

this worthy work by the clear message justifying the ingathering enterprise.

When Elder A. T. Robinson and his associates in Africa secured the gift of 12,000 acres of land from the British South African Company, on which to establish a mission, and when one of the most influential ministers in America took positive ground that in accepting the gift we had done wrong, and that the land must be paid for, or turned hack, then the message came clear and forceful that in accepting this land for the furtherance of our Gospel work, our brethren had done right. The land belonged to God, and had been left by Him in the hands of business men. And now if these men could be persuaded to pass on to the Lord's ambassador a goodly portion for use in His cause, we should joyfully accept the land and use it in the work of the gospel. -"The Spirit of Prophecy, "What Does It Mean to God's People?" a lecture by W. C. White to the Advanced Bible School, Angwin, California, 1936. White Publications Document File No.514.

**We are Seventh-day Adventists. Are we ashamed of our name? We answer, "No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches."-Selected Messages, nook II, p. 384.**

### Motivating Factor in Home and Foreign Mission Advance

The Spirit of Prophecy gave guidance to the church in extending her boundaries out to the very perimeter of the earth, accepting the Old Testament prophecy as having special meaning for our time: "Lengthen thy cords, and strengthen thy stakes." - Isaiah 54:2. Before J. N. Andrews sailed from Boston as our first missionary to Europe in 1874, messages came from the pen of God's inspired servant:

Your light must not be confined to a small compass, put under a bushel, or under a bed, but on a candlestick, that it may give light to all that are in the house. The house is the world. You must take broader views of the work than you have taken. - *Testimonies*, vol. 7. p. 36.

Our message is to go forth in power to all parts of the world, . . . to all islands of the sea, to all nations, tongues, and peoples. Many countries are waiting for the advanced light the Lord has for them, and your faith must grow, that you may meet the demands for this time. Go forward and upward; God will work in accordance with your faith and devotedness to the advancement of His cause. - "Special Testimonies, Series A," No.7, p. 17. See also *Testimonies*, vol. 9, p. 118.

Through the early years of mission expansion the Spirit of Prophecy was a faithful guide, fulfilling the promise: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." -Psalm 32:8. Christ was with His servants in the promised presence of His Spirit.

Mrs. White herself joined others in overseas service. At the request of the General Conference she went to Europe in 1885 and spent two years there, helping to get the program of the church under way on that great continent. In 1891 she went to Australia, and for nine years gave encouragement and strength to the workers there. What would she say if she were alive today, and could see how widely the message has been disseminated?

So we see that in these great enterprises, as in others, the Spirit of Prophecy has helped to secure united action and the adoption of large plans that have meant much to the progress of the gospel. The work of the three angels' messages, in many lines of endeavor, has grown and prospered in proportion to the church's loyalty to the Bible and to the counsels of the Spirit of Prophecy. The same can be said of the individual Adventist.

**Lesson 14 will give further study to the broad scope of Mrs. White's work, as we observe the Fruitage of the Prophetic Gift.**

## PROPHETIC GUIDANCE IN THE ADVENT MOVEMENT

### ELLEN G. WHITE'S ROLE IN THE ADVENT MOVEMENT

#### Test Questions – Lesson 13

##### 1. Answer these questions:

1. Did Mrs. White claim the title of prophet or prophethess?  
.....  
.....
2. By what term did she prefer to designate herself?  
.....  
.....
3. Did she and the church recognize that her work included that of a prophet?  
.....  
.....

##### 2. Complete this statement concerning the commission given to Mrs. White:

"As the Spirit of God has opened to my mind the great .....of His word, and the ..... of the ..... and the ....., I have been bidden to make known to others that which had thus ....."

##### 3. Supply the words missing from these statements by A. G. Daniells:

6. A. Underline the words that describe the degree of church order during the first decade of the Advent Movement:

Disconnected orderly confused efficient

##### B. Draw lines between corresponding dates and events:

October 1, 1860	General Conference organized
October 4-6, 1861	Local conference organization
May 20-23, 1863	Denominational name chosen



Supply correct words or dates to complete these statements:

1. Before 1853there was little or no .....
2. From ..... to 1863 was a period of organization.
3. Another decade of large organization was from 1897 to .....

1. "Only the ..... mind could have ..... our conditions and needs, and have sent us the ..... help we needed at precisely the ....."
2. "A profound ..... was made upon the entire ....."
3. "But your ....., clean-cut, beautiful ..... came and ..... the controversy."

##### 4. State two objects of the Spirit of Prophecy in relation to the Bible and to Bible study:

1. ....
2. ....

##### 5. Name at least three lines of church activities begun and developed in response to Ellen G. White counsels:

1. ....
2. ....

##### 7. Complete the following motivations to expansion:

1. "Length thy ....., and strengthen thy ....."
2. "The house if the ..... You must take..... views of the work."
3. "Our message is to ..... in .....to.....parts of the ....."

#### THINK ON THESE THINGS (No written answer)

*Did Ezekiel mean me when he said "with their mouth they shew much love, but their heat goeth after their covetousness"?*

*The individual Adventist prospers in proportion to his loyalty to the Bible and the counsels of the Spirit of Prophecy.*

*What is the state of my growth and prosperity?*

*What do I need to do about it?*

## Ellen G. White's Role in the Advent Movement

# 13



## PROPHETIC GUIDANCE

*GUIDING TEXT: Then answered Amos, and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel: - Amos 7: 14, 15.*

### Broad Scope of Ellen White's Work

In speaking of her work, Mrs. White declared that she was "the Lord's messenger." She was providentially cast in the role of a spokesman for God, to bear His word, and to give encouragement, guidance, counsel, and reproof as the Lord willed. It was the messages from heaven through her voice and pen that provided a much-needed sense of direction in the Advent Movement, giving a deep insight into Heaven's redemptive work, and guiding and guarding the church through many aspects of growth and development. Some of these will be set forth in this lesson and the next: (1) Bible study; (2) institutional development; (3) church organization and departmental activities; (4) plans for home and foreign mission endeavors; (5) advocating social and health reforms; (6) counseling in many areas of Christian life and experience; (7) reproving, correcting, and admonishing; and (8) distinguishing truth from error. Items 5 to 8 will be discussed in Lesson 14.

There can be no question in the mind of any true Seventh-day Adventist that Mrs. E. G. White possessed the gift of the Spirit of Prophecy. Mrs. White herself recognized that God's commission to her included this unique function, but in her modesty she avoided claiming the title of prophet. She wrote in 1906:

I have had no claims to make, only *that I am instructed that I am the Lord's messenger*; that He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus. ... "Your work," He instructed me, "is to *bear My word*. Strange things will arise, and in your youth I set you apart to bear the message *to the erring ones, to carry the word before unbelievers*, and with pen and voice *to reprove from the Word actions that are not right. Exhort from the Word ...*

Be not afraid of man, for My shield shall protect you. It is not you that speaketh: it is the Lord that giveth the messages of warning and reproof. Never deviate from the truth *under any circumstances. Give the light I shall give you*. The messages for these last days shall be written in books, and shall stand immortalized, to testify against those who have once rejoiced in the light, but who have been led to give it up because of the seductive influences of evil." - *Selected Messages*, Book I, p. 32. Italics supplied.

It is our purpose in this study to review the broad area of Ellen White's service. In doing this, we look upon a refreshing picture of love and loyalty in the one who was cast in the role of God's messenger to the Advent Movement. And we come to understand better what she meant when she said, "My commission embraces the work of a prophet, but it does not end there. It embraces much more." - *Ibid.*, p. 36.

### Church and World Given Insight Into Redemptive Work

As the church that was to play such an important role in earth's last days - God's remnant church-came onto the scene of action, it was essential that both leaders and members should have a clear concept of its mission and work. It was important, too, that this concept should be in the light of the age-long struggle between the forces of righteousness and the forces of evil. The first vision given to Ellen Hannon, in December of 1844, vividly pictured the Advent people traveling to the city of God, with emphasis on the reward of the faithful. See *Early Writings*, pp. 14-20. In many subsequent visions throughout her seventy years of service God unfolded to her, in ever-broadening detail, the great conflict between Christ and His angels and Satan and his angels, particularly as it relates to and involves this fallen world and its inhabitants. We have already studied in Lesson 5 how she received this light and how she imparted it to the church and the world.

A world was to be warned. Through the last half of Mrs. White's life, as she delineated the great controversy story in detail in the five volumes of the Conflict of the Ages series, she was ever mindful that she was writing for the world as well as for the church. On this conflict theme and its presentation she wrote:

As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed,-to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future. - Author's Introduction, *Great Controversy*. p. xi.

Who can measure the far-flung soul-winning influence of *Desire of Ages*, *The Great Controversy*, and *Patriarchs and Prophets* - books which have been circulated by the millions in many languages around the world. Indeed, the plan of redemption there portrayed in light of the age-long conflict, and the unequivocal predictions of events which today we see taking place - all this gives an urgent sense of mission to the Advent Movement, and helps us to know that "surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." - Amos 3:7.

#### Mrs. White's Messages Guide and Guard the Church

Through the Spirit of Prophecy, the Lord not only brought to the church views of future events, but He currently guided and guarded His work, ever leading to unity. The apostle Paul wrote concerning the contribution which the prophetic gift makes in this direction:

**And he gave some apostles; and some, prophets; and some, evangelist 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. - Ephesians 4: 11-13.**

An example of how the Spirit of Prophecy helped to preserve unity in the church is an experience at the turn of the century. The Advent Movement faced a real crisis, when a prominent medical worker widely agitated the false doctrine of pantheism under the guise of new and beautiful light. If this doctrine had been accepted, it would have nullified the concept of a personal God and obscured the basic doctrines of Christianity. But Mrs. White's pen was busy, and, providentially timed, her messages exposed the fallacy and restored doctrinal unity and harmony among the perplexed brethren.

Shortly thereafter A. G. Daniells, at that time president of the General Conference, wrote an expression of gratitude for and confidence in the Spirit of Prophecy. He had presided at the 1903 Autumn Council of the General Conference Committee held in Washington ,- D. C., in which this issue had been a major consideration; and from day to day he had received important and timely testimonies concerning the matter, which had been mailed from California even before the council opened. Sensing that because of these messages, a disastrous crisis had been averted which would have affected the entire future of the movement, Elder Daniells wrote, on October 23, 1903: "Only the divine mind could have foreseen our condition and needs, and have sent us the exact help we needed at precisely the right moment".

Then, referring to a particular testimony written by Ellen White, identified by its file number, he continued:

When No. B-216 was read, a profound impression was made upon the entire council. The call for every one to come out and take his stand, and to cut loose from every influence that was leading from this great movement, seemed to greatly arouse the brethren. I believe that it helped to turn the scales, and give the cause an important victory at a critical time.

Elder Daniells told Mrs. White, in a letter written October 20, 1903, that the messages "came at just the right time exactly. The conflict was severe, and we knew not how things would turn. But your clear, clean-cut, beautiful message came and settled the controversy." For other examples of how the Spirit of Prophecy aided church leaders in dealing with heretical teachings, turn to *Testimonies*, vol. 1, pp. 311-323, 409--419; and *Testimonies to Ministers*, pp. 32-62.

#### Spirit of Prophecy's Role in Bible Study

"To bring the minds of His people to His word" (Testimonies, vol. 5, p. 663) was one objective of the Spirit of Prophecy, as set forth by Mrs. White in 1876. Then in 1903, as noted in Lesson 10, page 2, Mrs. White declared:

Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. - *Colporteur Ministry*, p. 125.

It was observed in the same Lesson 10, on "The Basis of Adventist Doctrine," that the Spirit of Prophecy was employed by God to confirm the major doctrines of the church as they were hewn out by earnest study of the Word of God. "Write the things that I have given you," Ellen White was commissioned, "to confirm the faith of My people in the position they have taken." - *Selected Messages*, Book I, p. 41. When error intruded, the visions pointed it out. And the Spirit of Prophecy was used of God to encourage earnest Bible study. By a vision of 1845 diligent search of the Bible was initiated to discover the events which must transpire before the Lord should come. As will be noted soon, an 1854 message called for study of the Scriptures to learn the guiding principles of church organization. Many other points might be listed.

Doctrines that are *new in principle* are not taught by the Spirit of Prophecy. The testimonies were not imparted to give "new light," or "for a new rule of faith" (*Early Writings*, p. 78); but to bring the minds of God's people to His Word, and to simplify "the great truths already given." - *Testimonies*, vol. 5, p. 665. We are led to see how principles set forth in the Bible may be applied to our present life and experience. Our concepts of great Bible truths are expanded and enriched. Our comprehension of Jesus' teachings in His sermon on the mount as briefly recorded in chapters 5 to 7 of Matthew's gospel is greatly increased by the illuminating volume,

*Thoughts from the Mount of Blessing*. Ponder the contribution made by Desire of Ages to our appreciation of Jesus' life and teachings. It presents many details not found in the Bible, but opened up to Mrs. White as in vision she witnessed the ministry and sacrifice of our Lord. And what a flood of clarifying light is thrown on the precious sanctuary truth by the Spirit of Prophecy writings.

#### Institutional Development Traceable to Spirit of Prophecy Initiation

Seventh-day Adventists may refer with justifiable pride to the strong work which has been and is being accomplished by the church in publishing, educational, and medical lines. These institutions are manned by men and women who have dedicated their lives to the finishing of the work of God and who recognize in denominational institutional endeavor an important phase of ministry. From what source come these convictions? Why should a church, at great sacrifice and with diligent effort, establish and maintain such institutions?

It was the vision of 1848 that called into being a publishing work among the Sabbath keeping Adventists, and subsequent visions broadened this work to embody not only one institution, but a chain of 44 publishing houses around the world.

A vision on Christmas Day, 1865, called for the establishment of a medical institution where people might come to regain their health and to learn how to keep well. See *Testimonies*, vol. 1, p. 489. From this first institution, which soon acquired world fame, our medical and health work has grown to include sanitariums, clinics, treatment rooms, food factories, etc., which now encircle the globe.

Then came the call to institute a school which would educate men for the ministry and other lines of work, and to train and organize' young men and women for Christian service. Battle Creek College was built in 1874, and has been followed by scores and hundreds of educational institutions which now total more than 5,000, from the elementary church school to the university, in which are enrolled more than 1 million students. Still later the call was given to qualify men and women as nurses, physicians, and medical missionaries. The American Medical Missionary College was opened in 1895, succeeded by the College of Medical Evangelists in 1909; and schools of nursing were established in many of our sanitariums.

The Spirit of Prophecy "blueprint," as it is sometimes referred to, has been a guiding light to the consecrated men and women w ho conduct these" vital lines of work.

#### E. G. White Counsels Influence Toward Strong Church Organization

The Bible enjoins church order and discipline:

**For God is not the author of confusion, but of peace, as in all churches of the saints.... Let all things be done decently and in order. - 1 Corinthians 14:33. 40.**

James White was the leader in developing church government in the Advent Movement; but in all his efforts to achieve gospel order, he was influenced by the counsels of the Spirit of Prophecy. Look at this picture of the Seventh-day Adventist Church as it was a century ago:

During the first decade of the advent movement we had almost no general organization. There were indeed a few local churches, disconnected and scattered hither and yon, but there was no connected and directed planning. Each minister traveled as he chose and preached what he desired without either ordination or wages. The church's properties, few and small, were held in the name of some individual member, and at his death went to his children even though these were not in the faith. In 1853 Elder and Mrs. White began to write and preach in favor of church organization. At first they met bitter opposition and blind misunderstanding. But as

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... Within the small circle of advent Sabbath-keepers nearly all were afraid of and opposed to the old denominational forms of church organization. Their trying experiences in the other churches led them to fear this organization, and it was strongly denounced as Babylon. - L. H. Christian in *Fruitage of Spiritual Gifts*, pp. 118, 119.

In the setting of these conditions, in the year 1854, Mrs. White wrote:

The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned: but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after His departure order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before ...

I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be dosed. He said, "*The church must flee to God's word, and become established upon gospel order*, which has been overlooked and neglected." This is indispensably necessary in order to bring the church into the unity of the faith. - *Early Writings*, pp. 97, 100. Italics supplied.

Please note that the church was directed to God's Word as the basis of church organization. Through the Spirit of Prophecy the Lord pointed out the need, and then directed to His Word. Referring to the above Ellen White counsel, Elder Christian observed:

This instruction turned the tide in favor of organization. From 1859 and on, as our leading men studied this light from the servant of the Lord, they came to see that Elder White's suggestions were right. One meeting after another was called to study the need and method of organization. The first question was that of name. Some, including Elder White, advocated that we should call ourselves "The Church of the Living God." The name finally chosen at the meeting in Battle Creek, October 1, 1860, was "Seventh-day Adventists." ... However, the final action on church and conference did not come till a later meeting, October 4-6, 1861. At this important gathering a church covenant was adopted and both church and conference came into being. The first conference to be organized was in Michigan. During 1862 six conferences in as many States were begun, and a year later, May 20-23, 1863, the General Conference was organized. - *Fruitage of Spiritual Gifts*, pp. 121, 122.

As year followed year, the church grew and expanded. In 1901, and in the years immediately following, the work of the denomination was reorganized as Ellen White pointed out the need for a distribution of responsibility. In subsequent years the Spirit of Prophecy gave much counsel on the home missionary and Sabbath-school activities, and in many other lines. Of this Elder W. C. White wrote:

When our Sabbath-school organization was taking shape, and the propriety of taking gifts on the Sabbath was seriously questioned by influential workers, it was the voice of the Spirit of Prophecy that led to the universal adoption of our plan of gathering funds for missions.

So also when Harvest Ingathering for missions was first begun and was very bitterly opposed by some jealous souls, who argued that it was the part of God's people to impart and not to receive money from the world for the advancement of the gospel, much help was rendered to