

Jennifer Jill Schwirzer



A Light for the Last Days

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Chapter One

Modern-day Prophets—A True or False Question

Since the enlightenment of the 1700s, Western society has placed a high value upon science. A culture-wide aversion to the superstition and fear that ruled the Dark Ages pushed the intellectual class to the opposite extreme—a denial of the supernatural. This mind set has trickled down to the common person until today's scientific thinkers ignore or eschew

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anything that can't be scientifically proven—including God and all the unseen realities that surround Him. But man's fascination with the mystical won't be snuffed out by the narrow-minded dictates of strident rationalism. We still hunger for contact with that world beyond our own.

One of the ways in which this hunger has manifested itself is in the enthusiasm surrounding psychics. Two of the most prominent modern psychics are Jeanne Dixon and Edgar Cayce. Were these individuals blessed with the ability to receive messages from the unseen world? Cayce claimed that it was Jesus Himself who gave him insight.¹ Dixon claimed that she was inspired by the same Spirit that moved upon Isaiah.²

These and other psychics do not receive their notoriety through propaganda alone. Truly remarkable occurrences pepper their lives, leading some to see them as credible sources of truth. Yet the Bible speaks very plainly on supernatural phenomenon, citing two sources from which they may emerge. Either they are from God, who gives "gifts unto men,"³ or they are from the enemy of God, who comes with "signs and lying wonders and with all deceivableness."⁴

Fortunately, we are not left to wonder whether the messenger is from heaven or hell. The Bible gives us ten clear guidelines to help us determine the origin of a prophet's supernatural ability. If the one claiming divine gifting fails even one of these tests, they completely

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flunk in their claim as a prophet of God. But the true prophet will pass all ten with flying colors:

1. A true prophet's predictions will "come to pass" (Jeremiah 28:9).⁵
2. A true prophet will glorify God rather than himself (John 16:13).
3. A true prophet does not give his own private interpretation (2 Peter 1:20, 21).
4. A true prophet points out sin (Micah 3:5-8).
5. A true prophet warns of coming judgment (Isaiah 24:20, 21).
6. A true prophet edifies the church (1 Corinthians 14:3, 4).
7. A true prophet's message harmonizes with the Bible (Isaiah 8:20).
8. A true prophet teaches that Jesus came in the flesh (1 John 4:1-3).
9. A true prophet has a Christian character (Matthew 7:16-20).
10. A true prophet is obedient to the will of God (Deuteronomy 18:18).

Modern psychics simply don't hold up under these rigors. Their predictions fail. They sometimes seem more interested in acquiring fame than in glorifying God. They rarely point out sin or warn of judgment. They work outside of organized religion and often espouse astrology, palm reading, reincarnation and spirit communication, all of which are condemned in the Word of God.⁶ They don't adhere to biblical teaching, nor do they generally teach the

Christian doctrine of the incarnation of Christ. And the fruits of their teachings, as well as their lives, are often out of harmony with the Bible. Well might Jesus say of them, "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."⁷

But notice something about Jesus' warning. He is speaking to what will soon be the New Testament Church. Why should He warn us of false prophets if there would be no true prophets in the Christian era? On the same point, in Ephesians 4:8-13 Paul said that the gifts of the Spirit would be present "till we all come in the unity of the faith." He details those gifts, listing "prophets" second only to "apostles." He does the same in 1 Corinthians 12:28. Apparently the gift of prophecy is essential to the present day church. And according to the prophet Joel, the gift of prophesy will continue to be manifest until the end of time. He predicted that "sons and daughters" would "prophesy" when God's Spirit was poured out prior to the second advent of Jesus, which he called "the great and terrible day of the Lord."⁸

If indeed the prophetic gift is alive and well, is there anyone in recent history that manifested this gift, whose ministry bears the marks of a true prophet of God? It is our purpose to examine the life and ministry of an individual who has been called a modern-day prophet. We'll present the evidence, then we'll let you decide.

been honored thus, though her writings have been translated into 148 languages. More than Marx or Tolstoy, more than Agatha Christie, more than William Shakespeare."

Paul Harvey is speaking of Ellen G. White, who lived from 1827 to 1915 and, as he pointed out, made a remarkable contribution to the world of literature. Her prolific pen spilled forth 25 million words and 100,000 printed and handwritten pages that formed more than 5000 periodical articles and 49 books. Compilations from her manuscripts bring the total of titles available to well over 100.¹ She is, according to one researcher's probe into the Library of Congress, the fourth most translated author in the history of literature and the most translated female author of all time. In addition, she is the most translated American author of either gender.²

This diligent lady's work encompassed a range of subjects including religion, education, health, social relationships, evangelism, prophecy, publishing and nutrition. Her life-changing masterpiece on practical Christianity, *Steps to Christ*, has been published in nearly 150 languages with well over 100 million copies in circulation.³ Her crowning literary achievement is the five-volume "Conflict of the Ages" series, which chronicles the war between good and evil from beginning to end—an ambitious topic to say the least.

It's true that quantity is not quality, that prolific writing is not necessarily good writing. Perhaps

Endnotes

- 1 Rene Noorbergen, *Ellen G. White, Prophet of Destiny*, p. 18.
- 2 *Ibid.*, p. 17.
- 3 Ephesians 4:8.
- 4 2 Thessalonians 2:9, 10. These verses are speaking of the anti-christ, but he will appear "after the working of Satan" (vs. 9) as all Satan's agents have.
- 5 The apparent exception to this is a conditional prophecy, such as that of Jonah. He preached the doom of Ninevah, but since the city repented, doom was averted.
- 6 See Deut. 18:19.
- 7 Matthew 7:15.
- 8 Joel 2:28-31.

Chapter Two

According to Paul Harvey ...

There's someone you should get to know. In his noontime radio broadcast of September 27, 1997, he reported:

"Women have been honored on American postage stamps for more than 100 years, starting with one woman who was not an American, Queen Isabella, in 1893. Since then, 86 women have been honored, ranging from Martha Washington to Marilyn Monroe. Also many women authors like Louisa May Alcott, Emily Dickenson, Willa Cather, and Rachel Carson. But I can name an American woman author who has never

that's what is so remarkable about the writing of Ellen White—it is both abundant and skillfully crafted. And beyond mere skill, her compositions are characterized by a certain substantive quality that sets hers apart from the most magical of pens. Her writing is profound and yet practical, spiritual and yet sensible, dramatic without sensationalism and warm without being syrupy. There is a certain satisfaction that one feels when reading her words, a peace of mind and a reassurance of soul, which tends toward sensible, moral, and compassionate living. Simply put, the bright rays of Jesus' love shine through her words. Let's sample some of her most eloquent passages. The first is from *The Desire of Ages*, her magnum opus on the life of Christ:

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share. He suffered the death which was ours, that we might receive the life which was His ... In Christ the family of earth and the family of heaven are bound together. Christ glorified is our brother. Heaven is enshrined in humanity, and humanity is enfolded in the bosom of Infinite Love."⁴

Savor these words of relationship how-to from her book *The Ministry of Healing*:

“Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person’s life or character.”⁵

Enjoy this succinct-yet-profound insight into the science of prayer from her most widely-circulated and translated book, *Steps to Christ*:

“Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him.”⁶

And from her classic on the teachings of Christ, *Christ’s Object Lessons*:

“Never a prayer is offered, however faltering, never a tear is shed, however secret, never a sincere desire after God is cherished, however feeble, but the Spirit of God goes forth to meet it. Even before the prayer is uttered or the yearning of the heart made known, grace from Christ goes forth to

meet the grace that is working upon the human soul.”⁷

Literary excellence was not Ellen White’s only asset as a writer. She was a provocative thought leader and social commentator. Consider her words on racial equality, written, amazingly, during the time of slavery:

“Christ died for the whole human family, whether black or white. God has made man a free moral agent, whether white or black. The institution of slavery does away with this and permits man to exercise over his fellow man a power which God has never granted him, and which belongs alone to God ... those who have dared chain down the body and the soul of the slave, to keep him in degradation like the brutes, will have their retribution.”⁸

Also ahead of her time were her views on gender equality:

“Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected him.”⁹

Long before the health benefits of a plant-based diet were proven by science, she said:

“In grains, fruits, nuts and vegetables are to be found all the food elements that we need. If we come to the Lord in simplicity of mind, He will teach us how to prepare wholesome food free from the taint of flesh meat.”¹⁰

These statements reveal only a tiny sample of the copious work of the author that Paul Harvey thought should be honored along with Martha Washington and Emily Dickenson. He finished his comments with, “Only now is the world coming to appreciate her recommended prescription for optimum spiritual and physical health ... Ellen White! You don’t know her? Get to know her.”

Now that you’ve become acquainted with her literary achievements, perhaps you’d like to get to know this remarkable woman as a person. If so, read on.

Endnotes

- 1 Ellen G. White Estate Webpage, downloaded Oct. 20, 2005, from <http://www.egwtext.whiteestate.org/about.egw.html>
- 2 Roger W. Coon, *A Gift of Light*, p. 23.
- 3 Ellen G. White Estate web page.
- 4 *The Desire of Ages*, p. 25.
- 5 *The Ministry of Healing*, p. 492.
- 6 *Steps to Christ*, p. 94.
- 7 *Christ’s Object Lessons*, p. 206.
- 8 *Testimonies for the Church*, v. 1, p. 358.
- 9 *Patriarchs and Prophets*, p. 46.
- 10 *Counsels on Diet and Foods*, p. 92.

Chapter Three Getting to Know Her

“I’m gonna hit you!” came a taunt from the lips of an agitated schoolmate. Nine-year-old Ellen Harmon of Gorham, Maine, gathered her skirts and began to run home. Wondering if the schoolmate—who was a girl several years older—was gaining ground, Ellen whirled around for a split second. A sickening pain greeted her as a rock the girl had thrown smashed into Ellen’s nose. She fell into a heap, unconsciously spouting a stream of blood that soaked her school dress.

This was the beginning of a string of hardships that might have rendered Ellen useless were it not for her deep faith in God and resilient spirit. Her injury was followed by years of physical debility which prevented her from returning to school. But her heavenly training was just beginning. She said, “The cruel blow which blighted the joys of earth, was the means of turning my eyes to heaven. I might never have known Jesus, had not the sorrow that clouded my early years led me to seek comfort in Him.”¹

Courage came to Ellen when four years later she heard the preaching of William Miller. It was 1840, and what became the Millerite movement of the mid-1800s was gaining momentum. Based upon an in-depth study of the prophecies of Daniel, Miller preached the soon coming of Jesus in 1844.

This sparked a national revival that shook through the ranks of Christianity, severing hearts from the world and tethering them to the Savior as souls prepared for His imminent coming. Ellen's family gladly embraced the good news of a soon-coming King, but soon after embracing Miller's message, they were disfellowshipped from the Methodist church because of their "heretical" beliefs. As painful as this ostracism was, the Harmons clung to the blessed hope. When in 1844 Jesus did not return, the Millerites, including Ellen, were crestfallen. Many of them had sold all their earthly possessions in anticipation of being "caught up together ... to meet the Lord in the air."² Crushed in spirit, the band of believers turned to prayer and the searching of scripture to process their deep disappointment.

A few months later, Ellen visited four women friends in Portland, Maine. As December chilled the countryside, the glory of God warmed the hearts of these women as they knelt in prayer. Suddenly, the power of God rested upon Ellen. "I seemed to be rising higher and higher," she said, "far above the dark world."³ Her mind's eye opened to see a glorious vision of Jesus leading His people along a straight and narrow path until the sky ignited with myriads of angels and a rainbow-encircled throne. Then this conquering King took the saved to heaven where the redeemed sang His praises. This vision was heaven's way of bringing courage and hope to the Advent

Christians, who were so recently crushed with disappointment. As Ellen related the vision to a group of believers in Portland, Maine, she felt, "an unspeakable awe" that she "should be chosen as the instrument by which God would give light to His people."⁴

Through this vision and other divine influences such as deep Bible study, God began to reveal that the Millerites were partly right and partly wrong in their interpretations of the prophecies that had led them to anticipate the coming of Jesus in 1844. Now God led His humble but uninformed followers to a better understanding. The Millerites soon realized that the 1844 date was indeed prophetically significant, but the event that was to occur was not the second advent of Christ, but rather an important transition in His high priestly ministry in heaven. In giving Ellen Harmon the gift of prophecy, the Savior was reaching out to the disheartened little band of truth-seekers, letting them know that in spite of the world's scorn, He looked upon them with favor. After all, it was Jesus who taught that those who want to follow God's will are the ones who ultimately find the truth.⁵

As the prophetic gift became evident and visions continued to flow, Ellen was called to travel in order to share her message. Responding to this call was agonizing for this shy teenager whose feeble and emaciated body barely clung to life. At the time of her first vision, she weighed only 80 pounds! Yet again and

again she was supernaturally strengthened to meet the challenges of public life.

It was partly romance and partly practicality that led her to marry James White two years later in 1846. Their union was one of true heart-fidelity. He called her his "crown of rejoicing"⁶ and she called him, "the best man that ever trod shoe leather."⁷ The marriage increased both of their usefulness. He would travel with her in the perilous winters of New England, helping lead out in nurturance of the band of Advent believers, and she would give her special, heaven-sent message. Thus her life work of traveling, speaking and writing began at the tender age of seventeen.

And what a life work it was. From visions numbering in the thousands came her voluminous body of work, dwelt upon in the last chapter.⁸ In addition, she was a sought-after public speaker, some even citing her speaking gift as exceeding her writing ability.⁹ While the bulk of her public speaking was in religious contexts, she spoke often on temperance and health. Her largest speaking appointment put her before 20,000 people.¹⁰

In the final assessment, Ellen White achieved something that surpasses a productive career and the perfection of talents. That something is excellency of character. Generous, kind and honest to the bone, Ellen White exemplified the Christian virtues she wrote so fluidly about. For instance, one would assume that an author of her magnitude would live

quite sumptuously off royalties. Quite to the contrary, this diligent worker dedicated much of her royalty revenue to church work. She at times even accrued debts in order to finance church projects and support worthy students. For parts of their ministry, she and her husband James did not receive a salary, except that which was needed to provide the simplest food and second hand cloths.¹¹ Their home was a thoroughfare of visitors, workers and boarders, which they took in to help pay their personal expenses. Domestic and office workers, who were needed to carry on church work and publishing, were often paid out of the White's personal funds.

Nor was Ellen White an inaccessible, ivory-towered erudite. By all accounts, she was a friendly neighbor, a loving wife and mother, a diligent housekeeper, and a visitor of the sick and downtrodden. She was well acquainted with the stuff of humanity, including what was at that time a common event—losing a child to death. While the White home once boasted four sons, baby Herbert died at only three months old. His mother wrote, "My dear babe was a great sufferer. Twenty-four days and nights we anxiously watched over him ... At times I could not control my feelings as I witnessed his sufferings." She fainted in grief at the baby's funeral and struggled with depression after he was gone. Then the death of her first born, Henry, at 16 years old added to her maternal grief. He was a delightful young man who was loved for his sweet

singing voice and even sweeter spirit. While dying of pneumonia, he requested of his mother that he might be “laid by the side of my little brother, John Herbert, that we may come up together in the morning of the resurrection.” After Henry’s death, only sons Willie and Edson were left to cheer and challenge the hearts of their parents.

The life of Ellen White was both conventional as she played the role of wife, mother, housekeeper and friend, and unconventional as she strove to respond to the calling to be God’s special messenger. These two aspects of her person were balanced with an uncommon finesse. But none of this—her personal qualities nor her achievements—prove that she really possessed the prophetic gift. Although she didn’t call herself a prophet, she did claim to convey heaven-borne messages. Why should we believe them? Her visions could have been lies or schizophrenic delusions, and her copious writing could have been the product of a severe case of hypergraphia. Not until we subject her ministry to the ten tests cited in the first chapter will we know if her gift was genuine prophecy or pure madness.

Endnotes

- 1 *Review and Herald*, Nov. 25, 1884.
- 2 1 Thessalonians 4:17.
- 3 *Early Writings*, p. 14.
- 4 *Testimonies, Vol. One*, p. 58-62.
- 5 See John 7:17.

- 6 *Life Sketches, Ancestry, Early Life, Christian Experience, and Extensive Labors of Elder James White and his wife, Mrs. Ellen G. White* (Battle Creek, MI: Seventh-day Adventist Publishing Association, 1888) cited in *Messenger of the Lord*, p. 52.
- 7 Ellen G. White Estate Document File 733-c, cited in *Messenger of the Lord*, p. 52.
- 8 Herbert Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*, p. 136. Note: Her husband reported that she had “between one and two hundred visions” in the first 23 years of her ministry. Seventeen more years remained until she had her last vision in 1884.
- 9 Nichol of The Detroit Echo, on Aug. 10, 1881, said in James White’s obituary that Ellen was, “a woman of extraordinary endowments ... contributing largely to his success by her gifts as a writer and especially her power as a public speaker.”
- 10 Ellen G. White Estate webpage, downloaded on Oct. 21 from <http://www.egwtext.whiteestate.org/about.egw.html>
- 11 Herbert Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*, p. 136. Note: Her husband reported that she had “between one and two hundred visions” in the first 23 years of her ministry. Seventeen more years remained until she had her last vision in 1884, p. 82.

Chapter Four And the Test Results Are ...

Melodramatic talk shows and courtroom programs regularly feature “who is the real father?” dramas in which a couple wrangles over a child’s origin. After allowing the tension to mount to a nerve-wracking height, the DNA test results are brought forth, confirming who the father of the child is. Many times the lies of a man who either denied his

fatherhood or claimed it falsely then evaporate in the face of the inarguable—reliable test results.

There is no DNA testing for prophets, but there is a biblical criterion, outlined in Chapter One. It is the purpose of this chapter to subject the ministry and gifts of Ellen G. White to that biblically-based testing process. Let’s take those ten tests and measure our subject by them:

1. A true prophet’s predictions will “come to pass” (Jeremiah 28:9).

The fulfillments of this test in the ministry of Ellen White are too numerous to list, but the most startling may be the San Francisco/Oakland earthquake. Having received warnings of impending judgment upon the city for many years prior, she had her final and most detailed vision regarding its destruction on April 16, 1906. She saw houses “shaken like a reed in the wind” and buildings falling to the ground. “Pleasure resorts, theaters, hotels, and homes of the wealthy were shaken and shattered. Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified.” She saw that God’s angels were doing a work of destruction at God’s command: “It seemed that the forbearance of God was exhausted, and the judgment day had come.”¹

Historical accounts reveal that two days later there was no sign of impending doom until at 5:12 a.m. when the San Andreas fault slipped over nearly 270 miles, crumbling the very foundations of

the city like a piece of bread. In its wake, the quake left 490 city blocks in a state of total devastation and over 225,000 homeless people, along with over 800 dead and 1500 injured. Several insurance companies went bankrupt trying to meet the claims.²

If this was the only example of a prediction fulfilled, we could chalk it up to a lucky guess. But consistently Ellen White’s predictions concerning political, religious, and personal affairs were fulfilled. The exception to this is conditional prophecies, discussed in the last chapter of the book.

2. A true prophet will glorify God rather than himself (John 16:13).

The central theme of Ellen White’s writings was The Great Controversy between Christ and Satan. Her efforts were bent toward bringing before people the matchless charms of Christ. Her famous Conflict of the Ages Series of five books both begin and end with the phrase “God is love.” She said, “We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion.”³ “Make Christ first and last and best in everything.”⁴

There are few communicators of her caliber that refrained from taking glory to themselves. In spite of her great accomplishments, Ellen White felt a perpetual sense of dependency upon God. Of public speaking, she said, “When I am about to speak to the people ... I have such a sense of weakness that it seems

like an impossibility to stand before the congregation.” She would then pray, “Jesus, I hang my helpless soul upon Thee; Thou wilt not suffer me to be brought into confusion.”

3. A true prophet does not give his own private interpretation (2 Peter 1:20, 21).

Ever a servant of God and man, a true prophet relates objective information received through divine revelation, then submits that information to the scrutiny of the body of believers. These believers are to take the prophet’s word and compare it with the Word of God, as the noble Bereans of Acts 17:10-13. These students of the Word both “received the word with all readiness of mind,” and “searched the scriptures daily, whether those things were so.” Proving the message of Paul by comparing it with scripture was part of the process of incorporating his teaching into the church.

Similarly, Ellen White called believers to a decision concerning her writings: “My work ... bears the stamp of God or the stamp of the enemy. There is no halfway work in the matter. The *Testimonies* (“the testimonies” was the term she often used for her writings, especially counsels to the church) are of the Spirit of God, or of the devil.”⁵ She went on to admonish believers to apply the same test to her messages as they would apply to any: “If the *Testimonies* speak not according to the word of God, reject them.”⁶ Truly Ellen White’s ministry bears the evidence of accountability toward both God and man.

4. A true prophet points out sin (Micah 3:5-8).

In a warning to Judah, Isaiah pointed out one of their sins as saying to the prophets, “Prophesy not unto us right things, speak unto us smooth things, prophesy deceit.”⁷ It is our natural bent to want to hear “sweet little lies” from the lips of religious leaders. And to insure their popularity, most of them comply! But from the outset of her ministry, Ellen White knew that she would be asked to deliver messages of reproof to many. Not only did her shyness make this an excruciating task, but she was often estranged from those who preferred denial. It was such times she said, “the unpleasant duty has been laid upon me to reprove wrongs and to reveal hidden sins.”⁸

5. A true prophet warns of coming judgment (Isaiah 24:20, 21).

Not only did Ellen White warn of the destruction of San Francisco and Oakland, but other large cities such as Chicago.⁹ She also warned of judgments on the church’s institutions for unchristian practices such as publishing degrading literature.¹⁰

6. A true prophet edifies the church (1 Corinthians 14:3, 4).

A perusal of her writings reveal that the bulk of them were counsels for the church. Her 5,274 page, nine-volume series called *Testimonies for the Church* consist of “advice, visions and counsel dealing with institutional development, church organization,

home and foreign mission endeavors, social and health reforms, etc.”¹¹ Teaming her gifts with the administrative genius of her husband, James White, she helped nurture a denomination that grew in her lifetime from a handful of scattered followers to a total of 136,879 members attending 3,876 churches.¹²

7. A true prophet’s message harmonizes with the Bible (Isaiah 8:20).

Each of her books has literally hundreds of scriptural references. The Scripture Index to 77 of her principal books, not counting periodical articles, contains approximately 30,000 references. Her writings are to the Bible what a state map is to a national map. They agree with the Word without merely reiterating it. In some areas, her writings provide additional detail for present-day application. This is done in such a way as to reinforce, rather than detract from the message of scripture.

Another helpful analogy of her writings flows from her own pen. She called her writings “a lesser light to lead men and women to the greater light.”¹³ This analogy has been experienced by countless seekers who are led to understand and revere the Word of God through her writings.

8. A true prophet teaches that Jesus came in the flesh (1 John 4:1-3).

Of Jesus’ incarnation, Ellen White’s own words are: “He [God] gave Him [Jesus] not only to bear our

sins, and to die as our sacrifice; He gave Him to the fallen race. To assure us of His immutable counsel of peace, God gave His only-begotten Son to become one of the human family, forever to retain His human nature.”¹⁴

9. A true prophet has a Christian character (Matthew 7:16-20).

The New York “Independent” published the following at the time of Ellen White’s death in 1915: “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.”¹⁵

A coworker of 23 years described her thus: “Mrs. White’s life far transcends the life of anyone I have ever known or with whom I have been associated. She was uniformly pleasant, cheerful and courageous. She was never careless, flippant, or in any way cheap in conversation or manner of life. She was the personification of serious earnestness regarding the things of the kingdom. I never once heard her boast of the gracious gift God had bestowed upon her, or of the marvelous results of her endeavors.”¹⁶

10. A true prophet is obedient to the will of God (Deuteronomy 18:18).

Before Ellen White received her first vision, a man named Hazen Foss was called to the prophetic ministry. Foss hesitated to obey, dreading the ridicule

and rejection such a life would entail. His disobedience persisted through a second vision from God. Fearing that he had grieved away the Spirit, he called a meeting to relate the first vision, but his mind was blank. Finally he said, “It is gone from me; I can say nothing, the Spirit of the Lord has left me.”

Some time later, Mr. Foss was witness to Ellen White’s ministry, and recognized that the gift had been passed on to her. He pled, “The Lord gave me a message to bear to His people. And I refused after being told the consequences; I was proud; I was unreconciled to the disappointment.” He went on to say that he believed he was a lost man.¹⁷

Ellen White’s willing obedience to the call of God wasn’t without a struggle. When first called to travel, she said, “it seemed impossible for me to perform this work ... the trials attending it seemed more than I could endure ... I coveted death as a release from the responsibilities that were crowding upon me ... despair again pressed upon my soul.”¹⁸ Finally, through prayer and counsel, she surrendered to the will of her heavenly Father, and began her lifework as God’s special messenger.

Endnotes

- 1 *Testimonies*, vol. 9, p. 92.
- 2 Rene Noorbergen, *Ellen G. White, Prophet of Destiny*, p. 8.
- 3 *Steps to Christ*, p. 103, 104.
- 4 *Ministry of Healing*, p. 361.
- 5 *Testimonies*, vol. 5, p. 671.

- 6 *Ibid.*
- 7 Isaiah 30:10.
- 8 *Testimonies*, vol. 3, p. 314.
- 9 *Last Day Events*, pp. 110-115.
- 10 *Ellen G. White Biography*, vol. 5, ch. 16.
- 11 Rene Noorbergen, *Ellen G. White, Prophet of Destiny*, p. 8.
- 12 Seventh-day Adventists Conferences, Missions and Institutions, Fifty-third Annual Statistical Report for year ending Dec. 31, 1915. Retrieved from <http://www.adventistarchives.org/docs/ASR/ASR1915.pdf>
- 13 “An Open Letter From Mrs. E.G. White to All Who Love the Blessed Hope,” *Advent Review and Sabbath Herald*, Jan. 20, 1903, p. 15.
- 14 *The Desire of Ages*, p. 25.
- 15 The New York “Independent,” August 23, 1915, quoted in *The Later Elmshaven Years*, by Arthur L. White, p. 444.
- 16 A. G. Daniells, *The Abiding Gift of Prophecy*, p. 368.
- 17 “Hazen Foss” in *Seventh-day Adventist Encyclopedia (SDAE)*, ed. Don F. Neufeld, vol. 2, p. 562.
- 18 *Testimonies*, vol. 1, p. 65.

Chapter Five

The Mark of a Miracle

Jesus proclaimed of his disciples; “These signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.”¹

His own ministry having been marked by signs and wonders, Jesus knew their true function as well as their limitations. Ever since Aaron dueled with

Pharaoh’s magicians (who could mimic the miracles of God), Satan has made it his purpose to compete with divine power. Why? Because signs and wonders act as a sort of advertising for a message. A cured demoniac, an unknown tongue spoken, a rattlesnake held in the hand—these kinds of supernatural events cause the masses to stand up and take notice. Heads snap around and eyes open wide to see things we don’t see every day.

A caution is in order here. Because of the fact that they have two potential sources, signs and wonders aren’t conclusive evidence that God is working. But they are evidence that something exceptional is going on.

God was working through Ellen White, and He didn’t want it to pass by unnoticed. So He manifested his divine power in interesting and concrete ways—especially at the outset of her ministry, before there was sufficient long-term evidence of her validity. Consider, for instance, her physical state during visions, and how it paralleled the prophet Daniel’s state as put forth in Daniel 10:5-19:

- Daniel was guided through his vision by a “certain man, clothed in linen” (vs. 5, 6).
- Ellen White spoke often of her “guide,” and “the angel” or “angel messenger” or “young man” who led her through her visions.
- Daniel was “left alone” (vs. 8), unaware of his surroundings, in a trance-like state.

- Ellen White was “utterly unconscious of everything transpiring around her.”²
- Daniel was first weak, but then strengthened to stand (vs. 8, 11, 18).
- Ellen White would often lose her strength temporarily and sit, but then later stand.³
- Daniel said, “neither is there breath left in me” (vs. 17).
- Ellen White did not breathe while in visions, which lasted up to three hours!⁴

During one vision, James White invited anyone who wished to do so to come forward and examine her. A physician named Dr. Drummond who had declared her visions the product of mesmerism, jumped at the opportunity. After giving her a thorough examination, he turned very pale and remarked, “She doesn’t breathe.” Skeptics would pinch her nostrils and mouth closed or hold a mirror before her mouth while she was in vision. Both techniques proved that she simply didn’t breathe while in a vision state, not even when she spoke.⁵

In another incident, a physician named Dr. Brown claimed that her visions were the product of spiritualism, and that he could control them. When the opportunity arose, Dr. Brown examined her, but before it was complete, he turned deathly pale and began to shake.

“She does not breathe,” he shuddered, making his way to the door. The people at the door said, “Go back, and do as you said you would; bring that woman out of vision.” But the doctor was sufficiently spooked to grab the doorknob.

“Doctor, what is it?” the people at the door persisted. “*God only knows*,” he replied, “*Get me out of this house!*”

As dramatic as this story is, it doesn’t match the drama of the vision itself. Events concerning the Civil War were being revealed to Ellen White. At the time of the vision, the firing on Fort Sumter, which marked the beginning of the war, was yet three months distant. After this vision, Ellen White solemnly surveyed the room and said, “There are those in this house who will lose sons in that war.”⁶ This is especially remarkable given the fact that the prevailing sentiment was that war was unlikely, and if it came, it would be brief and result in few casualties.

Often highly personal information was revealed in vision, and Mrs. White would then confront the person—at times even publicly. While in Oswego, New York in 1850, the Whites were acquainted with the county treasurer, who was also a Methodist lay preacher. In vision, Ellen saw that the man was dishonest and warned some of his potential congregants. Within a month it was discovered that the man had stolen \$1000 from the county and had his wife hide it in a snowbank, where the deputy found it.⁷

In another incident in the early 1870s, James and Ellen White attended a campmeeting in Wisconsin. After arriving to the meeting late, James sat down while Ellen walked straight to the front and stood before the pulpit where a man was preaching. Pointing her finger at him, she said that she had heard his voice in vision. She went on; “Brother, I know a woman in Pennsylvania with two little children. That woman calls you husband and those children call you father and they are hunting everywhere for you and they can’t find you. They don’t know where you are. Right over there is another woman with six children hanging to her skirts and she calls you husband and they call you father. Brother, you have no business in that desk!” The man lunged for the tent flap and disappeared. His brother remained in the meeting and confirmed the truth of Ellen White’s words.⁸

While none of these signs and wonders absolutely confirmed that Ellen possessed the gift of prophecy, they certainly drew attention to her ministry in a manner that prompted deeper investigation. Today we can observe the long-term validation of her gift by science. Time and time again her counsels regarding health, spirituality, world events and scores of other issues proved true.

Endnotes

- 1 Mark 16:17, 18.
- 2 James White, *Life Incidents, in connection With the Great Advent Movement*, pp. 272, 273, cited in F.D. Nicole, *Ellen G.*

White and Her Critics, pp. 52, 53.

3 G.I. Butler, *The Review and Herald*, June 9, 1874.

4 *Ellen White and Her Critics*, pp. 52, 53.

5 G.I. Butler, *The Review and Herald*, June 9, 1874.

6 J.N. Loughborough, *The Great Second Advent Movement*, p. 210, 211.

7 J.N. Loughborough, *GSAM*, p. 231, cited in Herbert Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*, p. 139.

8 Herbert Douglass, *Messenger of the Lord: The Prophetic Ministry of Ellen G. White*, p. 140.

Chapter Six

The Test of Time

Jesus said, “And now I have told you before it come to pass, that, when it is come to pass, ye might believe.”¹ He doesn’t expect his followers to exercise blind faith. Our confidence in His promise is based upon evidences we have already seen of His goodness and His power. As we exercise faith, it grows from a tiny seed to a strong tree that can bear the winds of falsehood and unbelief. In His promise to the disciples, Jesus acknowledged faith’s cumulative quality. He capitalized on it by telling them, not just what would build their faith, but how it would be built. They would see the fulfillment of His words, and they would believe. This would enable them to believe His words *before* they were fulfilled.

Seeing the fulfillment of the words of Ellen White works similarly. She is a mere vessel through

which Christ’s Spirit has worked. Yet her words have been consistently proven true by science and experience. Let us consider her teachings in the light of modern-day research.

Tobacco

The fact that in 1864 Ellen White spoke of tobacco as a “slow, insidious, but most malignant poison”² doesn’t impress us today given the fact that medical science has so completely unveiled the deadly effects of smoking. But we must remember that it was not until 1957 that the American Cancer Society concluded that smoking was a causative factor in lung cancer. When she gave her counsel, smoking wasn’t as prevalent as today, and the results of it were not easily discernable. After smoking increased during World War I, it took about twenty years before its menacing harvest was reaped in the form of lung cancer and other diseases. Subsequently medical science has proved the link between smoking and coronary heart disease, heart attacks, strokes, osteoporosis, chronic bronchitis, emphysema and miscarriage—as well as lung and a host of other cancers.³ Amazing, given the fact that at the time Ellen White gave her counsel, cigar smoke was used as a *cure* for lung disease!

Sunlight

In 1865, Ellen White recommended fresh air and sunlight in the home as a means of air purification.

She wrote: “Rooms that are not exposed to light and air become damp ... The atmosphere in these rooms is poisonous, because it has not been purified by light and air.”⁴ Approximately 80 years later, Dr. Lawrence P. Garrod, professor of bacteriology at the University of London, studied the effects of sunlight on the level of bacteria in the dust of sickrooms. He found that, “ordinary diffuse daylight, even in England, can be lethal to bacteria.”⁵

Excess Sugar

In 1890, Ellen White warned against the effects of excess sugar consumption, saying that it tended to “clog the system.”⁶ In 1905, she said, “the free use of milk and sugar taken together should be avoided.”⁷ Now the jury is in on the sugar’s culpability in adult-onset diabetes.⁸ In addition, science has shown that foods that feature large amounts of milk and sugar—such as puddings and ice cream—tend to raise serum cholesterol⁹ and can contain oxidized cholesterol, a culprit in atherosclerosis.¹⁰

Cancer

Probably the most radical thing Ellen White said about cancer was that it was a “germ.”¹¹ She claimed that these germs were communicated to humans through the consumption of animal flesh, which was becoming “more and more diseased.”¹² Not only has vegetarianism become more and more

popular since that time, but the “germ” theory has been proven true. In 1956, Dr. Wendell Stanley, a virologist at the University of California, asserted that “viruses cause most or all of human cancers.” As research progressed, Robert Huebner, the chief of the Laboratory of Infectious Diseases at the National Institutes of Health concluded that, “there isn’t the slightest doubt in our minds that human cancers are caused by viruses.”¹³

Fresh Yeast

In 1905 Ellen White said that, “bread should be light and sweet. Not the least taint of sourness should be tolerated. The loaves should be small, and so thoroughly baked that, as far as possible, the yeast germs shall be destroyed.”¹⁴ This counsel cut directly across the then-current health fad of eating live yeast for B vitamins. Since then, research has shown that live yeast cells actually *take up* B vitamins in the system!¹⁵

Prenatal Influence

Again the forerunner, Ellen White cited the importance of prenatal influences as early as 1865. “The irritability, nervousness, and despondency manifested by the mother, will mark the character of her child,”¹⁶ she said, later adding, “the well-being of the child will be affected by the habits of the mother.”¹⁷ Forty-nine years later, Dr. Ashley Montagu confirmed that “mothers undergoing periods of severe emotional

distress during pregnancy frequently have infants which exhibit evidences of irritable and hyperactive nervous systems.”¹⁸

Nutrition

The contribution Ellen White has made to the field of nutrition is incalculable. At a time when meat was thought to be mandatory for strength and vegetarianism was virtually unheard of, she churned out pages of counsel recommending a plant-based, unrefined diet.¹⁹ Since then, medical science has confirmed the benefits of a plant-based diet, and correspondingly the dangers of a high-fat, animal-product based diet. Most recently, *National Geographic* magazine published cover article on longevity, which featured Seventh-day Adventists. The article calls Ellen White “an early figure who helped shape the Adventist Church,” and says that because of her vegetarian diet prescription Adventists, “rank among America’s longevity all-stars.”²⁰

A Jewish physician named Robert Cohen was so impressed with Ellen White’s dietary advice that he published a book of her teachings, titled, *God’s Nutritionist: Pearls of Wisdom from Ellen G. White*. In the book’s forward, he says, “She was a nutritionist with facts as up-to-date as those found in this morning’s nutrition journals.”²¹

The weight of evidence in favor of more plant foods and fewer animal foods in the diet has resulted

in many recent changes in mainstream authorities, such as that found in *Nutrition and Your Health: Dietary Guidelines for Americans*. These guidelines advocate plant-based nutrition by advising us to “choose a variety of grains daily, especially whole grains,” and, “a variety of fruits and vegetables daily.” In addition, we are told to, “choose a diet that is low in saturated fat and cholesterol and moderate in total fat,” and to limit our “intake of sugars.”²² Science is substantiating what the inspired source said more than a century and a half ago—that the healthiest diet is comprised primarily of fruits, nuts, grains and vegetables.

That same inspired source spoke on a myriad of other topics. Relationships, church organization, biblical interpretation, ethics, morality, psychology, parenting, and education are just a few. The confirmation of her gift in the areas cited above should give us the confidence to believe her in areas that can’t be as easily proven by science. Why not avail ourselves of the benefits of this gift?

Endnotes

- 1 John 14:29.
- 2 *The Ministry of Healing*, pp. 327& 328.
- 3 Neil Nedley, *Proof Positive*, pp. 378-401.
- 4 *Selected Messages*, book 2, p. 462.
- 5 British Medical Journal, 1:247, 1944.
- 6 *Christian Temperance and Bible Hygiene*, p. 55.
- 7 *Counsels on Diet and Foods*, p. 327.
- 8 An excellent discussion of this is found in Neil Nedley’s *Proof Positive*, pp. 171-192.

- 9 A. Keys: *Journal of Nutrition*, 70:257.
- 10 See *Proof Positive*, p. 75.
- 11 *The Ministry of Healing*, p. 313.
- 12 *Counsels on Diet and Foods*, p. 103, 104.
- 13 *Newsweek*, March 27, 1961.
- 14 *Counsels on Diet and Foods*, p. 316.
- 15 L. Jean Bogert: *Nutrition and Physical Fitness*, 7th ed., p. 406.
- 16 *The Adventist Home*, p. 257.
- 17 *The Ministry of Healing*, p. 372& 373.
- 18 *Ladies Home Journal*, Feb. 1954, p. 43.
- 19 For instance, she said, “Eat largely of fruits and vegetables,” *Counsels on Diet and Foods*, p. 200.
- 20 Dan Buettner, “The Secrets of Long Life,” *National Geographic*, Nov. 2005, pp. 9, 22, 23.
- 21 Robert Cohen, *God’s Nutritionist: Pearls of Wisdom from Ellen G. White*, p. xv.
- 22 A one-page summary of these guidelines is listed at www.health.gov/dietaryguidelines. The guidelines are updated every five years.

Chapter Seven

Pens or Penmen?

The movie *The Stepford Wives* achieved “cult classic” status because it combined a bizarre plot line with the universal fear of mind control. The plot involves a married couple who move to the surreal suburb of Stepford, Connecticut. The wife, named Joanna, gradually discovers that all the wives in the community have been replaced by robot replicas of themselves. To her dismay, she learns that her own husband wants a robot wife, too. The appeal of marriage to a robot, of course, is that mechanical wives

are utterly compliant and fulfill all their husband’s wishes without so much as batting a wire eyelash.

Thankfully, God is not looking for robotic followers. Nor is he interested in compliance borne out of mindlessness. It was because He would settle for nothing less than intelligent worship that He has suffered sin to exist for six thousand years. We must see the true nature of sin before we can forever choose to depart from it. And we must see God’s true goodness in order to worship Him from the mind and heart, rather than from robotic fear.

In keeping with God’s desire for intelligent worship is his desire for intelligent service. Spiritual gifts are divine in origin but human in expression. God is not looking for empty-headed automatons as much as He is seeking engagement of heart and mind in our service to Him. This engagement is exactly what occurs in the prophetic gift.

The scripture speaks plainly of this process of inspiration: “For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.”¹ God initiated in the process, and “holy,” or consecrated, men spoke as the Holy Spirit led them. This simple combined effort—God leading and human instruments cooperating—is the synergy that produced the 66 books of the Bible.

Does the human element of scripture lay it open to the charge that it is not so much the Word of God,

but merely reflective of the cultural and personal prejudices of its writers? Or are there some parts of scripture that are inspired, and others not? Let us listen to the claim of scripture itself: “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.”² Not just parts, of the Word, but *all* of it was inspired by God and exists today for both doctrinal teaching and practical coaching in the Christian walk.

While skepticism in the Bible abounds, there are two primary theories of inspiration that retain their high view of scripture. One seems correct on the surface because it acknowledges the infallibility of the Word of God. The tragic downfall of this theory is that it actually leads to doubt when unwarranted expectations are disappointed. The better theory is less brittle, more flexible, yet retains its integrity and high view of scripture. Let’s examine these theories and their effects.

The mechanical, or verbal, theory of inspiration sees the Bible writers—and by extension, all prophets—as God’s *pens*. They are not intellectually or volitionally engaged in the process of inspiration, but are like stenographers who take down what is being dictated, verbatim. Since every word is dictated by God, there is no room for the expression of personality or culture.

The plenary, or thought, theory of inspiration sees the Bible writers as God’s *penmen*. In this theory,

the thoughts of God are communicated to the prophets, but they put those thoughts in their own words. These words would ostensibly be chosen according to their education level, culture, command of language and temperament. In other words, the breath of the Divine flows through the human channel, engaging the mind and heart while still bearing the divine message.

This view of inspiration is succinctly expressed in Paul’s words, recorded in 2 Corinthians 4:7: “But we have this treasure in earthen vessels that the excellency of the power may be of God, and not of us.” How appropriate that the Word of God is the product of divine/human cooperation, given the fact that Jesus Christ incarnate, “the Word,” was divine perfection housed in human flesh. God is holy, and the most endearing expression of that holiness is that He is willing to dwell in us and use us!

Do Prophets Ever Make Mistakes?

There are three categories of prophetic “mistakes” that must be addressed if we are to understand how divine inspiration works. First, there are a few technical mistakes in the inspired writings. Secondly, there are some instances in which conditional prophecies never came to pass. Finally, there were instances in which the prophet of God misspoke and had to be corrected by the Spirit of God.

Technical Mistakes

- Matthew alluded to the betrayal of Judas by quoting part of Zechariah 11:12: “So they weighed for my price thirty pieces of silver.” The problem is that Matthew attributes the quote to Jeremiah.
- The author of 1 Samuel 16:10 and 11 identifies David as the eighth son of Jesse, whereas 1 Chronicles 2:15 says David was the seventh son.
- Luke 3:36 mentions a man named “Cainan” in the genealogy of Jesus, a person not mentioned in Genesis 11:12.

Are these slips of the tongue or lapses of memory on the part of the writers? Or are they copyists’ mistakes? Or are there logical explanations for them? Responsible scholars have varied ways of accounting for such discrepancies. But in each of these cases, the problem is inconsequential to the primary message contained in the passage. We cannot afford to obsess over such inconsequential mistakes, but must leave it to God to reveal, in His time, why they exist.

Conditional Prophecies

The best-known of conditional biblical prophecies is that of Jonah. The Ninevites were the avowed enemies of Israel. After years of observing Judah suffering abuse and torture at their hands, Jonah was called to warn them of impending destruction. His

words were simple: “Yet forty days, and Nineveh shall be overthrown.”³ He didn’t say, “*If* you don’t repent ...” or use other conditional language. Yet the conditional nature of his prophecy was implicit. Surprisingly, Nineveh repented, and doom was averted.

Jeremiah said, “If that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.”⁴ It is in keeping with God’s merciful character that many of His most fearsome pronouncements will be altered when humans turn back to Him.

Mistakes Corrected

It is not the prophet that is infallible, but the Spirit of God working through the prophet. Nor do prophets always speak under direct inspiration. When David expressed a desire to build a temple for God, Nathan the prophet endorsed his sentiments. But that night God visited Nathan with the message that David would not be the builder of the temple, but rather his son.⁵ Nathan was obliged to return to David with his updated counsel, this time based upon a direct encounter with the Almighty.

The Weight of Evidence

Because of our own humanity and the humanity of God’s messengers, we find difficulties in the written Word. But the positive affirmations of the Word’s divine origin so far outweigh the difficulties that the

problems are barely worth mentioning. Likewise in the writings of Ellen White we find apparent problems. Yet the evidences of her prophetic gift tip the scales so heavily toward affirmation of her calling that they are as a gold mine to a speck of dust.

The prophet Isaiah rebuked a people who “make a man an offender for a word.”⁶ We do well to cling to the preponderance of evidence concerning any source of inspiration. Concerning Ellen White, we might put into one scale her countless fulfilled predictions, scientifically proven insights and validated counsels. Into the other scale we might place the few statements that don’t make immediate sense. We would then see the scales tip unquestioningly in the direction of credibility.

Beyond this, we might consider the fact that God longs to reach the people of this generation. Having long strayed from the Bible, many have become illiterate in the things of God. In His mercy, God sent a messenger to lead us back to an understanding of the Word. Would a loving God do any less? Why not get to know His messenger, Ellen G. White?

Endnotes

- 1 2 Peter 1:21.
- 2 2 Timothy 3:16.
- 3 Jonah 3:4.
- 4 Jeremiah 18:8.
- 5 2 Samuel 7.
- 6 Isaiah 29:2.

**Chapter Eight
For Further Study**

Albert Einstein said, “Great spirits have always encountered violent opposition from mediocre minds.” We can expect that someone of Ellen White’s spiritual and professional stature would be scrutinized by critics. Unfortunately, there are some critics who go beyond fair analysis and engage in twisting and even fabricating her words. Because we are in an age of easy-access publishing on the internet, anyone can become a published writer. Fortunately, publishing ease has also increased the availability of good materials. No doubt that in your search to better understand modern-day prophecy, you will encounter both kinds of materials. It is our prayer that you will avail yourself of the very best of books, pamphlets and electronic publications.

Since addressing the criticisms of Ellen White one by one would require more detail than this little volume can include, we will leave you with a list of books and electronic sources that will assist you in your search. Remember, Jesus promised that if you “will do his will,” you will “know of the doctrine, whether it be of God.”¹ May the Spirit of Truth, “guide you into all truth.”²

Books and Other Materials by Ellen White

Ellen White’s titles are too numerous to list here, but a complete list of them can be found at The

White Estate Web Page under “publications.” Go to www.whiteestate.org. Some of her most popular titles are, in alphabetical order:

- *The Acts of the Apostles*. Lessons drawn from the experiences and writings of the apostles.
- *Christ’s Object Lessons*. The parables of Jesus and their lessons.
- *The Desire of Ages*. A presentation of the life and ministry of our Lord, with spiritual application for today.
- *The Great Controversy Between Christ and Satan*. The conflict between Christ and Satan from the destruction of Jerusalem to the close of the millennium.
- *The Ministry of Healing*. Instruction on the principles of healthful living, natural remedies, the care of the sick, positive Christian living and ministering to others.
- *Patriarchs and Prophets*. Lessons from the Old Testament story beginning with Genesis and the Creation to the close of David’s reign.
- *Prophets and Kings*. Lessons from the Old Testament beginning with the life of Solomon to the last prophetic book.
- *Steps to Christ*. Ellen White’s classic on the provisions of salvation and practical Christian living.

- *Thoughts from the Mount of Blessing*. Lessons Jesus taught in the Sermon on the Mount.
- *Ellen G. White Complete Writings*. All of Ellen G. White’s published works are included on this single CD-ROM containing 375 titles and 75,000 pages of text. Also included is the six-volume E.G. White Biography and the four-volume Comprehensive Index with more than 400,000 links. In a separate database you can also search the King James Version of the Bible. Available from www.amazingfacts.org.
- *Legacy of Light Research CD* Contains Ellen White’s published writings (books pamphlets, articles, etc.), plus all the Legacy of Light multimedia material (tour, time lines, photos, video, learning center, etc.). This is the most complete package of Ellen White resources on CD-ROM available today. Available from www.amazingfacts.org.

Web Pages

The White Estate Web Page: www.whiteestate.org. This web page is the ultimate Ellen G. White online research tool. The criticisms of Ellen White are carefully addressed under “Issues and Answers.” In addition, one can search a database of her writings. There is biographical information and contact information for those who would like to correspond with experts.

Books about Ellen White’s Ministry

- *A Gift of Light* by Roger Coon. This is a good book for those who are new to Ellen White. It is readable and informative. Available from www.adventistbookcenter.com.
- *Acquired or Inspired?* by Don McMahon. This book compares Ellen White’s health teaching to today’s medical knowledge. Available from www.adventistbookcenter.com.
- *A Physician Explains Ellen White’s Counsel on Drugs, Herbs and Natural Remedies* by Mervyn Hardinge. When medical science was in its infancy, Ellen White cautioned against the use of drugs. This book explores what those drugs were like, as well as the use of herbs and medicines today. Available from www.adventistbookcenter.com.
- *Ellen G. White* by Arthur L. White. For the avid reader, this is a six-volume biography written by Ellen White’s grandson. Available from www.adventistbookcenter.com.
- *Ellen G. White: Prophet of Destiny* by Rene Noorbergen. This bestseller is a full and fascinating portrait of Ellen White and the biblical gift of prophecy. Available from www.amazingfacts.org.
- *Ellen White: Woman of Vision*, by Arthur L. White. This is a condensed version of the six-volume set written by Ellen White’s grandson, Arthur.

ume set written by Ellen White’s grandson, Arthur. Available from www.adventistbookcenter.com.

- *Messenger of the Lord* by Herbert Douglass. This is a comprehensive volume that details the life and ministry of Ellen White. Available from www.adventistbookcenter.com.
- *Prophets are Human* by Graeme Bradford. This book deals with some of the controversial issues surrounding Ellen White, addressing them in a manner that is credible and congruent with scripture. Available from www.adventistbookcenter.com.
- *The Prophet and Her Critics* by Leonard Brand and Don S. McMahon. This volume addresses some of the criticisms of Ellen White in regards to her message of health. Available from www.adventistbookcenter.com.

Biographical Books about Ellen White

- *His Messenger* by Ruth Wheeler. This book focuses upon the story of Ellen White’s beginnings as a frail teenager who dedicated her life to God and His call. Appropriate for young people. Available from www.adventistbookcenter.com.
- *Ellen White Series* by George R. Knight. This is a four-volume set which includes *Meeting Ellen White*, *Reading Ellen White*, *Ellen White’s World* and *Walking With Ellen White*. Books

can be bought individually or as a set from www.adventistbookcenter.com.

- *Ellen White: Friend of Angels* by Paul Ricchiuti. This book seeks to show us who Ellen White was, rather than *what* she was. A personal glimpse into a remarkable life. Available from www.adventistbookcenter.com.
- *Ellen White: Trailblazer for God* by Paul Ricchiuti. This book reveals the courageous, daring side of Ellen White and acquaints the reader with her as a strong woman of faith. Available from www.adventistbookcenter.com.
- *Life Sketches* by Ellen White. Ellen White's account of her childhood, early Christian experience, and the great second Adventist movement in her own words. Available from www.adventistbookcenter.com.

Endnotes

- 1 John 8:17.
- 2 John 16:13.



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