



General Conference Executive Committee Newsletter

An informative publication for members of the General Conference Executive Committee as a service through the office of the Chair

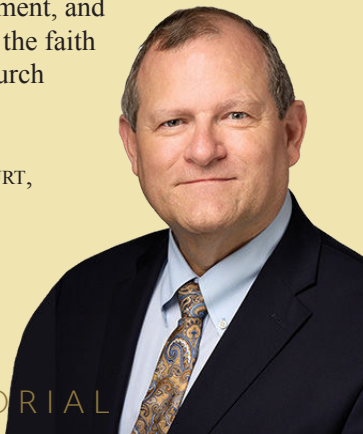
JULY - SEPTEMBER 2024

The Spirit of Prophecy

is God's special gift to a world that is broken by sin. The Bible came to us through this gift and remains the standard of truth and the Holy Spirit's way of connecting us to Jesus by forgiving and cleansing us from sin. Seventh-day Adventists believe and have tested the gift of prophecy as manifested in the writings and ministry of Ellen White. Through these writings people today are connected to the Bible and Bible principles, they gain a better understanding of the merciful, loving, and just character of our wonderful heavenly Father, Savior Jesus Christ, and the comforting Holy Spirit.

In this issue we give special emphasis to the Spirit of prophecy as manifested through Ellen White's writings and prophetic ministry. And, how God has led in the history of the Seventh-day Adventist Church. Adventist Heritage Ministries owns vital historical places that tell the story of key doctrines of the church such as the Second Coming, the Sabbath, the heavenly sanctuary ministry of Jesus, the Spirit of Prophecy, and God's blessing in establishing the last-day remnant movement. May this issue bring better understanding, encouragement, and strengthen the faith of each church leader.

MERLIN BURT,
DIRECTOR,
ELLEN G.
WHITE
ESTATE



EDITORIAL



EXPERIENCING THE GIFT A RESPONSE TO CONTEMPORARY CRITICS OF ELLEN G. WHITE

BY THEODORE N. LEVTEROV, PH.D.
ASSOCIATE DIRECTOR, ELLEN G. WHITE ESTATE

Ellen White's prophetic gift has always generated theological debates and controversies. Given its supernatural nature, many have questioned the legitimacy of Ellen White's prophetic revelations both within and outside the church. After all, how does one "prove" spiritual realities?

In recent years, new critical publications have emerged, urging contemporary Seventh-day Adventists to acknowledge Ellen White's prophetic claims as false and fabricated.¹ Some critiques have even labeled the

Ellen G. White Estate, Inc. as a "fraud" organization.² These new works argue against Ellen White's prophetic gift, offering humanistic explanations for her revelations. While some critics concede that Ellen White may have genuinely believed that she received divine messages, they suggest she was simply deceived. Others view her writings as valuable devotionals but deny any prophetic authority. Admittedly, these recent critiques are not new but mostly repeat older arguments with minor variations. To illustrate this, let's consider some historical examples.³

RECYCLING OLD CRITICISMS AND ADVENTIST RESPONSES

The earliest organized opposition to Ellen White's prophetic gift appeared in the early 1850s with the so-called "Messenger Party." This group, an offshoot of the Sabbath-keeping Adventists, began questioning Ellen White's prophetic claims and published their views in a periodical called *The Messenger of Truth*.⁴ This was the first publication aimed specifically at Ellen White and, by extension, the Sabbath-keeping Adventists who accepted her visionary revelations. A primary criticism from the Messengers was that Sabbath-keepers followed an additional

The first publication aimed specifically at Ellen White and those who accepted her visionary revelations.

rule of faith—the visions, besides the Bible. They argued that the Bible alone was sufficient for understanding God's will and achieving salvation. New prophetic revelations, they contended, were unnecessary and even contradictory to Scripture.⁵ Furthermore, they claimed that Ellen White's visions led to erroneous doctrines, such as the "shut door" theory, thus dismissing her prophetic claims as false and wrong.⁶

A similar controversy emerged in the mid-1860s with B. F. Snook and W. H. Brinkerhoff, the president and secretary of the Iowa

Seventh-day Adventist Conference. The two leaders became the first ministers of the newly founded denomination to reject Ellen White's gift of prophecy. In 1866, they published a book, *The Visions of E. G. White, Not of God*, arguing that her visions fell "short of the divine standard."⁷ The authors presented over thirty objections against her prophetic claims and set the stage for further critical writings from both former and non-Seventh-day Adventists.

Snook and Brinkerhoff, for example, accused Ellen White's visions of lacking extraordinary or supernatural qualities, claiming she merely reiterated commonly known matters. They argued that the visions were simply a reflection of her own knowledge and those around her. "The Bible prophets speak of things beyond human foresight and human wisdom," they wrote. "She speaks, in the main, of matters known to herself and everybody else."⁸ Additionally,



B. F. Snook, 1896

they charged her with suppressing earlier published materials in later works due to their controversial or unbiblical nature. Others went even further, suggesting that her visions were the result of mental illness, attributing them to a “diseased condition of the brain and nervous system.”⁹

During the 1880s, D. M. Canright, a former Seventh-day Adventist minister and a personal friend of the Whites, also became a prominent critic of Ellen White. He compiled and republished previous objections against her prophetic gift, adding charges of plagiarism and questioning her sources of inspiration. Canright accused Ellen White of borrowing from other sources without giving any credit while claiming divine revelation. The nature of disagreement, I must note, stemmed from differing viewpoints on biblical inspiration. Canright and other critics adhered to a word-by-word (or verbal) view of inspiration, whereas Seventh-day Adventists generally embraced a dynamic (or thought) perspective.¹⁰ Later and contemporary critics largely have echoed and reiterated Canright’s notions and arguments.

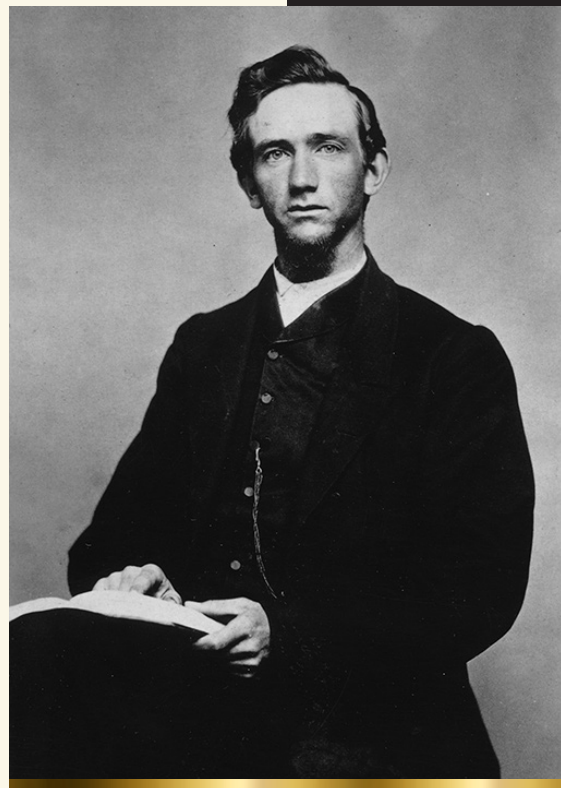
These historical examples demonstrate that Ellen White’s prophetic gift has been scrutinized since the beginning of her ministry. In response, Seventh-day Adventists have provided detailed biblical, theological, and contextual explanations.¹¹ Ellen White herself addressed some criticisms related to her prophetic understanding during her lifetime, as seen in the introduction to her work, *The Great Controversy*, and her explanations

in *Selected Messages*, Book 3.¹² More recently, in 1983, the church published a document titled “The Inspiration and Authority of Ellen G. White Writings: A Statement of Present Understanding,” which included ten affirmations and ten denials regarding her writings, inspiration, and authority in relation to the Scriptures.¹³ In 2015, the church hosted worldwide symposiums celebrating the centennial of Ellen White’s death, resulting in the publication of *The Gift of Prophecy in Scripture and History*.¹⁴ The White Estate’s website also features a section called “Issues and Answers” addressing objections against Ellen White’s gift.¹⁵ Nevertheless, critics have continued to recycle their arguments. The church’s response has also involved reiterating previously presented arguments.

EVALUATING ELLEN WHITE: A NEW APPROACH TO CONTEMPORARY CRITICS

Faced with repetitive criticisms, one might wonder how the church should continue to defend its position on Ellen White’s prophetic gift today. Repeating well-known answers may not suffice. Given the supernatural nature of Ellen White’s phenomenon, let me suggest a new approach. Instead of focusing solely on theoretical arguments, why don’t we also encourage individuals to “experience” the prophetic gift? While extensive discussions and defenses of Ellen White’s prophetic gift are valuable, they may not be as impactful as firsthand experiences with her writings.

What do I mean by this? We have spent a lot of time talking *about* Ellen White and much less time *reading* her writings. The time may



D. M. Canright

“

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since the
beginning of
her ministry.



have come to shift our strategy from only defending her gift academically or doctrinally to also inviting people to personally read and experience her works. This direct engagement could provide a more profound understanding and appreciation of her ministry and prophetic authority.

A personal engagement with her writings reveals two central aspects of her ministry. First, Ellen White's prophetic role was primarily aimed to direct individuals to Jesus and His saving grace. From her first vision, which urged the disappointed Millerites to keep their eyes "fixed on Jesus," to her final words before her death, "I know in whom I have believed," Ellen White's ministry consistently centered on Jesus. As she articulated in *Steps to Christ*: "Our growth in grace, our joy, our usefulness—all depend upon our union with Christ. It is by communion with Him, daily, hourly, by abiding in Him, that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way."¹⁶

Second, she constantly upheld the authority of the Bible as the Word of God. She famously described her

prophetic role as being a "lesser light" leading people to the "greater light," – the Scripture.¹⁷ As she stated, "The Lord desires you to study your Bibles. He has not given any additional light to take the place of His Word. This light is to bring confused minds to His Word, which, if eaten and digested, is as the lifeblood of the soul."¹⁸

The key to evaluating Ellen White's prophetic claims lies in experiencing her writings personally. If she is a true prophet, her writings will profoundly impact and transform readers. Just as Jesus told Nicodemus that understanding "heavenly" realities requires a "new birth" experience, personal engagement with Ellen White's writings can provide insights into the supernatural aspects of her prophetic gift, revealing its divine nature and authority (John 3:7-8).

THE EVIDENCE FOR READING ELLEN WHITE

The evidence is undisputed. A study has confirmed that those who read Ellen White regularly have a deeper relationship with God, greater assurance of salvation, more active family worship, and a stronger zeal for witnessing compared to those who read her writings infrequently or not at all.¹⁹ Numerous testimonies recount

how individuals have come to faith and joined the church through reading her books.

Yet, recent statistics indicate a troubling decline in the readership of Ellen White's writings. The 2023 annual report shows that only 35 percent of Adventists read her daily or weekly, with 18 percent reading monthly, and 17 percent never reading her at all.²⁰ The Valuegenesis study highlights an even more alarming trend among Adventist youth, with only about 2 percent reading her "once a week or more."²¹

These statistics, though concerning, should not surprise anyone given the spiritual warfare described in Revelation 12:17, which warns of Satan's opposition to the prophetic gift in the end times. It seems the ongoing attacks on Ellen White's prophetic authority are no coincidence. The best way forward, therefore, may be to return to her writings. By personally encountering the prophetic gift, sincere individuals may be most convinced of its divine origin. Ellen White herself employed this experiential approach with skeptics during her lifetime, suggesting that experience is the key to overcoming skepticism. "Some are unacquainted with me and my labors, and they are very skeptical of anything bearing the name of visions," she wrote in the context of the Iowa controversy in 1863. "This is all natural, and can be overcome only by experience."²²

In following Ellen White's example, I propose that we adopt the same approach in the 21st century. As leaders, let us read her writings and encourage others to do the same. It may seem simple, but a personal encounter with Ellen White is a powerful testimony that critics cannot easily dismiss. Ultimately, her messages lead us to Jesus and His Word helping us to have a deeper encounter with God Himself.

¹ Examples include: Steve Daily, *Ellen G. White: A Psychobiography* (Conneaut Lake, PA: Page Publishing, Inc., 2020); Donald Edward Casebolt, *Child of the Apocalypse: Ellen G. White* (Eugene, OR: WIPF&STOCK, 2021); Idem., *Father Miller's Daughter: Ellen Harmon White* (Eugene, OR: WIPF&STOCK, 2022); Brian S. Neumann, *The White Elephant in the Seventh-day Adventist Church* (Brighton, CO: Crux Creations Productions & Neu Creation Ministry, 2021); Donald R. McAdams, ed., *Ellen White and the Historians: A Neglected Problem and a Forgotten Answer* (Westlake Village, CA: Oak & Acom, 2022).

² Steve Daily, *The White Estate Fraud* (Illumify Media Global, 2023).

³ For more contextual information see: Theodore N. Levterov, *Accepting Ellen White: Early Seventh-day Adventists and the Gift of Prophecy Dilemma* (Nampa, ID: Pacific Press, 2016).

⁴ There are only three known issues to exist today. They are dated:

October 2, November 2, and November 30, 1854.

⁵ John Bushman, "From Bro. Bushman," *Messenger of Truth*, Nov. 30, 1854, [n.p].

⁶ A. N. Seymour, "Delusion – E. White's Visions," *Adventist Harbinger and Bible Advocate*, Mar. 26, 1854, 323.

⁷ B. F. Snook and W. H. Brinkerhoff, *The Visions of E. G. White, Not of God* (Cedar Rapids, OH: Cedar Valley Times Book and Job Print, 1866), 3.

⁸ Ibid., 25-26.

⁹ H. E. Carver, *Mrs. E. G. White's Claims to Divine Inspiration Examined* (Marion, IA: The "Hope of Israel" Office, 1870), 105.

¹⁰ See: Alberto R. Timm, "A History of Seventh-day Adventist Views on Biblical and Prophetic Inspiration (1844-2000)," *Journal of the Adventist Theological Society* 10, no. 1/2 (1999), 486-542.

¹¹ Some examples are: Uriah Smith, *The Visions of Mrs. E. G. White: A Manifestation of Spiritual Gifts According to the Scriptures* (Battle Creek, MI: Steam Press, 1868); William H. Branson, *Reply to Canright: The Truth about Seventh-day Adventists* (Takoma Park, Washington, DC: Review and Herald, 1933); Francis D. Nichol, *Ellen G. White and Her Critics* (Washington, DC: Review and Herald, 1951); T. Housel Jemison, *A Prophet Among You* (Mountain View, CA: Pacific Press, 1955); Gerhard Pfandl, *The Gift of Prophecy: The Role of Ellen White in God's Remnant Church* (Nampa, ID: Pacific Press, 2008); Jud Lake, *Ellen White Under Fire: Identifying the Mistakes of Her Criticism* (Nampa, ID: Pacific Press, 2010); Merlin Burt, ed., *Understanding Ellen White* (Nampa, ID: Pacific Press, 2015).

¹² See: Ellen G. White, *The Great Controversy* (Boise, ID: Pacific Press, 1950), v-xii; Idem., *Selected Messages*, book 3 (Hagerstown, MD: Review and Herald, 1980), 28-78.

¹³ "The Inspiration and Authority of Ellen G. White Writings: A Statement of Present Understanding," *Ministry*, February 1983, 24.

¹⁴ Alberto R. Timm and Dwain N. Esmond, eds. *The Gift of Prophecy in Scripture and History* (Silver Spring, MD: Review and Herald, 2015).

¹⁵ <https://whiteestate.org/about/issues/>. For more helpful resources, see the back page of this newsletter.

¹⁶ Ellen G. White, *Steps to Christ* (Nampa, ID: Pacific Press, [n.d]), 69.

¹⁷ Ellen G. White, [An Open Letter], *Review and Herald*, Jan. 20, 1903, 15; See also: Idem., *Selected Messages*, book 3, 20.

¹⁸ Ellen G. White to Brother and Sister Sanderson, Letter 130, 1901; See also: Idem., *Selected Messages*, book 3, 29.

¹⁹ Roger L. Dudley and Des Cummings, Jr., "Who Reads Ellen White?," *Ministry*, October 1982, 10-12.

²⁰ These statistics were shared at the GC Annual Council in October, 2023.

²¹ V. Bailey Gillespie, ed. *Valuegenesis: Ten Years Later: A Study of Two Generations* (Riverside, CA: Hancock Center Publication, 2004), 114.

²² Ellen G. White, *Testimonies for the Church*, vol. 1 (Mountain View, CA: Pacific Press, 1948), 382.

By Audrey Andersson, Chair, Ellen G. White Estate Board

ADDING FLAVOR TO YOUR SPIRITUAL LIFE



The information, descriptions and pictures did nothing to prepare me for the assault on my senses as I entered Istanbul's Spice Market. The bustle and colors paled as the aroma of the spices wrapped themselves around me, drawing me in. As I stopped and talked with the stall holders, smelling this, tasting that, trying out new herbal teas, sitting and haggling for pure Iranian saffron I was transported to a different world. A world where the familiar suddenly became richer, more

exciting and interesting. A world where there was much to explore, new delights to discover, and tastes to savor.

Reading Ellen White is rather like going to the Spice Market. Her writings draw you in, transporting you to a different world, where there are unbelievable riches to discover when we take the opportunity to allow the words to wrap themselves around us and permeate our understanding of familiar stories. Unfortunately, too often we are satisfied with the descriptions of others, secondhand

information, or headline quotes, and don't engage in any meaningful ways.

LIGHTING THE WAY

Ellen White was always clear that the Bible was the sole source of truth, and that her writings, although inspired, should not be considered equal to or above the Bible. She said, "The Lord has sent His people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser

light to lead men and women to the greater light.”¹ After the Disappointment of 1844, early Adventists began studying the Bible to try to understand what had happened. The Lord could have given Ellen White visions to reveal the Sanctuary or the Sabbath or other truths. He chose not to. It was only after the truth had been discovered, chiseled out by careful, prayerful Bible study, that she was given visions, which confirmed the truth.

STRENGTHENING FAITH

Her writings reflect her deep personal relationship with Jesus. Reading about her life experiences, visions, and testimonies are powerful reminders of God’s active involvement in the lives of His people. Books such as *Steps to Christ* and *Desire of Ages* provide profound life-changing insights into the loving, compassionate character of Christ, His love for humanity, and the cost of our salvation. When confronted with these beautiful pictures it is impossible not to feel eternal gratitude for His sacrifice on the cross and fall more deeply in love with our Savior.

Recently, I visited some of the Adventist Heritage sites in and around Battle Creek and I was reminded that Ellen White’s life story and that of the other Adventist pioneers were faith-affirming. Their testimonies and witness to God’s goodness are powerful reminders of God’s active involvement in the lives of His people.

COUNSEL FOR TODAY

Some dismiss Ellen White as an outdated 19th-century author, yet her counsel is as fresh and relevant today as when she first wrote it. As well as her powerful biblical insights, she presents a comprehensive approach to Christian living, touching every aspect of life, from health and education to family and community relationships. She recognized the importance of diet and exercise, and their effect on mental well-being. Anyone wanting to live healthier, more balanced lives should read *Ministry of Healing*.

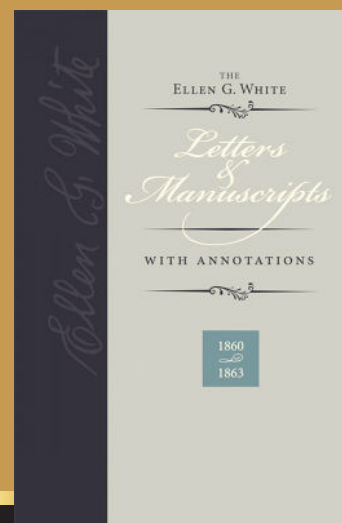
HOPE FOR THE FUTURE

Watching or listening to the news can seem like seeing a horror movie, except it is reality, not some Hollywood blockbuster. Today, one disaster barely hits the headlines before the next takes its place. It is easy to be overwhelmed. Yet when these events are understood in the context of the cosmic conflict, they are not so overwhelming. Her description of the great controversy puts everything into context, offering hope in the most hopeless situation. God is love and in the end His love will triumph and once again peace and harmony will be restored.

TASTE AND SEE

Ellen White’s writings have the potential to reinvigorate our personal relationship with Jesus. They can make the stories of the Bible come alive. They can teach us to pray in more meaningful ways. The only thing we need to do is read them. If in the busyness of ministry and mission you haven’t recently taken the time to read her, or your Bible study and prayer life feel stale, take time to read Ellen White’s writings and experience their transformative power.

* Ellen G. White, *Counsels on Evangelism*, p. 37.



JUST PUBLISHED!

The Ellen G. White Letters and Manuscripts With Annotations, Volume 2

This second volume in the series includes every known Ellen White letter and manuscript between 1860 and 1863. The explanatory notes provide a new level of illumination, including identities of the addressees and the background to events or issues alluded to in the text. Ever wondered about the outcome of an event, instruction, or prediction found in a letter? Was Ellen White’s instruction heeded or rejected? The annotations fill in the rest of the story during this critical time of our church’s beginnings as it faced the challenges of the American Civil War and the struggle toward organization.



Scan QR code to purchase volume 1 or 2 or visit adventistbookcenter.com.

STEPHEN SMITH

AND THE UNREAD TESTIMONY

By Merlin D. Burt, Ph.D., Director, Ellen G. White Estate

God has given a precious gift of light and help for us in the writings and prophetic ministry of Ellen G. White. When the counsels and testimonies that come from the Spirit of Prophecy are heeded, they bring a life well lived and blessed by God. When they are neglected or rejected, the result can bring confusion, disappointment, theological confusion, and separation from God. This is dramatically illustrated in the story of Stephen and Matilda Smith who lived near Washington, New Hampshire, USA.

"A WRONG SPIRIT"

Stephen became a Millerite Adventist about 1842 through the efforts of J. V. Himes. He helped the pre-1844 movement with his money and influence. Smith accepted the Sabbath through the influence of Joseph Bates during the late 1840s. He pointed Bates to various friends and acquaintances that also responded to the message.

Sometime in late October or early November 1851 James and Ellen White held revival meetings in Washington. Things were not good there. Many were conflicted and losing faith. Ellen White describes that Stephen Smith was at the meeting and had "a wrong spirit" (Lt. 8, 1851). He "had filled the minds of many with prejudice against us."

Sister White, as she was called by fellow Adventists, had a vision with

a clear message. As she shared what she was shown there was a powerful effect on those present, but Stephen Smith rejected it. About this time Sister White also wrote him a personal testimony that he refused to read.

THEOLOGICAL CONFUSION

The succeeding years of Stephen's life had more theological confusion than revival. In 1852 he became involved with a spiritualizing view of the Second Coming and was briefly separated from the Washington church. In the fall of 1853, James and Ellen White, together with J. N. Andrews and Frederick Wheeler, held a successful conference in Washington and Stephen came back to the church.

But soon he was again in opposition. About 1854, he became involved in the Advent Christian time-setting expectation. He supported the Messenger Party when it arose. But then again in 1857, he came back to the Sabbatarian Adventist position with the new emphasis on the Laodicean message. His earnestness led him to walk the twelve miles or so through the snow from his home in Unity to Washington to confess his errors.

But this revival also did not last. In a testimony written in 1858 Ellen White described his unstable experience: "Every time he has fallen he has grown weaker and was more easily again a subject to the

temptations and power of the evil angels" (see Ms. 2, 1858).

Ernest Farnsworth recalled: "When I was a lad he used to come to the Washington church to blow off steam. As he put it, 'to rap on the hive and hear the bees hum.' He was so loud and vicious in his talks that we youngsters were afraid of him" (1971 letter to A. White).

Eugene Farnsworth remembered that he had "the most withering, blighting tongue of any man I ever heard" and "could say the meanest things in the meanest—most cutting way of any man I ever met."

So, the decades passed. He was now white-haired and stooped with age. In contrast, his wife Matilda was remembered as a faithful and godly woman who did not share his attitudes. She continued to subscribe to the *Review and Herald*. One day around 1884, Stephen picked an issue of the paper and read an article by Ellen White. He continued to read more articles by Ellen White in the *Review*, and his opposition began to soften.

A SOFTENED HEART

In 1885 Pastor Eugene Farnsworth held evangelistic meetings in Washington and Stephen decided to attend. The first Sabbath the sermon was on Revelation 7 and the rise of the Advent movement. At the conclusion, Stephen was on his feet and all "expected a perfect blast." But to everyone's surprise instead he

Matilda Smith



ELLEN WHITE ESTATE

said, “I don’t want you to be afraid of me, brethren, for I have not come to criticize you. I have quit that kind

of business.” He then reviewed his experience. He concluded that all the other movements he had been involved with had come to confusion, but the church had continued to grow. He concluded:

“Facts . . . are stubborn things, but the facts are that those who have opposed this work had come to naught, while those who had been in sympathy with it have prospered—had grown better, more devoted, and godlike. Those who have opposed it have only learned to fight and debate, they have lost all of their religion. . . . *No honest man can help but see that God is with them, and against us.* I want to be in fellowship with this people in heart and in the church.”*

The following week, Stephen remembered he had received a testimony from Ellen White nearly three decades earlier, but had never opened the letter. Retrieving it, he attended the next Sabbath meeting, which was on spiritual gifts. Again, there was a rustle in the audience and old Stephen Smith struggled to his feet and said: “I received a testimony myself from 25 to 28 years ago. I took it home and locked it up in my

trunk and I never read it until last Thursday.” He indicated that he was afraid to read it for fear of

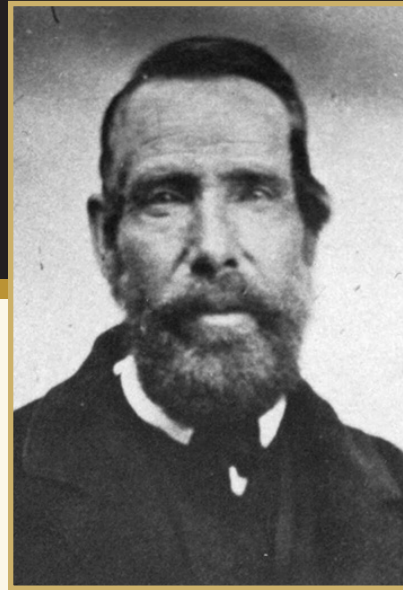
getting mad, but then he confessed he was “mad all the time nearly” anyway.

Old Brother Smith then said: “Brethren, *Every word of the testimony for me is true*, and I accept it. And I have come to that [place] where I firmly believe they are all 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.”

Smith concluded his testimony with these compelling words: “Brethren, . . . I’m too old to undo what I’ve done. I’m too feeble to get out to our large meetings, but I want you to tell our people everywhere that another rebel has surrendered.” Pastor Farnsworth remarked that “his heart was as tender as a child’s and he wept constantly as well as nearly the whole congregation.”

Smith died in 1889 and his obituary, written by one of his daughters, read: “During his last sickness, he felt to regret that he had

Stephen Smith



ELLEN WHITE ESTATE

not always cherished a Christian spirit toward those from whom he conscientiously felt called to differ, and he

desired their forgiveness. His sickness was short, and his end peaceful.”

There are lessons to learn from this story. Praise God that conversion and transformation can happen in a person no matter how long they have been in rebellion. But what cannot be recovered are the lost opportunities, wrong influence, and the injuries that were done while living outside of God’s will. We will never know what might have been if Stephen Smith had read and accepted the testimony he received in his younger years. The Spirit of Prophecy, accepted into the heart always brings transformation through the Holy Spirit. We are warned “Today, if you hear his voice, do not harden your hearts.” Heb. 4:7. May we decide to read with receptive hearts the messages and counsels that come from the Spirit of Prophecy and be faithful to Bible truth. This will bring theological soundness, character transformation and empower us for effective service as we prepare for the second coming of Jesus.

* E.W. Farnsworth to Ellen G. White, July 15, 1885, EGW Estate.

PRESERVING OUR HERITAGE FOR FUTURE GENERATIONS

By Markus Kutzschbach, Director, Adventist Heritage Ministries

Does the preservation and sharing of our history have a significance to the mission of the church today? Is it essential to maintain these connections to our past? Can they inspire and guide future generations?

BIBLICAL FOUNDATION: THE IMPORTANCE OF REMEMBRANCE

We read in Joshua 4 that after the Israelites crossed the Jordan river, God instructed Joshua to erect twelve memorial stones. These stones served as a physical monument to remind future generations of God's miraculous guidance and delivery. God's intent was clear: "When your children ask in time to come, 'What do these stones mean to you?'" (Joshua 4:6), the stories of God's mighty acts should be shared.

These stones were not sacred objects but visible signs of God's love, power, and guidance. They helped the Israelites maintain a strong identity and faith in God and served as a reminder to all nations that there is only one true Creator and Redeemer (Joshua 4:24).

MODERN MEMORIALS: ADVENTIST HERITAGE SITES

As we approach the heavenly Canaan, God in His wisdom has preserved memorials for us in these end times. Adventist Heritage Ministries (AHM) has acquired four historic sites that serve as modern-day memorial stones, reminding us of God's leading in the formation of the Seventh-day Adventist Church. These sites are not sacred, but like the stones of old, they are physical witnesses of God's love, power, and guidance.

Today, when our children ask, "What do these places mean to you?" we can share the stories they represent, ensuring that we pass on the mighty acts of the Lord from generation to generation. As Psalm 78 urges, we must tell these stories "to the coming generation . . . so that they should set their hope in God and not forget the works of God but keep His commandments" (Psalm 78:5-7).

THE STORIES THESE SITES TELL

Each historic site acquired by AHM has a unique story that reminds us of God's mighty acts and the foundations of our faith.



WILLIAM MILLER'S HOME

In 1816, William Miller built a comfortable home on his new farm, not yet knowing that he was chosen to herald the soon second coming of Christ. Though his expectations were disappointed, his message marked the prophetic beginning of the time of the end. Today, his house stands as a reminder that the call to prepare for Christ's return is still relevant. After Jesus didn't come as he expected Miller said: "I have fixed my mind upon another time, and here I mean to stand until God gives me more light.—And that is Today, TODAY, and TODAY, until He comes, and I see HIM for whom my soul yearns."¹

KEY FOR TODAY: Miller's home is a symbol of unwavering faith and the ongoing call to prepare for Christ's soon return.



HIRAM EDSON'S PROPERTY

On October 23, 1844, Hiram Edson experienced the bitter disappointment of Christ not returning as expected. Yet, from this disappointment came the understanding of the Heavenly Sanctuary, a discovery that would lead to the founding of the Seventh-day Adventist Church.

KEY FOR TODAY: Edson's property shows how in confusing and challenging times the honest study of the Bible leads to clarity in understanding the truth. Today, visitors learn about the mediating service of Jesus in the Most Holy Place of the heavenly sanctuary.

Joseph Bates grew up in a home his father purchased in 1793. During his life it surely reminded him of his early life, the many adventures at sea and how he found Jesus. Although this is not the actual place where he experienced the Great Disappointment or discovered the seventh-day Sabbath, his childhood home remains a witness to his journey of faith, dedication to God's word and the rediscovery of the importance of the seventh-day Sabbath.

KEY FOR TODAY: Bates' home tells the story of a man who, through God's guidance, found his way from the sea to a life of deep spiritual conviction, total surrender and sacrifice. It's the story of an important cofounder of the church and an apostle of the biblical Sabbath.



JOSEPH BATES' HOME

The Battle Creek Village highlights the birth of the church and the importance of the Spirit of Prophecy, the publishing ministry, the health message, education, and worldwide mission work. It is a place where the story of our church's beginnings is kept alive and passed on.

KEY FOR TODAY: Battle Creek stands as a witness to the comprehensive mission and global impact of the Adventist movement.

—continued next page



BATTLE CREEK VILLAGE

ALL IMAGES COURTESY OF ADVENTIST HERITAGE MINISTRIES

THE CALL TO PASS ON OUR HERITAGE

These sites, much like the stones of old, remind us of God's work and faithfulness. As we read in Psalm 145:4—"One generation shall commend your works to another, and shall declare your mighty acts" (ESV). Remembering and sharing these stories, builds a strong identification with the mission of the Seventh-day Adventist Church, but even more, it shows the love of Jesus to His people and the world.

A CALL TO ACTION: OUR RESPONSIBILITY TODAY

As leaders, we are entrusted with the responsibility to ensure these stories do not fade with time. I encourage you to support the work of Adventist Heritage Ministries by visiting these sites, promoting them, and providing the resources needed to preserve them. Let's make sure that our children, and their children, continue to hear the stories of God's guidance, love, and power.

Let the children come so that, in accordance with God's command, His mighty deeds will not be forgotten but passed on from generation to generation. The blessings will follow, confirming the words of Ellen White: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."²

Be part of remembering, sharing, and preserving our story so that it may continue to inspire faith and mission in the generations to come.

¹ William Miller, in *The Midnight Cry*, Dec. 5, 1844, p. 180.

² White, E. G. (1922). *Christian Experience and Teachings by Ellen White*, p. 204.

“

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CHECKUP

Ellen White gives much inspired counsel regarding health and the importance of gospel workers sharing the principles of living healthfully. Here are a few gems to ponder:

A NECESSARY PART OF THE GOSPEL MESSAGE

“Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it.” (*Ministry of Healing*, p. 147)

A POSITIVE APPROACH

“All the laws of nature—which are the laws of God—are designed for our good. Obedience to them will promote our happiness in this life and will aid us in a preparation for the life to come.” (*Counsels on Health*, p. 38)

OUR EXAMPLE—THE KEY TO SUCCESS

“Educate others to better habits by the power of your own example.” (*Counsels on Health*, p. 451)

FOOD SELECTION AND PREPARATION

“God has furnished man with abundant means for the gratification of an unperverted appetite. He has spread before him the products of the earth,—a bountiful variety of food that is palatable to the taste and nutritious to the system. Of these our benevolent heavenly Father says we may freely eat.” (*Counsels on Diet and Foods*, p. 92)

EXERCISE

“More people die for want of exercise than through overfatigue; very many more rust out than wear out. Those who accustom themselves to proper exercise in the open air will generally have a good and vigorous circulation.” (*Testimonies for the Church*, vol. 2, p. 525)

WATER

“In health and in sickness pure water is one of Heaven’s choicest blessings. Its proper use promotes health. It is the beverage which God provided to quench the thirst of animals and man. Drunk freely, it helps to supply the necessities of the system and assists nature to resist disease.” (*Ministry of Healing*, p. 237)

SUNSHINE

“Sunlight. . . is one of nature’s most healing agents. (*Testimonies for the Church*, vol. 2, p. 527)

TEMPERANCE

“True temperance teaches us to dispense entirely with everything hurtful and to use judiciously that which is healthful. There are few who realize as they should how much their habits of diet have to do with their health, their character, their usefulness in this world, and their eternal destiny.” (*Patriarchs and Prophets*, p. 562)

FRESH AIR

“The free, pure air of heaven is one of the richest blessings we can enjoy.” (*Counsels on Health*, p. 59)

REST

“Since the work of building up the body takes place during the hours of rest, it is essential, especially in youth, that sleep should be regular and abundant.” (*Education*, p. 205)

“The Lord is not pleased to have us so prolong our seasons of activity that there will not be time for periods of rest, for the study of the Bible, and for communion with God.” (*Ministry of Healing*, p. 303)

TRUST

“The tenor of the Bible is to inculcate distrust of human power and to encourage trust in divine power.” (*Patriarchs and Prophets*, p. 717)

EGW WRITINGS MINISTRY

PROVIDING INVALUABLE RESOURCES FOR ALL

By Darryl Thompson, Associate Director, Ellen G. White Estate

Since Ellen White's death on July 16, 1915, the Ellen G. White Estate has continued with her prophetic ministry in support of the Seventh-day Adventist Church. The Estate provides free access to Ellen White's powerful messages through its websites and apps. Our service is available to church leaders, pastors, members, and the public alike. The following is a partial list of core activities for the White Estate EGW Writings Ministry:

- 1 Maintain Ellen White's letters, manuscripts, artifacts, and memorabilia in both physical and digital formats.
- 2 Assure, so far as possible, the integrity of Ellen White's writings.
- 3 Distribute Ellen White books in print and digital formats.
- 4 Promote translations of her books into major languages.
- 5 Prepare new compilations and modern language adaptations of current publications from Ellen White's writings to meet the ever-changing needs of the world church.
- 6 Promote Bible and Ellen White study by creating resources such as EGW Writings apps and websites, EGW audiobooks, study guides, searchable articles

and reference works, and daily social media content.

- 7 Provide answers to frequently asked questions about Ellen G. White and her ministry.

OUR WEBSITES AND APPS

The White Estate manages several websites and mobile apps. Together, they reach millions of monthly users from 192 countries and territories worldwide. Below is a list of the EGW Writings Ministry websites along with a brief description of their role and function.

egwwritings.org: This site offers all of Ellen White's major works in 157 languages for free. It provides spiritual nourishment and invaluable reference assistance with more than 100,000 pages of original letters, manuscripts, periodical articles, books, and pamphlets. More than 3,000 published books, Spirit of Prophecy reference works, Bible versions, Bible concordances, EGW and SDA Bible commentaries, and EGW Dictionaries are freely available.

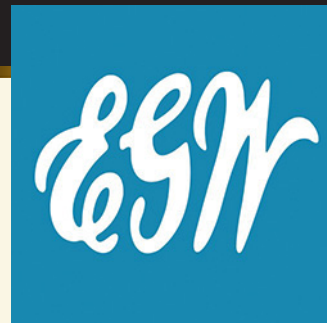
text.egwwritings.org: This site is fast; it works anywhere worldwide, even in slow internet connections. Its focus is the search function and subsequent list of results.

search.egwwritings.org: This site is a brand-new semantic-based search site that takes our past 30 years of experience in keyword search to the next level. The first thing you

will notice when searching is that it is trained to detect whether you are asking a question or doing a keyword search. Our new search engine rapidly processes your query to find all the relevant results in our database of over 1,000,000 pages of text.

We have trained it on thousands of test-generated questions to provide fast and accurate responses instantly. After the indexer retrieves a list of search hits, they are quickly sorted, and a short summary heading is generated so users can quickly glance over the results to find the exact reference they are seeking. We greatly enhanced the new search experience by creating a glossary of unique words in our database that is used to compare your question written in contemporary language to the words and phrases of Ellen White's nineteenth century use and synonyms. This allows you to ask a question in today's language and the results return from Ellen G. White's writings. No longer will you need to know the exact words and phrases that she used to find the elusive quote that you're searching for.

Our **search.egwwritings.org** website is a guaranteed game changer for sermon writing.



whiteestate.org: This site covers Ellen White's life, ministry, and her Estate. It illuminates her background, experiences, and writing impact. It also provides access to our daily thought and devotional, plus eBooks and audiobooks.

ellenwhite.org: This site offers researchers, pastors, and teachers a treasure trove of resources from the White Estate vault. Our extensive collection of Ellen White's materials helps users learn about and research her ministry. The FAQ section is a gold mine for answers to many questions about the Spirit of Prophecy that pastors face from their members or new interests.

NEW dot.pub Sharing eBook Websites for Evangelism: The White Estate has developed two new websites that feature all five books from *The Conflict of the Ages* series and another site containing five books that form *The Life of Faith* collection. Each site was specifically designed so users can effectively and inexpensively share their favorite Ellen White book with friends, family, etc. as a powerful witnessing tool. To help users share these sites easily with others, we have created a series of helpful materials that are available to purchase. You can order them directly from each site and distribute personally or order and distribute with your church. For easy purchase, we have created a website in conjunction with Vista Print that allows you to buy these print-on-demand materials in bulk: <https://ellenwhite.ourproshop.com/>

Books available on the dot.pub website include the Conflict of the Ages Series (5 books) available at conflictoftheages.pub and *The Life of Faith* Collection (5 books) at

lifeoffaith.pub. These books are also available individually on the same website.

theconflict.pub: Not to be confused with *The Conflict of the Ages* "dot.pub" website, this site is new and specifically created for youth and young adults. Ellen G. White covers the conflict between Christ and Satan in these condensed five powerful episodes. From the origin of sin in heaven to Christ's final rescue of His faithful followers, *The Conflict* series chronicles significant events in Bible history. Our new updated books use contemporary language and feature original artwork for every chapter. The website offers a new and exciting audio and visual experience of Ellen White's historical and visionary insight into the Biblical events from Genesis to Revelation.

EGW Writings apps: These applications for Android, iOS, iPadOS, macOS, and Windows devices complement our EGW Writings websites. They allow users to read, study, and listen to Ellen White's writings either online or offline for free.

EGW WRITINGS IMPACT AND BENEFITS

Ellen G. White's writings are spiritually enriching. Her teachings on education, health, the Great Controversy, publishing, ministry, and other topics inspire church members and non-members alike. Her faith and character-building messages are transforming. These messages spread truth and guide site visitors to Christ. In areas where printed books are expensive or unavailable, free digital access to Ellen White's writings in one's native language is invaluable.

TIPS FOR MAXIMIZING THE SPIRITUAL IMPACT OF ELLEN G. WHITE'S WRITINGS

- **Regular personal study:** Take advantage of our apps and websites that offer daily Bible readings, Ellen White book reading plans, and devotional reading plans.
- **Language accessibility:** Let people know Ellen White's writings are available in their native languages.
- **Witnessing:** Use our resources—especially our 10 new dot.pub websites—to encourage others and help them in their spiritual journeys through the use of White Estate websites and apps with friends, family, and acquaintances can help to encourage others and grow their spiritual journey.
- **Share:** Pass along daily quotes, insights, and White Estate resources with friends or social media connections.
- **Create:** Generate intriguing content inviting people to experience her writings.
- **Local church engagement:** Form Ellen White study groups or reading circles within your church. Allow people to discuss and ask questions at seminars.
- **Personal testimonies:** Share how Ellen White's writings helped shape your life and faith. Your testimony may inspire others to study her counsels.

These seven practical tips will maximize the influence of Ellen White's writings on your own life and the lives of others. Let's share these transformative messages worldwide to spread the love of Jesus as she herself did.

PURPOSE AND BLESSINGS

By Ellen G. White

Throughout the writings of Ellen White, the author explains the purpose of the messages she was called to give and the blessing given to those who read them. Below are a few selections that highlight these points.

TO GIVE MESSAGES FROM HEAVEN

“In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne.” (*Selected Messages, Book 1, p. 29*)

TO POINT TO THE BIBLE AND SIMPLIFY ITS TRUTHS

“The testimonies of His Spirit call your attention to the Scriptures.” —*Testimonies for the Church*, vol. 5, p. 234

“God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it.” —*Testimonies for the Church*, vol. 4, p. 245

“The written testimonies are not to give new light; but to impress with vividness upon the heart the truths of inspiration already revealed. Man’s duty to God and to his fellowman 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

TO PROTECT FROM DANGERS

“The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days. Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejecters of light to stumble, and fall, and be snared, and be taken.” —*Review and Herald*, July 18, 1907

“It is Satan’s plan to weaken the faith of God’s people in the testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the testimonies, once believed, are doubted, and given up, Satan knows the deceived ones will not stop at this, but he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.” —*Signs of the Times*, April 20, 1876, Art. A.

TO FULFILL GOD’S PROMISE

“God has, in [His] 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*)

TO ENCOURAGE AND EXALT THE LOVE OF GOD

“To encourage the desponding and fainting soul.”

—*Review and Herald*, January 10, 1856

“To call the minds of those present to the love God.”

—*Selected Messages, Book 3, p. 163*

Ellen G. White