



MODERN PROPHETS

Have you ever seen a counterfeit three dollar bill? Of course not! The reason is simple. No one would or could make a counterfeit of something that does not exist. The same is true of God's word. Satan would never attempt to deceive the world with a counterfeit teaching unless the reality actually existed.

The purpose of this study is to compare the real versus the counterfeit of a much neglected Bible teaching that has been ignored, rejected, and corrupted within Christianity - the gift of prophecy.

Jesus gave repeated warning about false prophets, thus emphasizing a counterfeit of a genuine gift. He forewarned that "many false prophets shall rise, and shall deceive many." "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." (Matthew 24:11, 24) He further cautions: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" (Matthew 7:15, 16)

If there was to be no true gift of prophecy in the last days, Jesus would not have needed to warn of "false prophets." He would have simply said, "beware of prophets." However, He warned of false ones that would stand in opposition to the true and deceive many.

Even with such warnings as those above, there exists today a tremendous explosion of interest in psychic phenomena. There are over 3000 astrology columns in North American newspapers alone. One review of these columns showed that of 250 published predictions, less than three percent (i.e. six) were even reasonably fulfilled and 97 percent (244) missed the mark completely, yet multitudes follow these counsels and clairvoyants religiously.

How are we to relate to professed prophets? Does the Bible give us any guidelines? We find that the word of God does indeed provide much information on this subject.

More than 700 years before the birth of Jesus, God had declared through His prophet: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:19, 20) Instead of seeking revelations from physics, clairvoyants,

and various spiritualists, God's people are to seek information from Him through His prophets who live according to His law and live and speak in harmony with His word.

This counsel is so vital that the apostle Paul admonished: "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." (1 Thessalonians 5:19-21) When the word of God commands us to do these things, it is our duty to do so. If one has the prophetic gift, we are not to despise it, but rather prove or test this gift; and if it proves to be the true gift of the Spirit, we are to hold it fast and follow the instruction given by God; otherwise, we will extinguish the Spirit of God.

We find in the following passage, however, even a sign or miracle is not sufficient evidence of the authenticity of the prophet, for even a false prophet can at times perform the miraculous. "If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, *And the sign or the wonder come to pass*, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God proveth you, to know whether ye love the LORD your God with all your heart and with all your soul. Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him." (Deuteronomy 13:1-4) We further discover if any professed prophet seeks to turn people away from God, His word, or obedience to God, that person is a false prophet and we are commanded "not to hearken to the words of that prophet."

"Beloved, believe not every spirit" is the apostle John's admonition, "but try the spirits whether they are of God: because many false prophets are gone out into the world." (1 John 4:1) But how are we to try or test them? How can one tell the true from the false? The Bible gives several tests by which one can tell a true prophet from a false one.

1. Jesus says we can tell the true from the false "by their fruits." (Matthew 7:15, 16) If one who claims to be a prophet does not live a life in harmony with the principles of God's Word, you may know that person is a false prophet.
2. What true prophets say will come to pass. (Jeremiah 28:9; Deuteronomy 18:22) They are always 100% accurate in their predictions.
3. God's prophets will not place their own interpretation on the Bible. (2 Peter 1:20) A true prophet will not claim to be the only one who can correctly interpret the Scriptures.
4. A prophet of God will deliver whatever messages God sends. (Jeremiah 1:6, 7) Whether favorable or not, a true prophet does not hesitate to deliver a message from God.
5. All of the teachings of a true prophet must be in harmony with the Bible. (Isaiah 8:20) One prophet will not contradict what a previous prophet has said, but will live and teach in harmony with the previous prophets.

As with everything God does, He has a specific purpose for the gift of prophecy within the church. The apostle Paul informs us that "he that prophesieth speaketh unto men to edification, and exhortation, and comfort." (1 Corinthians 14:3) This gift is given to strengthen, counsel, and comfort the people of God. The prophet's concern is not with his or her own standing or well being, but that of the church of the living God.

Inasmuch as "the Lord GOD will do nothing, but he revealeth his secret unto his servants

the prophets” (Amos 3:7), it would be well for us to give heed to the words of the prophet and diligently follow any instruction given, for any disbelief or disobedience on our part will cause us to forfeit the blessing of God. The following words of inspiration are as true today as they were when penned centuries ago: “Believe in the LORD your God, so shall ye be established; believe his prophets, so shall ye prosper.” (2 Chron. 20:20)

Historically, we find that in times of need or special circumstances, God bestowed the prophetic gift upon various individuals. Men such as Enoch, Noah, Moses, Elijah, Isaiah, Daniel, John the Baptist, John, Paul, Agabus - all of different education, social status, and abilities - were given this gift as God saw the need.

Some have also lost sight of the fact that the gift of prophecy was even bestowed upon women. The Bible refers to many such women as: “Miriam the prophetess” (Exodus 15:20), “Deborah, a prophetess, the wife of Lapidoth” (Judges 4:4), “Huldah the prophetess, the wife of Shallum” (2 Chronicles 34:22), “Anna, a prophetess, the daughter of Phanuel” (Luke 2:36), and even Philip's daughters for he “had four daughters, virgins, which did prophesy.” (Acts 21:9)

There are three common misconceptions concerning the gift of prophecy that demand clarification.

1. To be a prophet one had to write a book of the Bible.

Such a fallacy is easily refuted by such well known prophets as Elijah, Elisha, Agabus, John the Baptist, and dozens of others who did not write any of the Bible.

2. The prophetic gift was given to men only.

As we have seen there are many cases in Scripture where women had the prophetic gift.

3. The gift of prophecy ended with the death of the last of the apostles and the close of the New Testament.

Contrary to this prevalent belief, the Bible makes it abundantly clear this gift will be found in the church, as God sees fit, until Jesus returns.

“Now concerning spiritual gifts, brethren, I would not have you ignorant... But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; *to another prophecy*; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” (1 Corinthians 12:1, 7-11)

“For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. Having then gifts differing according to the grace that is given to us, whether *prophecy*, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering: or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.” (Romans 12:4-9)

“And he gave some, apostles; and some, *prophets*; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of

the body of Christ: *Till we all come in the unity of the faith*, and of the knowledge of the Son of God, *unto a perfect man*, unto the measure of *the stature of the fulness of Christ*: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” (Ephesians 4:11-14).

God’s promise to His people in the last days is to “pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come. And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.” (Joel 2:28-32)

The above signs in the sun and moon met their fulfillment under the sixth seal of Revelation. “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.” (Revelation 6:12) The earthquake mentioned here is the great “Lisbon Earthquake” of November 1, 1755, the darkening of the sun May 19, 1780, and the bloody moon that night. Further information on these two events, as well as 51 other signs of the nearness of Jesus’ return, can be found in the little book *Signs of the Coming of Christ*. Details can be found at the back of this book.

Prophecy reveals that “the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Revelation 12:17) This verse declares that the dragon (Satan, Revelation 12:9) was angry with the woman (the church, Jeremiah 6:2 Isaiah 51:16) and went to make war with the “remnant” who are identified as keeping God’s commandments and having the testimony of Jesus. (These are only two of the 20 identifying points listed on pages 41 and 42.) Some have sought to conjecture that the testimony of Jesus is simply for the Christian to testify that Jesus is Lord. However, that this is not the case is readily seen from the Bible, which declares “*the testimony of Jesus is the spirit of prophecy.*” (Revelation 19:10)

Before we proceed to build upon the foundation we have laid, it would be well for us to review several established facts.

1. A person does not have to be a biblical writer to have the gift of prophecy.
2. The prophetic gift is bestowed upon women as well as men. (Judges 4; Luke 2:36)
3. The gift of prophecy is to be found in the church, as needed, until the second coming of Jesus. (Ephesians 4:11-13)
4. This gift is included among all of the lists of the gifts of the Spirit. (Romans 12:6-8; 1 Corinthians 12:1-10, 28; Ephesians 4:11-13)
5. It is one of the identifying marks of God’s true, last-day church. (Revelation 12:17; 19:10)
6. For one to believe the Bible, they *must* believe and accept what it teaches on this subject.

There are several churches today that claim to have a manifestation of the gift of prophecy,

but since only one of them meet all 20 of the identifying specifications of God's true Remnant Church, it is to this church that we must look for the presence of the prophetic gift. This church is the Seventh-day Adventist Church and over 15 million Christians, which comprise this body, believe this gift is evidenced in the life and teachings of Ellen G. White.

Many things have been written about this woman, some good and some bad, but the same is true of many others, including Jesus and even the Bible. Therefore, the only safe course is personal investigation, for the Lord warns if He sends a prophet and we reject that prophet, we will receive a terrible retribution.

"I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that *whosoever will not hearken* unto my words which he shall speak in my name, *I will require it of him.*" (Deuteronomy 18:18, 19)

Some misrepresent the Seventh-day Adventist Church and falsely declare they receive their teachings from Ellen White rather than the Bible. Anyone who has attended any of the meetings conducted by Seventh-day Adventists, either at their churches or the innumerable public evangelistic meetings conducted around the world, can readily attest that all of their teachings come from the Bible and the Bible alone. If you are among those who have been told otherwise, I would strongly encourage you to attend (even if only once) and see for yourself, rather than blindly accepting the prejudiced statements of the unlearned or the prevarications of the dishonest.

Ellen White, herself, declared of her writings: "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... bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The testimonies are of the Spirit of God, or of the devil." (*Testimonies for the Church*, Vol. 5, p. 671)

How can we tell whether they are of God or Satan? This is a most important issue for if they are of Satan, we should have nothing to do with them, but if they are of God, we need to be very careful indeed not to reject, disparage, or denounce them. This matter is of far greater significance than many realize. The consequences of a wrong course of action will impact our relationship with God and carry with it eternal ramifications. Therefore, we dare not simply take the word of any other person, be it parent, pastor, priest, or prelate. It requires a personal decision, based upon an educated evaluation of the facts and biblical evidence.

How did Ellen White view the relationship of her writings to the Bible? The following statements clearly reveal her position, so none need to be deceived by misrepresentations or deliberate fabrications.

"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)

"The Lord designs to warn you, to reprove, to counsel, through the testimonies given, and to impress your minds with the importance of the truth of His word. The written testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. Man's duty to God and to his fellow man has been distinctly specified in God's word, yet but few of you are obedient to the light given. Additional truth is not brought out; but God

has through the Testimonies simplified the great truths already given and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse.” (*Testimonies for the Church*, Vol. 5, p. 665)

“The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this Holy Word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's Word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, ‘It is written.’ Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.” (*The Advent Review and Sabbath Herald*, Dec. 15, 1885)

“The Spirit was not given -- nor can it ever be bestowed -- to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested.” (*The Great Controversy*, Introduction, p. vii)

“Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light.” (*The Advent Review and Sabbath Herald*, Jan. 20, 1903)

Having established the relationship between the Bible, the writings of Ellen White, and the teachings of the Seventh-day Adventist Church, we shall now direct our attention to who this person was and her role within the church.

Experiments were just being conducted in building this country’s first railroad when Ellen Gould Harmon was born on Monday, November 26, 1827, in Gorham, Maine. When she was nine years old her father had to leave for the south on a business trip. As Robert Harmon passed his bag to the top of the stagecoach and turned to wave goodbye to his family, little did he realize that this would be his final look at the cheerful, perfectly formed features of his little girl’s face. The next time he was to see her she would be considerably changed. Sometime after her father’s departure Ellen was returning home from school when a classmate, throwing a stone at another child, struck Ellen in the face. This incident left her unconscious for three weeks and nearly claimed her life. No one, except her mother, thought she would survive.

One day, hearing a visitor say, “What a pity! I should not know her” she requested a mirror. The shock and agony at what the mirror reflected can be seen in her following account.

“Every feature of my face seemed changed. The sight was more than I could bear. The bone of my nose proved to be broken. The idea of carrying my misfortune through life was insupportable. I could see no pleasure in my life. I did not wish to live, and I dared not die, for I was not prepared.

“At the time of my misfortune my father was absent in Georgia. When he returned, he embraced my brother and sisters, and then inquired for me. I, timidly shrinking back, was pointed out by my mother, but my own father did not recognize me. It was hard for him to believe that I was his little Ellen, whom he had left only a few months before a healthy, happy child. This cut my feelings deeply, but I tried to appear cheerful, though my heart seemed breaking.” (*Testimonies for the Church*, Vol. 1, p. 11)

In 1840 Ellen was baptized and became a member of the Methodist Church. In 1840 and 1842 she, with her family, attended meetings conducted by a Baptist minister, William Miller, who was such a powerful minister, he could hold his listeners spell-bound in God’s word for one and a half to two hours. The Harmon family fully embraced the prophetic preaching of Miller that Jesus would soon return to this earth to get His people. However, when Jesus did

not return on the expected date of October 22, 1844, these “advent believers,” comprised of people of all denominations, experienced what history refers to as “The Great Disappointment.”

Hiriam Edson, who went through this bitter experience, has left us the following account of the magnitude of disappointment these dear souls endured.

“Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawn.

“I mused in my own heart, saying, “My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things?” And thus we had something to grieve and weep over, if all our fondest hopes were lost. And as I said, we wept, till the day dawn.” (*Ellen G. White: The Early Years*, Vol. 1, p. 53)

In December, while in prayer with others, Ellen received her first vision. It was of the advent people in route to the city of God. She was later instructed to share what she had been shown with the disappointed brethren. This she was hesitant to do.

“For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon some one more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears, ‘Make known to others what I have revealed to you.’” (*Life Sketches of Ellen G. White*, p. 69)

Being hesitant and fearful of the dangers and responsibilities of such a task she prayed: “Preserve me from undue exaltation.” To this she received the assurance: “Your prayers are heard and shall be answered. If this evil that you dread threatens you, the hand of God will be stretched out to save you; by affliction He will draw you to Himself and preserve your humility.”

In February, 1845, as she first went to deliver her message, she was scarcely able to walk across the room and could not speak with an audible voice, but she had perfect faith in God. She was carried in this state a few miles to deliver her message, and when she came to speak, her voice was nearly gone, but God fulfilled His word, gave her strength of body and a clear, loud, audible voice to talk nearly two hours with tremendous power and effect on the people and without bodily fatigue. From that time for many weeks she continued to travel day and night, talking almost every day until she had visited most of the Advent bands in Maine and the easterly parts of New Hampshire.

During her life she addressed large audiences (as many as 20,000 at a time) without the aid of microphone or sound system. Her voice was able to be heard, “as clear as a bell,” as much as a mile distance. It has been publicly stated that her voice was one of “rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been heard at the distance of a mile. Her language though simple, is always forceful and elegant. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences spell-bound for hours without a sign of impatience or weariness.” (*American Biographical History of Eminent and Self-Made Men [Michigan Volume, 1878]*, p. 108)

Early in 1845, during family prayers, Ellen stepped over to a bureau upon which an enormous Bible, 18 inches long, 11 inches wide, four inches thick, and weighing 18 and one half pounds, was lying. Lifting this large volume, she placed it on her left hand and with ease held it at arm's length for an estimated half hour. At this time she weighed only about 80 pounds.

Late spring or early summer in 1845 marked a significant turn in Ellen's experience. "Up to this time I could not write; my trembling hand was unable to hold a pen steadily. While in vision, I was commanded by an angel to write the vision. I obeyed, and wrote readily. My nerves were strengthened, and from that day to this my hand has been steady." (*Life Sketches of Ellen G. White*, p. 90) From that point until her death in 1915, she wrote over 100,000 pages containing over 78,000 references to the sacred Scriptures in an attempt to direct people to the word of God and enable them to more fully understand His love and will for their lives.

In the summer of 1845 it was arranged that Ellen and Sarah Harmon would go to Boston, where they would meet with the believers. While at the home of Otis Nichols, two men, Sargent and Robbins, leaders of a fanatical and heretical movement arrived at the Nichols' home with the intention of spending the night. However, upon discovering Ellen Harmon was also staying there, they immediately stated they could not stay, but if Ellen would come to Boston on Sunday, they would meet with her there and expose her as a false prophet.

The evening before the proposed meeting, Ellen Harmon was shown in vision the hypocrisy of these men and that there would be no meeting in Boston. It was revealed to her that Sargent, Robbins, and others would meet with a large company in Randolph, some 13 miles south of Boston, and that she was to go there instead. She was assured that she would be given a message for them, which would convince the honest, unprejudiced ones whether her visions were of the Lord or from Satan.

When she informed her host that the Lord had instructed her to go the other direction, he at first protested, but agreed to trust in the Lord's leading. The dissidents were, to say the least, shocked and much distressed to see the young girl they had sought to circumvent walk through the door. These men had boasted that she could have no visions in their presence. It was now time for the test of truth.

Otis Nichols gives the following eyewitness account of what transpired:

"Sargent, Robbins, and French were much exasperated as well as excited to hear Sister White talk in vision, which they declared was of the devil. They exhausted all their influence and bodily strength to destroy the effect of the vision. They would unite in singing very loud, and then alternately would talk and read from the Bible in a loud voice in order that Ellen might not be heard, until their strength was exhausted and their hands would shake, so they could not read from the Bible.

"But amidst all this confusion and noise, Ellen's clear and shrill voice as she talked in vision was distinctly heard by all present. The opposition of these men continued as long as they could talk and sing, notwithstanding some of their own friends rebuked them and requested them to stop....

"Then Thayer took a heavy, large quarto family Bible which was lying on the table and seldom used, opened it, and laid it open upon the breast of Ellen while in vision, as she was then inclined backward against the wall in one corner of the room. Immediately after the Bible was laid upon her, she arose upon her feet and walked into the middle of the room, with

the Bible open in one hand and lifted up as high as she could reach, and with her eyes steadily looking upward, declared in a solemn manner, "The inspired testimony of God," or words of the same import, and then she continued for a long time, while the Bible was extended in one hand and her eyes [were] looking upward and not on the Bible, to turn over the leaves with the other hand and place her finger upon certain passages and correctly utter their words with a solemn voice.

"Many present looked at the passages where her finger was pointed to see if she spoke them correctly, for her eyes at the same time were looking upward. Some of the passages referred to were judgments against the wicked and blasphemous; and others were admonitions and instructions relative to our present condition.

"In this state she continued all the afternoon until nearly sundown when she came out of vision." (*Ellen G. White: The Early Years*, Vol. 1, pp. 103, 104)

When the meeting was over the power of these men had been broken, their false theories had been destroyed in the blazing light of Scripture, and many who had been deceived had their feet set upon the solid ground of God's word.

In referring to the many visions of Ellen White, J. N. Loughborough, who first saw her in vision in 1852 and had seen her in vision 50 times records:

"In passing into vision, she gives three enrapturing shouts of 'Glory!' which echo and re-echo, the second, and especially the third, fainter but more thrilling than the first, the voice resembling that of one quite a distance from you, and just going out of hearing.

"For about four or five seconds she seems to drop down like a person in a swoon, or one having lost his strength; she then seems to be instantly filled with superhuman strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for anyone to move it.

"Her eyes are always open, but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object.

"She does not breathe, yet her pulse beats regularly. Her countenance is pleasant, and the color of her face as florid as in her natural state." (*The Great Second Advent Movement*, pp. 204, 205)

On several occasions medical doctors had opportunity to examine Mrs. White while in vision. Following is a documented account of just such an occurrence:

"As Sister White gave that triumphant shout of "Glory! G-L-O-R-Y! g-l-o-r-y!".... Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited anyone who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a first-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, "*She doesn't breathe!*"

"I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she had when I was present. The coming out of vision was as marked as her going into it. The first indication we had that the vision was ended was in her again

beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew a second, which filled the lungs precisely as did the first, then a pause of two minutes, and a third inhalation, after which the breathing became natural.” --M. G. Kellogg, M.D., Battle Creek, Michigan, Dec. 28, 1890 (quoted in *The Spirit of Prophecy Treasure Chest*, p. 24)

In August of 1846 Ellen Harmon married James White who remained at her side until his death in 1881. In 1868 he described the visions his wife received under four numbered points:

- “1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests, but views herself as removed from this world, and in the presence of heavenly beings.
- “2. She does not breathe. During the entire period of her continuance in vision, which has at different times ranged from fifteen minutes to three hours, there is no breath, as has been repeatedly proved by pressing upon the chest, and by closing the mouth and nostrils.
- “3. Immediately on entering vision, her muscles become rigid, and joints fixed, so far as any external force can influence them. At the same time her movements and gestures, which are frequent, are free and graceful, and cannot be hindered nor controlled by the strongest person.
- “4. On coming out of vision, whether in the daytime or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually. . . .

“She has probably had, during the past twenty-three years, between one and two hundred visions. They have been given under almost every variety of circumstance, yet maintaining a wonderful similarity.” (*Life Incidents*, p. 272)

The reason for these supernatural, physical manifestations can be understood by the following: “These messages were thus given to substantiate the faith of all, that in these last days we might have confidence in the Spirit of Prophecy.” (*The Advent Review and Sabbath Herald*, June 14, 1906)

Through these numerous visions (approximately 2,000 over a period of 70 years) given to Ellen White, God revealed many things and sent countless warnings to His people.

On January 12, 1861, three months prior to the Civil War, the Lord’s messenger was given one of several visions pertaining to that war. After coming out of the vision, she turned and addressed the group gathered at Parkville, Michigan and delivered this awesome message:

“There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish.”

Then looking slowly around at those present she said: “There are those in this house who

will lose sons in that war.” (General Conference Daily Bulletin, January 31, 1893)

Within a few months this country was at war with itself and no less than five families present that day lost sons in the ensuing carnage.

In later years (1902) she warned: “not long hence these cities will suffer under the judgments of God. San Francisco and Oakland are becoming as Sodom and Gomorrah, and the Lord will visit them in wrath.” (Manuscript 114, 1902) Many, including some who were not Seventh-day Adventists, heeded this warning and moved from the San Francisco and Oakland area. Four years later, April 18, 1906, the devastating San Francisco Earthquake struck, leaving hundreds dead, over 1,500 injured, and as many as 256,000 homeless. The judgment of God indeed fell with an awesome force as 490 city blocks were destroyed and fires raged with temperatures as high as 2,000 degrees Fahrenheit.

Although Ellen White foresaw and warned of many social, national, regional, and personal events, the vast majority of her ministry appertained to edifying, exhorting, and comforting the people of God. She ceaselessly sought to relieve suffering, inspire courage, correct wrong practices, and save the lost. Her life was a constant endeavor to bring people into a closer relationship with God, a greater understanding of His love for them, a deeper commitment to His will, and firmly establish them in His word. As such, she incessantly sought to guide the church through the extremes of fanaticism, materialism, secularism, and compromise.

In addition to the few examples previously given, this phase of her ministry can be seen in the way God used her to preserve the unity and integrity of the church, during a crucial ordeal in which some in the church had begun to lose sight of their identity as a distinct people, with a life and death message for the world.

In 1890, while in Salamanca, N.Y., Ellen White was given a vision. The next morning she tried to relate this vision to her son, Willie, but was unable to recall the details. Twice she tried to share this with her son, but without success. A few months later (March, 1891) she was back in Battle Creek, Michigan for the General Conference Session. Three times on Sabbath afternoon she tried to relate the vision to those assembled, but each time the scene escaped her and she was unable to call it to mind.

That evening a group of church leaders met in one of the upper offices of the Review and Herald building. One of the men locked the door stating the doors would remain locked until the issue for which they were gathered was settled. This secret meeting continued until nearly three o'clock in the morning. During this meeting of nearly six hours, there was much discussion concerning compromises in the identity and distinct doctrines of Seventh-day Adventists. Demands were made to drop such expressions as Seventh-day Adventist, Sabbath, and the Second Advent from the denominations religious liberty journal, making it less offensive and thus more acceptable to the general population.

At three a.m., as this clandestine conference concluded, Ellen White was awakened by the angel of the Lord and instructed to present the Salamanca vision to the people at the early morning meeting. She immediately began to write what had been revealed to her three months before.

A little after five o'clock, as the people were headed for the meeting hall, W. C. White noticed a light on in his mother's room. Wondering if something was wrong (for she had stated the day before she was not planning to attend the five-thirty meeting), he went to her room and found her gathering things to leave for the meeting. She told him she had been

instructed to share what had been revealed to her months before in New York and out the door she went - with Willie fast behind her. Five times he had heard her try to relate that vision and five times God had prevented her from doing so, and he was not about to miss it now.

The people were just rising from the opening prayer as Ellen White entered the building. The General Conference President, spotting the prophet coming down the aisle, asked: "Sister White, do you have a message for us?" to which she replied: "Indeed I do!"

The messenger of the Lord stepped to the pulpit and addressed the assembly for approximately one hour. The following account of what followed reveals how God used the gift of prophecy to preserve the unity and integrity of His church in a time of crisis and compromise.

"In the vision," she said, "I seemed to be in Battle Creek. I was taken to the Review and Herald office, and the angel messenger bade me, 'Follow me.' I was taken to a room where a group of men were earnestly discussing a matter. There was a zeal manifest, but not according to knowledge." She was told of how they were discussing the editorial policy of the *American Sentinel*, and she said, "I saw one of the men take a copy of the *Sentinel*, hold it high over his head and say, 'Unless these articles on the Sabbath and the Second Advent come out of this paper, we can no longer use it as the organ of the Religious Liberty Association.'" (*The Spirit of Prophecy Treasure Chest*, p. 43)

As the Lord's messenger related in detail what had transpired in that meeting, the Holy Spirit began to move upon the hearts of the hearers. One of the men (Ballenger) quickly came under conviction and arose with tears, trepidation, and humbly confessed: "I was in that council meeting which was held last night until a late hour, and Sister White has described it accurately. The very words she says she heard spoken were spoken last night. I was on the wrong side of the question, and now take my position on the right side."

Ellen White was greatly astonished and exclaimed: "Last night! Last night!" for she thought this meeting had been held at the time it was presented to her in New York.

One after another these men arose with humility of heart and contrition of soul and made confession of their wrongs as the General Conference president (Olson) sat silent in "blank bewilderment." He had no idea of what she had been referring to, for he had no knowledge such a meeting had ever taken place. It had been kept secret, even from him.

This undermining influence had so burdened Mrs. White that she recorded in her diary: "My soul is exceeding troubled. The publishing institutions are receiving a mold that is not after the similitude of God." (*Ellen White Diary 17*, pp. 111, 112)

Many things were revealed to her in regard to the medical, educational, and publishing institutions, the condition of conferences and churches, as well as individual situations, which saved God's people and His church from being overcome by Satan and bringing dishonor upon His name and cause.

In 1893 and 1894 a young woman, Anna (Rice) Phillips, claimed to have the gift of prophecy. She began to write testimonies and send them to leaders in Battle Creek, which tended to generate concern and confusion. One Sabbath morning in April of 1894, A. T. Jones, the pastor of the Battle Creek Church, stood before the largest Seventh-day Adventist congregation in the world and presented the testimonies and visions of Anna Phillips as originating from the same source as those God had sent through Ellen White. This greatly increased the confusion and perplexity of the people.

The following morning Jones went to the post office and inquired if he had any mail. He was handed an envelope bearing a return address from Mrs. E.G. White in Melbourne, Australia. He took the letter and sat on a bench to read it. Within moments the tears began to flow as a fountain. Another minister (O. A. Tait) entered the building about that time and seeing Jones weeping in anguish stepped to his side. Inquiring as to the problem, Jones asked him to sit down and handing him the letter said: "Read this." The following is part of what was in that letter:

"I have a message for you. Did you suppose that God had commissioned you to take the burden of presenting the visions of Anna Phillips, reading them in public, and uniting them with the testimonies the Lord has been pleased to give me? No, the Lord has not laid upon you this burden. He has not given you this work to do. . . . Do not belittle the work by mingling with it productions that you have no positive evidence are from the Lord of life and glory. . .

"My dear brother, I wish to present before you some things concerning the dangers that threaten the work at the present time. The work of Anna Phillips does not bear the signature of Heaven. I know what I am talking about. . . .

"How is it, my brother, that you have taken up these communications, and presented them before the people, weaving them in with the testimonies God has given Sister White? Where is your evidence that these are of God? You cannot be too careful how you hear, how you receive, how you believe. You cannot be too careful how you talk of the gift of prophesying, and state that I have said this and that in reference to this matter. . . . You are giving to the work a mold which it will take precious time and wearing soul labor to correct, to save the cause of God from another spasm of fanaticism. . . .

"If you accept everything of this order that shall come up purporting to be a revelation from God, if you continue to encourage these supposed prophets as you have done, giving the influence of your testimony to sustain their work, you will not be a safe keeper of the Lord's heritage. . . .

"Satan is ever seeking to introduce spurious material into the work, in order that he may mar the testimony, and bring discredit upon the truth. He would mingle with it an element that would be a stumbling block in the pathway of God's people." (*E.G. White Letter 103*, 1894)

After Tait had read the letter, Jones asked, "Who told Sister White a month ago that I was going to preach that sermon about Anna Phillips as a prophetess?"

"Ah, you know, Alonzo," Tait responded.

"Yes, I do know. God knew what I was going to do, and He impressed Sister White a month before I preached the sermon to send the testimony that I am wrong. Look at that date."

Mail boats ran about once a month across the Pacific and it took a full month for a letter to travel from Australia to America. This ten-page letter to Jones was marked March 15, 1894, a full month before the sermon was preached and he received it the day after.

The next Sabbath he stood before the people of God and read portions of the letter he received Sunday morning, declaring: "I am wrong, and I confess it. Now I am right."

W. W. Prescott, who also became a supporter of Anna Phillips, was preparing to introduce some of her messages to the students at Walla Walla College when he was handed a copy of a letter from Sister White dealing with the matter. He immediately saw his delusion and

changed his course. S.N. Haskell, president of the California Conference, who was present at Walla Walla at the time, later wrote to Ellen White of the incident: "I have heard about testimonies coming just in season, but I never experienced such providence before."

It is also significant that in the midst of all this, the well-being of Anna Phillips was also of great concern to Mrs. White. She wrote to others of this concern.

"Anna Phillips is being injured, she is led on, encouraged in a work which will not bear the test of God....

"I have received from God the warning which I now send to you. Anna Phillips should not have been given the encouragement she has had; it has been a great injury to her--fastened her in a deception. I am sorry that any of our brethren and sisters are ready to take up with these supposed revelations, and imagine they see in them the divine credentials. . . .

"You may be perplexed to know just what is the best course to pursue in reference to the writings of Anna Phillips. I would suggest that nothing should be done rashly. I feel very tenderly toward this sister. I would not say or do anything to harm her. And as the writings have been so eagerly grasped and scattered broadcast with so little test and proving, let there be no abrupt moves to call them in and destroy them as if they were poison. Where they have already been sent out with the sanction of our responsible men, let them remain. To make abrupt moves now would do harm.

"The great wonder to me is that our brethren should accept these writings because they could see nothing objectionable in them. Why did they not consider what there is in them that is of a character to be endorsed and sent forth with the power of influence which gives them their force?" (*Selected Messages*, Vol. 2, pp. 88, 89, 93, 94)

Not all readily accepted the counsel God sent through His messenger and thus suffered much sorrow and endured many hardships. Such was the case of Steven Smith of Washington, New Hampshire. In the early, developing days of the Seventh-day Adventist Church, Smith became caught up in several false and fanatical factions. He resisted any form of organization and rejected many biblical teachings, including the Spirit of Prophecy. In 1857, Ellen White was shown the course of his rebellion and alienation and given a message to send to this dear brother. She pointed out the dangers besetting him on every side and the consequent results of continuing in this path. She concluded with an earnest appeal to turn from his misguided and erring ways and walk with the people of God.

Upon receiving the letter and seeing it had come from Ellen White, he became angry and indignant thinking it was a testimony of reproof. Not sure what to do with it, he carried it home and tucked it away deep in a trunk, unopened and unread.

Nearly three decades passed and although his wife remained a faithful believer, Stephen Smith was out of the church, opposing his former brethren. He was extremely mean and cutting in his criticism and condemnation - a cold and bitter man.

In 1885 E. W. Farnsworth, whom Smith had known as a boy, was holding revival meetings in the little Washington, New Hampshire church. Smith walked 12 miles to attend one of the meetings and heard Farnsworth preach on "The Rise and Development of the Remnant Church." When the sermon was over Smith rose to his feet and asked for the privilege of speaking. Those in attendance who knew him expected one of his outbursts of criticism and condemnation.

"I don't want you to be afraid of me, brethren," he began. "I have not come to criticize you.

I have quit that kind of business.” He then continued to review the past, his hatred of church organization, his joining one opposition party after another, which he had seen go down and their sympathizers come to confusion. “Facts, are stubborn things,” he said, “but the facts are that those who have opposed this work have come to naught, while those who have been in sympathy with it have prospered, have grown better, more devoted and godlike. Those who have opposed it have learned only to fight and debate. They have lost all their religion.

“No honest man can help seeing that God is with them and against us. I want to be in fellowship with this people in heart and in the church.”

Smith intended to stay in Washington until the meeting on the following Sabbath, but on Wednesday, he remembered the long- forgotten letter from Ellen White in the trunk at his home in Unity. Not able to shake the feeling of compulsion to read it, he departed early Thursday morning on the 12 mile hike to his home. Immediately upon arrival, he removed the letter from its resting place of 28 years and began reading its contents. Laid out before him was foretold (now history) the sorrows and repercussions of continuing in his false and fanatical teachings, as well as bitter and critical spirit.

Saturday morning he was back in Washington, NH where, as Providence would have it, he heard Farnsworth preach on “The Spirit of Prophecy in the Remnant Church.” No sooner was the sermon over when he was on his feet again to share a personal testimony.

“I received a testimony myself twenty-eight years ago. I took it home and locked it up in my trunk, and I never read it till last Thursday.” He told how he disbelieved and despised this testimony, although he did not know a word that was in it, stating he was fearful to read it, suspecting it would make him mad. But, he said, “I was mad all the time, nearly.”

He concluded with these words. “Brethren, every word of the testimony for me is true, and I accept it. And I have come to that place where I finally believe they (the testimonies) all are of God, and if I had heeded the one God sent to me as well as the rest, it would have changed the whole course of my life, and I should have been a very different man. Any man that is honest must say that they lead a man toward God and the Bible always. If he is honest, he will say that; if he won't say that, he is not honest.

“If I had heeded them, they would have saved me a world of trouble. . . I thought that I knew as much as ‘an old woman's visions,’ as I used to term it. May god forgive me! But to my sorrow, I found the visions were right, and the man who thought he knew it all was all wrong, for. . . if I had heeded them, I should have saved myself all that and much more. The testimonies are right and I am wrong.

“Brethren,” he lamented, “I am too old to undo what I have done. I am too feeble to get out to our large meetings, but I want you to tell our people everywhere that another rebel has surrendered.” (*A letter written by E. W. Farnsworth to E.G. White, July 15, 1885*)

This story has a happy ending, but think of the multitudes that will not. Those who like Stephen Smith have access to the counsel God has sent, but will not read them. They may not have this warning and instruction locked in a trunk in the attic, but just as sorrowful, they are left to gather dust on a bookshelf, packed away in a corner of the garage, or perhaps never brought into the home at all. Thus, the messages given to bless and guide are left unopened and unread as they pursue their own course in opposition to the will of God and the detriment of their very souls.

Dear reader, I pray that you have been able to see from what has been presented in this

little book that when it comes to the gift of prophecy, our only safety lies in making sure that anyone claiming to have the prophetic gift meets all of the Bible specifications. If they do not, we are to reject them; if they do, we should receive their message. However, on the other hand, to reject one who meets all of the Bible criteria is to reject God who sent that prophet.

Let none deceive you, even though this gift has been exhibited in the life and writings of Ellen White, the Bible has always been, from its very beginning, the sole source for the teachings of the Seventh-day Adventist Church. This can be clearly seen in the material above, as well as this declaration of James White, one of its founders and the husband of Ellen White.

“The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of His Word, in these last days, by dreams and visions, according to Peter's testimony. True visions are given to lead us to God, and His Written Word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected.” (*Advent Review and Sabbath Herald*, Oct. 16, 1855)

One of the early pioneers (Uriah Smith) has summed it up in the simplest of terms.

“On the supposition, now, that these are not the work of the Spirit of God, as they must then be the work of the devil, we inquire, has the devil thus fallen in love with truth and righteousness? Has he made a league with the word of God, to sustain and uphold it? Has he so far lost sight of the interests of his own kingdom as to lend his efforts to root out all false doctrines from our belief, and all seeds of unrighteousness from our hearts, that we may have truth without error, and live a life without sin? In view of all these considerations, what shall we conclude? Those who reject these manifestations, do so not only without evidence, but against all evidence. Those who profess to stand on the Bible and the Bible alone, are bound to receive what the Bible tells them will exist, and commands them to respect.” (*The Sabbath Review and Advent Herald*, January 13, 1863)

God's counsel is: “Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good.” (1 Thessalonians 5:19-21) To despise, reject, or mock the true gift of prophecy is to despise, reject, and mock the Spirit of God and will cause one to lose eternal life. Jesus said, “Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.” (Matthew 12:31, 32) Therefore, “Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper.” (2 Chronicles 20:20)

THE ROLE OF THE SPIRIT OF PROPHECY IN THE GROWTH AND DEVELOPMENT OF THE SEVENTH-DAY ADVENTIST CHURCH

PUBLISHING

In November, 1848, Ellen White was given a vision after which she said to her 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 round the world.” (*Life Sketches of Ellen G. White*, p, 125)

How could this be? Believers were few, funds were scarce, and they were to begin a publishing work that would become “like streams of light” that would extend “clear round the world.” Unimaginable then, but today the publishing work of the Seventh-day Adventist Church does indeed extend “clear round the world” with 57 publishing institutions printing material in 338 languages.

HEALTH REFORM

On June 6, 1863, Ellen White was given a memorable vision pertaining to health reform. In referring to this vision she said, “I saw that it was a sacred duty to attend to our health, and arouse others to their duty. . . . we have a duty to speak, to come out against intemperance of every kind--intemperance in working, in eating, in drinking, and in drugging--and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury. . . .

“I saw that we should not be silent upon the subject of health, but should wake up minds to the subject.” (*Manuscript 1*, 1863, pp. 5, 6)

Although most are not aware of it, even the breakfast cereals so common around the world today have their roots in this vision. W. K. Kellogg and his brother, Dr. John Harvey Kellogg, a Seventh-day Adventist physician in Battle Creek Michigan, were seeking to provide patients at the Battle Creek Sanitarium with a wholesome, nutritious breakfast, and developed a product called “Corn Flakes,” which was the beginning of the Kellogg conglomerate. While a patient at the Sanitarium, a certain gentleman intrigued with corn flakes, proposed a partnership with the Kelloggs, which was declined. Within a short period of time this man, C. W. Post, began his own dry cereal company with the introduction of “Post Toasties” and the rest is not only history, but current news on today’s stock market.

Some years after her vision on health reform, Mrs. White declared: “Light was given me that Seventh-day Adventists should establish health institutions discarding all these health-destroying inventions, and physicians should treat the sick upon hygienic principles. (*Letter 17a*, 1893) She further stated: “We should have a Sanitarium under our own regulations, that the truth of God on health reform may be given to the world.” (*Australian Union Conference Record*, July 21, 1899)

In these institutions, she said, “The Great Healer is to be magnified. It is to be represented that the favor of God is on the institution because the principles of health reform are respected and because Christ is acknowledged as the Chief Physician.” (*Letter 50*, 1909)

Moving forward in faith, the church began what was to become the most extensive medical missionary endeavor in the history of Christianity; resulting in the establishment of 169

hospitals, 128 nursing homes and retirement centers, 386 clinics and dispensaries, and 33 orphanages and children's homes.

WORLD MISSIONS

In 1872 Ellen White wrote: "Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means are of no value only as they are used to advance the interest of the kingdom of God." (*Testimonies for the Church*, Vol. 3, p. 208) Following her own counsel she went as a missionary to western Europe in 1885 (at the age of 58) and to Australia in 1891 (at almost 64 years of age). She spent 11 of her 70 years of service in overseas ministry. As a result of her counsel and ministry, the Seventh-day Adventist Church today is the largest Protestant missionary organization in the world. With an established ministry in 203 of the 228 countries recognized by the United Nations, they are proclaiming the gospel in 834 different languages.

CHRISTIAN EDUCATION

In early April, 1872, James and Ellen White called the Battle Creek church together to give serious study to establishing a school there. Among the questions asked were:

"Shall we take hold, as a people, of the subject of education, and form an Educational Society?"

"Shall we have a denominational school. . . . to qualify young men and women to act some part, more or less public, in the cause of God?"

"Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth?" (*Advent Review and Sabbath Herald*, April 16, 1872)

The answer to these questions is readily seen today in the development of the largest Protestant educational system in the world, numbering 6,355 schools from elementary through universities and an enrollment of 1, 185, 316 students. (All figures are based on the *2001 Statistical Report*.)

HOW NOTABLE CONTEMPORARIES VIEWED ELLEN WHITE

“Certainly she was a spokesman for God. Like the prophets of old, her life was marked by humility, simplicity, austerity, divine learning, and devotion. And like them, she turned to God for healing and help. So firm did her faith become that she accomplished the miraculous for Adventists.” (Edith Dean, *Great Women of the Christian Faith*, p. 320)

“*Mrs. E. G. White*: Mrs. White is a woman of singularly well- balanced mental organization. Benevolence, spirituality, conscientiousness, and ideality are the predominating traits. Her personal qualities are such as to win for her the warmest friendship of all with whom she comes in contact, and to inspire them with the utmost confidence in her sincerity. Whatever she has suffered through calumnies (vilification, misrepresentation) occasioned by the unpopularity of the cause with which she has been connected, has emanated from those who are unacquainted with her daily life. Notwithstanding her many years of public labor, she has retained all the simplicity and honesty which characterized her early life.

“As a speaker, Mrs. White is one of the most successful of the few ladies who have become note-worthy as lecturers, in this country, during the last twenty years. Constant use has so strengthened her vocal organs as to give her voice rare depth and power. Her clearness and strength of articulation are so great that, when speaking in the open air, she has frequently been distinctly heard at the distance of a mile. Her language, though simple, is always forcible. When inspired with her subject, she is often marvelously eloquent, holding the largest audiences spell-bound for hours without a sign of impatience or weariness.

“The subject matter of her discourses is always of a practical character, bearing chiefly on fireside duties the religious education of children, temperance, and kindred topics. On revival occasions she is always the most effective speaker. She has frequently spoken to immense audiences in the large cities on her favorite themes, and has always been received with great favor. On one occasion, in Massachusetts, twenty thousand persons listened to her with close attention for more than an hour.” (*American Biographical History of Eminent and Self-Made Men* [Michigan Volume, 1878], p. 108)

“By the death of Mrs. Ellen G. White, a noted religious leader has been called to her reward.

“Mrs. White was probably one of the best-known women in the world. She traveled extensively. . . . carrying to people of nearly all tongues the message she felt called upon by God to deliver.

“The life of Mrs. White is an example worthy of emulation by all. Though of limited education, for the greater part of her long life in poor health, she never faltered, but for seventy-two years carried and preached the message of Jesus Christ, as understood by her, to the furthestmost corners of the earth. She was a humble, devout disciple of Christ and ever went about doing good. She was. . . . respected by all who appreciate noble womanhood consecrated to unselfish labor for the uplifting and betterment of mankind. Her. . . almost ninety years were full to overflowing with good deeds, kind words and earnest prayers for all mankind..

“This good Samaritan will surely be greatly missed. Her reward will be commensurate with the great good she has done.” (St. Helena, California, *Star*, July 23, 1915)