picking up her pen and starting to do so.

e. She replied that just at that moment an angel suddenly appeared, standing between the backs of the four men and the window.

(1) "And the angel looked directly at me, and silently shook his head, 'No.'"

(a) See Roger W. Coon, "When the Angel Shook His Head 'No'," unpublished manuscript, May 1, 1990; based upon interviews with EGW's two surviving grandchildren, Arthur L. White and Grace Jacques.

IV. The Testimony of Many Prominent *Non-Adventists*

1. A significant number of nonSDAs have spoken favorably concerning Mrs. White who obviously had no personal axe to grind, and who gained nothing personally from their endorsement.
 - a. The testimony of those which follow is representative, not exhaustive; for it constitutes but a tiny drop in the bucket compared with the number of others not of our faith who have spoken in similar vein.
 - b. Space limitations here forbid the inclusion of additional cases, which could easily be cited.

A. Dr. William Foxwell Albright

1. World-renowned archaeologist William Foxwell Albright (1891-1971), preeminent authority, and author (or co-author) of more than 800 publications on archaeology, the Bible, and subjects of antiquity and oriental life, was introduced to EGW by two of his doctoral candidates at John Hopkins University (where he taught for decades): Alger H. Johns and Leona Glidden-Running.
 - a. After earning his doctorate at Johns Hopkins, Albright became the recipient of several dozen honorary doctorates from Protestant, Catholic, and Jewish universities and seminaries.
 - b. He served as 1st Vice President of the American Schools of Oriental Research at Jerusalem from 1937 until his death in 1971.
2. On page 19 of the "New Introduction" to the second edition of his work, *From the Stone Age to Christianity* [Johns Hopkins Press, 1957], Albright identifies five individuals by name—"certain figures of the past 250 years"—whom he considered to be modern "prophets." And the last cited is "Ellen G. White."

B. Edith Deen

1. Edith Deen is the foremost lady author on women and Christianity in the world today.
 - a. She is an internationally-known author, lecturer, and public personality.
 - b. For more than 25 years she held the post of women's editor and columnist in a Fort Worth, TX newspaper.
 - c. She was a frequent guest on radio and TV programs.
 - d. She wrote widely on matters related to women; and she amassed a library of more than 2,000 volumes on the subject of women's role in history.

2. After writing *All the Women of the Bible*, Mrs. Deen followed with a sequel, *Great Women of the Christian Faith*, published in 1959 by Harper & Brothers.
 - a. It contains "inspiring biographies of outstanding women through 19 centuries of Christianity," divided into two categories:
 - (1) 76 "concise sketches" (of about a full page length) of 76 women.
 - (2) 47 chapter-length "full studies" of women of greater renown.
 - b. EGW was one of the 47 women deemed worthy of the longer treatment.
 - c. This chapter ("Ellen G. White--Pioneer and Guide of Her Church") epitomized in the sub-title that which Mrs. Deen felt to be EGW's chief characteristic: "She Kept Her Faith in Constant Exercise" (pp. 230-36).

3. I personally interviewed Mrs. Deen for several hours in her home in Fort Worth on June 2, 1983.
 - a. Mrs. Deen told me she had learned of EGW through Helen Smith, an SDA public relations specialist; and she told me that after researching EGW's life, she decided she must be included in this encyclopedia of *Great Women of the Christian Faith*.

C. Paul Harvey

1. Paul Harvey, an internationally-known journalist and syndicated columnist for the American Broadcasting Company, reaches multiplied millions weekly through his daily and weekly radio programs ("Paul Harvey News," "The Rest of the Story") alone.
 - a. He is in great demand as a platform speaker (at fees which range upwards from \$25,000); and his travel schedule is such that he maintains his own jet aircraft with personal full-time pilot.
 - b. Upon many occasions he has spoken, in very respectful terms, concerning Ellen White, having done substantial research on his own into her life, ministry, and teachings.

2. And he has shown special interest in certain aspects of her writings in which it is today clearly demonstrated that she was well ahead of her times in that which she wrote--particularly in areas of health and lifestyle.
 - a. For examples of his commentary, see **Appendix B**.

D. Dr. Clive M. McCay

1. Nutritionist Clive M. McCay was a leading international authority in his field from the 1940's through the 1960's.

- a. He earned his Ph.D. at the University of California, Berkeley, in 1925.
- b. He then spent two years in post-doctoral study in biochemistry at Yale (as a National Research Council Fellow (1925-27), after which he joined the faculty at Cornell University, and taught there the next 35 years (1927-62).
- c. His field of special interest was the history of nutrition: give him a date in time, and--almost computer-like--he could report back who was speaking, and what they were saying, as regards nutrition.
 - (1) And most of what was being said before 1900 was arrant nonsense--which he why he refused to date the advent of modern scientific nutrition earlier than the turn of the century.

2. In the 1950's, he met Helen Chen [now Chung], an SDA graduate student who came to Cornell to earn an M.S. in nutrition.

- a. Her father, Dr. Philip Chen, then chairman of the Chemistry Dept. at Atlantic Union College, had done research in which Dr. McCay had an interest.
- b. As a result of this contact, Helen shared her copy of EGW's *Counsels on Diet and Foods*, a compilation in which each statement bears the date of origin.
- c. And when he saw *what* EGW wrote concerning nutrition and allied subjects, and *when* she wrote it, and then discovered that her formal schooling consisted of not more than the first three full years of elementary school education, he was nonplussed!
- d. And he wanted to know where she got her information.

3. Helen, somewhat timidly, referred him to her father, who, in turn, referred him to Francis D. Nichol, then editor of the *Review and Herald*

- a. Nichol drove to the campus at Ithica, NY, and met Dr. McCay at his home.
- b. Again, the urgent, pressing question: "*Where* did she get her material?"
 - (1) For she was saying things that no one else was saying, and at a very early date.
 - (2) How did she know? Who was the source of her information?
- c. Nichol later recounted this incident in his *Why I Believe in Mrs. E. G. White* [RH, 1964], and, in an aside to the reader, remarked that this Unitarian university scientist would doubtless find the theological concepts of Inspiration and Revelation difficult to comprehend. So Nichol countered the query with the remark that some of her critics said she merely copied from her contemporaries (pp. 57, 58).
- d. "Nonsense!" exploded Dr. McCay; "I cannot accept that answer!"
 - (1) "Why?," inquired the started editor.
 - (2) "Because," Dr. McCay responded, "that would create more problems than it answered. You see, the vast majority of EGW's contemporary writers on nutrition were writing largely unscientific nonsense at the time. If she merely copied her contemporaries, *how did she know what to copy, and what not to copy?*"
- e. That is a question for which the critics of EGW still have no answer!

(1) For more information, in addition to Nichol's account, see Roger W. Coon's *A Gift of Light* [RH: 1983], pp. 43-51; and "E.G. White, M.D.?" *Dialogue*, No. 1, 1991, pp. 11-13, 28, 29; *Sourcebook*, Sec. K-1/5, 12-24.

4. Dr. McCay was subsequently invited to write a three-part series of articles for the RH (Feb. 12, 19, and 26, 1959). For his final summing-up of the significance and place of EGW in the world of nutrition, see Appendix C.

E. Dr. Florence Stratemeyer

1. Dr. Florence Stratemeyer, professor of education at Teacher's College, Columbia University, New York City, taught a graduate course in the late 1950's which was attended by an SDA educator.

a. Desiring to witness effectively in this secular environment, the Adventist, before class began one day, asked Dr. Stratemeyer if she had ever seen the book *Education* by EGW, published in 1903, and still used as a textbook in certain liberal arts colleges around the world.

b. Dr. Stratemeyer's curiosity was piqued, for virtually any book on that subject, published at the turn of the century, today simply gathers dust, untouched, in university library archives.

(1) And so she borrowed the book overnight--just what the SDA educator hoped would happen!

2. The next day, before beginning her prepared lecture, Dr. Stratemeyer held up this volume and told the class that she had expected to read novel, grossly out-of-date, ideas on pedagogy, and enjoy a good laugh as a result.

a. However, much to her startled surprise, she found a book that was not only up-to-date, but even ahead-of-date, in presenting educational concepts and principles that were only then--in the late 1950's--beginning to be studied by theorists in pedagogy!

b. For a formal statement by Dr. Stratemeyer, see Appendix D.

(1) See Raymond S. Moore, "An Eminent Educator Comments on Mrs. White," *Review and Herald*, Aug. 6, 1959, pp. 12, 13, 24; cited in *Sourcebook*, K-1/12-14.

F. Dr. Irmgard Simon

1. Dr. Irmgard Simon wrote her doctoral dissertation on a sociological study of SDAs, at the University of Munster, at Westphalen, Germany, in 1965.

a. She showed special interest and respect for EGW's contribution and role in the development of the SDA Church.

(1) And she wrote: "The Seventh-day Adventists still live on the spirit of Ellen G. White, and only as far as this heritage lives on do the Adventists have a future!"

b. For a more complete report on her position, see Appendix E.

G. A Michigan State University Professor of Education

1. Dr. Horace J. Shaw, a speech teacher at Andrews University, took his doctorate in speech [major: rhetoric and public address] at Michigan State University 1957-59, when that institution upgraded its academic program in that discipline from the M.A. level to the Ph.D. level.
 - a. Dr. Shaw's 1959 dissertation, on EGW as a public speaker, was entitled: "A Rhetorical Analysis of the Speaking of Mrs. Ellen G. White: A Pioneer Leader and Spokeswoman of the Seventh-day Adventist Church" (655 pp.).
 - b. He was the first doctoral candidate in speech to graduate from MSU, and knew that his thesis would be gone over with a fine-tooth comb by the examining committee, which included two professors from the College of Education.
 - c. He, therefore, by deliberate design, studiously avoided any statement--or even implication--to the effect that EGW's experience was anything other than that of a "normal" ordinary person--any reference to the supernatural was totally banished.

2. When the oral examination over the dissertation was held--the final step in acquiring a Ph.D. at a university--one of the two professors from MSU's College of Education sitting on the examining committee, said:
 - a. "There is one singular omission in the final chapter ("Summary and Conclusions") that must be rectified before I am willing to sign off on this thesis."
 - b. Startled, committee chairman Dr. Kenneth G. Hance (Shaw's major professor) inquired as to the nature of this significant omission.
 - c. "I accept as totally valid all of the data presented by the candidate. But if that data is correct (and I am not challenging it at all), there is a supernatural element at work in the experience of Mrs. White--and the author simply has to make that declaration. And I won't sign off on this document until he makes that explicit conclusion!" he responded.
 - d. Whereupon, Dr. Hance temporarily suspended the proceedings, handed the professor his pen, and asked him to write out an adequate statement with which he would feel comfortable. The professor obliged on the spot, handed it to the candidate, and the examination proceeded to a successful conclusion!
 - e. And that statement today appears in the final "Summary and Conclusions" chapter of Dr. Horace J[ohn] Shaw's Ph.D. dissertation (a copy of which is lodged today in the library of every SDA college and university in North America, through the courtesy of a businessman benefactor).

(1) See "A Non-Adventist Viewpoint on Ellen G. White," *Adventist Review*, May 29, 1980, p. 11; cited in *Sourcebook*, Sec. K-1/17.

V. A Personal Testimony

A. This Matter of "Source Credibility"

1. Greek Philosopher Aristotle [384-322 B.C.] wrote a book on *Rhetoric* (which is still used as a textbook on the subject in modern universities today) in which he identified the three major sources or causes of persuasive proof:
 - a. "*Logos*:" we are persuaded, at the intellectual level, by factual evidence, which has a strong appeal to our rational faculties.
 - b. "*Ethos*:" the high moral character of the presenter also carries a certain compelling conviction; we tend to believe the statements of men whom we perceive to be highly ethical.
 - (1) And communication theorists today talk of this phenomenon in terms of "source credibility."
 - c. "*Pathos*:" emotional appeals also convince and motivate us to action as highly persuasive factors.
2. And we hear much today concerning the value and importance of "source credibility." People still tend to believe and accept the veracity of the testimony of men and women who are perceived to possess extremely high ethics.
 - a. But "source credibility" is a two-edged sword that can cut both ways--and this is equally true in the case of EGW.
 - b. While one might say: "I tend to believe, because this writer and her message were endorsed and advocated by intelligent, informed, articulate persons of high moral probity," another might equally say: "I tend to doubt, because of some equally-prominent persons who have expressed disbelief!"
3. Of course, "source credibility" is not the only (or, even, the most important) test or proof or reason to believe.
4. And it can be manipulatively, wrongly, applied--as in the case of Jesus, by the ecclesiastical leaders of His nation in His time:
 - a. Notice two "source credibility" arguments used against our Lord:
 - (1) He comes from Galilee (John 7:41)--why, that fact, alone, proves that He cannot be "anybody!"
 - (a) "Search and look: for out of Galilee ariseth no prophet" (v. 52).
 - (b) "Can any good thing come out of Nazareth?" (John 1:46).
 - (c) But they were incredibly wrong: for both Nahum and Jonah came from Galilee!
 - (2) "Have any of the rulers or of the Pharisees believed on Him?" (John 7:48).
 - (a) Again, the facts disproved their central thesis: for Nicodemus and Joseph of Arimathea, both wealthy beyond belief, and both members of the exclusive Sanhedrin governing body, were His disciples, though--initially--"secretly, for fear of the Jews (John 19:38)!"

that I was, naked--and understanding--perhaps for the first time, really--the depths of Christ's lament to Laodicea, when He urged them to buy His "white raiment . . . that the shame of thy nakedness do not appear" (Rev. 3:18).

4. I *know* that EGW was inspired by the Holy Spirit of God, and that her messages came through to my church--and to individual members within it, and to me--directly from God!
 - a. I know; because I hear *His* voice--not *hers*--when I read those writings, time after time after time.
 - b. You know as well as I that you can read some books--worthwhile, even valuable books--yet get out from their pages all that is to be gotten out, with one reading.
 - (1) And this is said without intent to disparage them in any way.
 - c. But when I taught the course in "The Life and Teachings of Jesus," first at the Adventist Seminary of West Africa, and then later at Pacific Union College, I used *The Desire of Ages* as one of the principle textbooks for the course.
 - d. And I have gone through that book perhaps as many as a dozen different times, each time marking with pen in a different color of ink.
 - e. And I got something new, something different, something fresh each time I read each page--and it's hard to find a word on any page today that isn't marked in some color of ink!
 - f. Repeatedly, with each new reading, I saw fresh new truths, and received fresh new blessings from God, because my personal needs were always fresh and new, and I noticed things I hadn't particularly noticed in the previous reading!
 - g. And you couldn't beg, borrow, or steal my personal copy of that book!

Conclusion

1. Vincent Ramik, the Roman Catholic attorney who specializes in commercial, trademark, and copyright law, spent more than 300 hours examining more than 1,000 cases in American literary law, in his investigation into charges of plagiarism by EGW, in the early 1980's.
 - a. In a subsequent interview in which he detailed his findings, he concluded, with great perception, that, in the final analysis, one's belief--or, conversely, disbelief--is, ultimately, a personal choice of the human will:
 - (1) "For those who choose to believe, no proof is necessary."
 - (2) For those who choose to disbelieve, no proof is possible!"
 - (a) See *Was Ellen G. White a Plagiarist?* (a reprint of four articles [three by Roger W. Coon] published in the *Adventist Review*, Sept. 17, 1981, available from the Ellen White Estate).
2. During her lifetime, EGW repeatedly urged her church and its members, as they examined her writings, to "judge from the [preponderant] weight of [the] evidence."

- a. And she told those examining the claims of contemporary would-be "prophets" to demand "clear evidence" before accepting them or their claims.
3. J. B. Phillips defended his personal belief in the divine inspiration of the Bible because of very subjective evidence: "it has," said he, "the ring of truth."
 - a. And I find the "ring of truth" in the writings of EGW.
 - b. And I am totally satisfied that we (like the apostles of old) "have not followed cunningly devised fables," in our acceptance of her and her writings (2 Peter 1:16).
 - c. I *know*, in my innermost heart, that EGW was an authentically inspired prophet of the Lord, because, when I read those writings, I hear *God's* voice speaking to my heart--I hear *His* voice more than I hear *hers*!
(1) And this has been my personal experience, now, for more than 50 years!
4. In the early 1940's, the Imperial Creamery, a dairy in greater Los Angeles, advertised its motto (with alliteration that would doubtless have made Algernon Swinburne wince!): "Tis the Taste That Tells the Tale."
 - a. David would have absolutely no problem with this "taste-test," for he wrote: "Taste and see that the Lord is good" (Ps. 34:8).
 - b. And EGW hitch-hiked on that theme in these words: "The Psalmist tells us--not, hear and know, read and know, or believe and know; but--'*taste* and see that the Lord is good'" (5T 221).
 - c. The whole point? Instead of relying upon the word of another, taste for yourself!
5. The counsel of Jehoshaphat of old is still as absorbing, pertinent, and relevant to us today as it was to those before whom he uttered it millennia ago:
 - a. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. 20:20).
 - b. We have not followed cunningly-devised fables!

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Appendix A

Uriah Smith's Parable of The Ship, the Crew, and the Pilot

Source: *The Review and Herald*, Jan. 13, 1863; cited in Robert W. Olson's *One Hundred and One Questions on the Sanctuary and on Ellen White* [White Estate: 1981], p. 40:

"Suppose we are about to start upon a voyage. The owner of the vessel gives us a book of directions, telling us that it contains instructions sufficient for our whole journey, and that if we will heed them, we shall reach in safety our port of destination.

"Setting sail we open our book to learn its contents. We find that its author lays down general principles to govern us in our voyage, and instructs us as far as practicable, touching the various contingencies that may arise, till the end; but he also tells us that the latter part of our journey will be especially perilous; that the features of the coast are ever changing by reason of quicksands and tempests; 'but for this part of the journey,' says he, 'I have provided you a pilot, who will meet you, and give you such directions as the surrounding circumstances and dangers may require; and to him you must give heed.'

"With these directions we reach the perilous time specified, and the pilot, according to promise, appears. But some of the crew, as he offers his services, rise up against him. 'We have the original book of directions,' say they, 'and that is enough for us. We stand upon that, and that alone; we want nothing of you.' Who now heed that original book of directions? Those who reject the pilot, or those who receive him, as that book instructs them? Judge ye.

"But some . . . may meet us at this point like this: 'Then you would have us take Sister White as our pilot, would you?' It is to forestall any efforts in this direction, that this sentence is penned. We say no such thing. What we do say is distinctly this: 'That the gifts of the Spirit are given for our pilot through these perilous times, and wherever and in whomsoever we find genuine manifestations of these, we are bound to respect them, nor can we do otherwise without in so far rejecting the Word of God, which directs us to receive them.' --*Review and Herald*, January 13, 1863. (See Joel 2:28-32; 1 Cor. 12:8-10,28; Eph. 4:11-13.)

Appendix B

The Testimony of Paul Harvey

Source: *Today's Food*, (Vol. 5, No. 4), Winter, 1960, back page



**"PERHAPS WE SHOULD
REREAD WHAT
ELLEN WHITE
TAUGHT"**

Says PAUL HARVEY
ABC News Commentator
Syndicated Columnist

Once upon a time, a hundred years ago, there lived a young lady named Ellen White. She was frail as a child, completed only grammar school, and had no technical training, yet she lived to write scores of articles and many books on the subject of healthful living.

Remember, this was in the days when doctors were still blood-letting and performing surgery with unwashed hands. This was in an era of medical ignorance bordering on barbarism. Yet Ellen White wrote with such profound understanding on the subject of nutrition that all but two of the many principles she espoused have been scientifically established.

Professor of Nutrition, Dr. Clive McCay of Cornell said, "How much better health the average American might enjoy if he but followed the teachings of Mrs. White."

Perhaps we should reread what she has taught: "The oil, as eaten in the olive, is far preferable to animal oil or fat." Today we know about cholesterol.

She knew: "Fine flour white bread is lacking in nutritive elements to be found in bread made from whole wheat." Today we have re-enriched our bread.

She wrote: "Do not eat largely of salt." Now we know we should keep the sodium intake low.

She wrote whole articles on the importance of not overeating; of not becoming overweight; of eating "at each meal two or three kinds of simple food"; and "eat not more than is required to satisfy hunger."

We have come to accept the wisdom of such advice so completely that it is difficult for us to realize how revolutionary her theories were almost a century ago. (Seventh-day Adventists consider her knowledge divinely inspired.)

A long time before we learned about TV snacks, Mrs. White wrote: "After irregular eating, when children come to the table, they do not relish wholesome food; their appetites crave that which is hurtful to them."

She urged: "Pure air, sunlight, abstemiousness, rest, exercise."

She wrote: Tobacco is a slow, insidious, but most malignant poison. It is all the more dangerous because its effects are slow and at first hardly perceptible." "Divinely inspired" or not, Ellen White was, indeed, ahead of her time.

Are there additional recommendations which this remarkable woman urged upon us which we have, so far, ignored?

Two of her teachings haunt the more progressive nutritionists because if she is right about these also, most of us are wrong and have yet to "catch up" to her advanced knowledge of nutrition.

Mrs. White wrote: "All-wheat flour is not best for continuous diet. A mixture of wheat, oatmeal and rye would be more nutritious."

Also, Mrs. White was essentially a vegetarian. She wrote: "The life that was in the grains and vegetables passes into the eater. We receive it by eating the flesh of the animal. How much better to get it direct."

Do you suppose we'll discover she was right about these things, too?

— "PAUL HARVEY NEWS"
United Features Syndicate

Sources: (1) *Today's Food* Vol. 5, No. 4, Winter, 1960; (2) *Tell*, October, 1960

PAUL HARVEY'S COMMENTS ON ELLEN G. WHITE

Paul Harvey, internationally-known author and news commentator, has the ace newsman's sure instinct for news and recognizes the dramatic qualities of any story he uncovers. Seventh-day Adventists who follow his United Features syndicated newspaper column, "Paul Harvey News," were surprised recently to discover a revealing analysis of the health teachings of Ellen G. White. (See back page of TODAY'S FOOD for complete text of his column.)

Forty-two-year-old Harvey is not a nutritionist, yet he has ferreted out facts on Mrs. Ellen G. White's far-reaching health message and their importance to our time that relatively few SDAs have evaluated for themselves. Isn't it odd that it sometimes takes the eyes of a stranger to point out the grandeur of the landscape around us that has long gone unnoticed, or perhaps never even been seen before?

Countless sermons have been preached by the pastors of our Adventist churches on the advanced dietary doctrines of Mrs. White, many of them written 100 years before they became as appreciated and understood as they are today. But it takes the mention of the wisdom to be found in these writings by such nonmembers of our church as Paul Harvey and Harvard University's Professor Frederick Stare, and other leading educators and scientists, to open our eyes.

FAMED FOR HIS "GRASS ROOTS" RESEARCH

Harvey's radio broadcasts, heard nationally over the ABC Network, have been deemed "courageous," and he himself has been referred to as "the man who makes page three exciting and page one understandable." His meteoric rise in the radio newsroom probably dates from April 13, 1945, when he gave his now famous obituary of President Roosevelt, starting with "A great tree has fallen . . ."

Harvey hammers hard, "but," as he explains it, "not against men, but against ideas which destroy men." Fifteen of his ABC broadcasts have been placed in the Congressional Record—nine within a 15-month period. Between times, when he's not busy at the radio station, or traveling around the country conducting his famed "grass roots" research such as that done on Ellen G. White, he has written three best-selling books.

Columnist Marks Ellen White As 'Years Ahead of Her Time'

"Ellen White was indeed ahead of her time. What if she still is?" This is the question propounded by syndicated columnist Paul Harvey, who devotes one of his columns to a review of some of the health principles urged by Mrs. White.

Briefly the columnist describes Mrs. White's background. Then he tells of some of the things which she wrote. He points out how she was correct about the preference healthwise for olive oil in the dietary as opposed to animal fat. He cites her wisdom in scoring refined white flour as lacking in nutritive value. She was correct too, he says, about avoiding overuse of salt in the diet and about the danger of irregularity in eating.

Harvey goes on to tell of her warning against the use of tobacco. Then he closes his column by quoting her on the use of vegetables and grains instead of meat. "Do you suppose we'll discover she was right about these things too?" he asks.

Source: *Today's Food* (Vol. 14, No. 4), Winter, 1969)



Paul Harvey, the ABC network newscaster, who does a news column for many papers across the nation, recently took a look at Ellen G. White. Here's part of Harvey's column which has appeared in at least a dozen papers in the West:

"Have you wondered if health care is worth it? Consensus of most modern medical men is that you should exercise, keep your weight down, avoid smoking cigarettes. An increasing number of physicians are recommending against alcohol, high-cholesterol meats and white-flour bread.

"These recommendations are based on 'the latest medical knowledge' though I can show you the same prescription for health in a book a hundred years old. Ellen White authored that book. To this day Seventh-day Adventists accept her criteria. Since she has been proved right about so many things, perhaps we should examine what else she said."

Harvey then devoted several paragraphs to citing the low incidence of strokes, respiratory diseases, and cancers among Adventists. Then he continued:

"It has tended to reaffirm the faith of the faithful to discover that the most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a century ago. If future scientific findings continue to support hers, let's see what tomorrow's doctors will be prescribing:

"Ellen White advised against overeating, also against crash dieting. ('I advise no extremes.') Minimal sweets. ('Sugar is not good for the stomach.')

"She recommends grains, vegetables, fruits — especially apples. ('Apples are superior to any fruit.')

"She recommends against meat, coffee, and tea. And, sorry, 'no hot biscuits.'

"If some of her recommendations sound extreme, imagine how they all must have sounded in 1863. Yet modern science continues more and more to say, 'She was right!'"

Appendix C

The Testimony of Dr. Clive M. McCay

Source: Francis D. Nichol, *Why I Believe in Mrs. E. G. White* [RH, 1964], pp. 58, 59

"To sum up the discussion: Every modern specialist in nutrition whose life is dedicated to human welfare must be impressed in four respects by the writings and leadership of Ellen G. White.

"In the first place, her basic concepts about the relation between diet and health have been verified to an unusual degree by scientific advances of the past decades. Someone may attempt to explain this remarkable fact by saying: 'Mrs. White simply borrowed her ideas from others.' But how would she know which ideas to borrow and which to reject out of the bewildering array of theories and health teachings current in the nineteenth century? She would have had to be a most amazing person, with knowledge beyond her times, in order to do this successfully!

"In the second place, everyone who attempts to teach nutrition can hardly conceive of a leadership such as that of Mrs. White that was able to induce a substantial number of people to improve their diets.

"In the third place, one can only speculate about the large number of sufferers during the past century who could have had improved health if they had accepted the teachings of Mrs. White.

"Finally, one can wonder how to make her teachings more widely known in order to benefit the overcrowded earth that seems inevitable tomorrow unless the present rate of increase of the world's population is decreased.

"In spite of the fact that the works of Mrs. White were written long before the advent of modern scientific nutrition, no better over-all guide is available today."—Feb. 26, 1959.

Appendix D

The Testimony of Dr. Florence Stratemeyer

Source: *Review and Herald*, August 6, 1959, p. 13

What a Non-Adventist Authority on the Training of Youth Says About the Book *Education*



Recently the book *Education* by Ellen G. White has been brought to my attention. Written at the turn of the century, this volume was more than fifty years ahead of its times. And

I was surprised to learn that it was written by a woman with but three years of schooling.

The breadth and depth of its philosophy amazed me. Its concept of balanced education, harmonious development, and of thinking and acting on principle are advanced educational concepts.

The objective of restoring in man the image of God, the teaching of parental responsibility, and the emphasis on self-control in the child are ideals the world desperately needs.

Mrs. White did not necessarily use current terms. In fact, she did not use the word *curriculum* in her writing. But the book *Education* in certain parts treats of important curriculum principles. She was concerned with the whole learner—the harmonious development of mental, physical, and spiritual powers.

Today many are stressing the development of the intellect. But feelings and emotional development are equally important. In our changing society, the ability to act on thought and in terms of principle is central. It is this harmonious development that is so greatly needed, yet so generally neglected today.

I am not surprised that members of the Seventh-day Adventist Church hold the writings of Mrs. White in great respect and make them central in developing the educational programs in their schools.

FLORENCE STRATEMEYER
*Professor of Education
Teachers College, Columbia
University, New York City*

Appendix E

The Testimony of Dr. Irmgard Simon

Source: Ingemar Linden, "Would Catholics Have Canonized E. G. White?", *Northern Light* (Vol. 18, No. 9), Sept., 1968, p. 7

Would Catholics have canonized E. G. White?

Remarkable doctoral thesis in Germany links future of S.D.A.s to heritage of E. G. White

IN my studies of Seventh-day Adventist origins and history, I came across a German dissertation dealing with Ellen G. White, which I find most interesting. It was written by a German sociologist, Dr. Irmgard Simon, who published her doctoral thesis about the Seventh-day Adventists in 1965. I translate from the original, giving the reference pages:

"As to the question of how it was possible that a woman who had never received a real education, and also suffered from poor health, could fill such an important and far-reaching office in spite of these handicaps—many answers have been given.

"The most important reason was to be found in her powerful faith, in her strong religious equipment, and in her visionary capacities, things that rendered her absolutely certain of being one especially called. Apart from that, she was an exceptionally talented woman, rich in ideas and imagination, hungry for knowledge, always progressive and willing to improve herself, an exceedingly good public speaker and interpreter of the highest degree, and talented with an unusual capacity for organization. The feeling of being one especially chosen gave her energy, persistency and patience.

"She was filled with lofty moral ideas, which she met in her own personal life, and which she also expected her fellow-beings to live up to. In addition to this,

she knew human beings as few have done. She looked upon people in the modern way in the wholeness of their beings, with body, mind and spirit. She was without fear of men; courageous and consistent, she struggled within the movement to solve the many problems. She solved problems which the churches did not expect to see solved in many decades.

"In spite of her strong, yes, ecstatic union with God, she rarely lost the ground of reality. On the contrary she tackled many practical questions in life. Ellen G. White lived for only one purpose, to benefit and expand the denomination she served, in order that her churchmembers might be well prepared, and by a God-pleasing life belong to the number of 'the Remnant Church.'

"Her knowledge of the various subjects she would practise with all emphasis, yet not in an over-zealous or fanatical way, for she rebuked all kind of fanaticism, but in such a way as to fit prevailing circumstances. E. G. White was a wise and commanding woman, and she had a strong soul. She thought of and lived for the movement which she formed. She disdained 'the world,' and worked untiringly for the purpose of breaking its ties and winning people for Christ.

"It is easy to understand that a person involved in such a work, and being its

central figure, would receive severe criticism, especially being a woman." pages 62 ff.

On page 69, Dr. Simon discusses the question whether Mrs. White was one of the renowned mystics of the Church. She is of the opinion that there is no adequate scientific explanation for her visions and experiences. A Catholic Church historian, Rahner, says that E. G. White might very well have been canonized if she had been a Roman Catholic.

"Undoubtedly it was the established fact of her mystic vision of God which worked as a powerful radiance on her fellow-believers, enabling her to be their leader without holding an official office in the Church. She functioned as a messenger between God and the churches. Through her the members had a part in the divine Being. This explains the strong position E. G. White has won among Adventists. In spite of her high position, E. G. White never fell for the temptation other founders of various movements have done, where they claimed to be elevated themselves above the weaknesses of human flesh, but was a servant and did not claim the honour that belongs to God.

"The Seventh-day Adventists still live on the spirit of E. G. White and only as far as this heritage lives on do the Adventists have a future." Page 72. The last sentence in the original: "Die Gemeinschaft der STA lebt noch heute vom Geist E.G.W.'s, und nur solange sie das Erbe in einer diesem Geist Gemässen Weise weitergibt, wird sie eine Zukunft haben."—Dr. Irmgard Simon, *Die Gemeinschaft der Siebentags Adventisten in volkskundlicher Sicht*, printed in Münster, Westphalen, Germany, 1965.